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## NOTES

**Dadabhai Naoroji Centenary:** Yesterday was the one-hundredth birth-day of Dadabhai Naoroji who was born at Nasik on September 4, 1825. The occasion was celebrated by many public meetings in Bombay and elsewhere. Mahatma Gandhi presided at the principal public meeting held in Bombay. Dadabhai Naoroji occupies in Western India a position nearly similar to that of Raja Ram Mohan Roy in Bengal. Owing to the accident of his being born a Parsi, Mr. Dadabhai could not take any direct part as a religious reformer, although indirectly his influence was of great assistance to leaders like Mr. Justice Ranade and Dr. Bhandarkar who were his own students in the Elphinstone Institution. But, in the matter of educational, social and political reform, Dadabhai was a great pioneer. He did a good deal to promote the education of women among Hindus and Parsis, and the Literary and Scientific Society's Girls' High Schools remain to-day a memorial to his zeal in this direction. His work as a political leader is well-known. He was the first to describe Swaraj as the goal of India in his presidential address to the Calcutta Congress in the year 1906. In that address he gave a message to his countrymen which is as apt to-day as it was at that time: "Since my early efforts I must say that I have felt so many disappointments as would be sufficient to break any heart and lead one to despair and even, I am afraid, to rebel. But I have not despaired. Not only that I have not despaired, but at this moment, you may think it strange, I stand before you with hopefulness. I have not despaired for one reason and I am hopeful for another reason. I have not despaired under the influence of the good English word which has been the rule of my life. That word is "Persevere." In any movement, great or small, you must persevere to the end. You cannot stop at any stage, disappointments notwithstanding, or you lose all you have gained and find it far more difficult afterwards even to begin again. As we proceed we may adopt such means as may be suitable at every stage, but persevere we must to *the end*. If our cause is good and just, as it is, we are sure to triumph in the end. So I have not despaired."

**Politics and Social Reform:** Social reform received due recognition at the Provincial Liberal Conference held in Poona last week. The President, Mr. C. Y. Chintamani, devoted a special paragraph to it at the close of his address. He invited his fellow-Liberals to bear in mind at all times that politics was only a part of national life and asked them not to lose themselves in political agitation. "Our religious beliefs and practices," he continued, "must be freed from the accretions of superstition and our social institutions, customs and usages liberalized and reformed so that truth, justice, mercy, equality and freedom may be the ruling principles. Our departure from the precepts of our ancient religion, our division of society into so many castes and sects, our treatment of the so-called depressed classes, the many disabilities we have imposed upon women, constitute a disgrace which we have to do our honest best to wipe out. It is my conviction that mere political agitation will not bring salvation to India any more than to other countries, and I humbly invite you, fellow-Liberals, to show yourselves to be true Liberals and patriots by striving for religious and social reform not less zealously than for political Swaraj." This is no more than what was expected from Mr. Chintamani who has been staunch and consistent in his adherence to social reform all throughout his career.

**The Bombay Provincial Social Conference:** This was held soon after the Political Conference and was a very successful gathering. Mr. G. K. Devadhar as Chairman of the Reception Committee delivered an able address in which he reviewed the progress made by social reform. Mrs. Ramanbhai Mahipatram Nilkanth was elected President—the first time a lady has been chosen for the office. We print to-day in full her address, a forceful and weighty pronouncement on some of the burning topics of social reform. Especially noteworthy is her strong condemnation of caste. She spoke with special reference to Gujarat, her native province, but her observations apply equally to all parts of the country. Only, because of the comparative smallness of castes in Gujarat and their more compact organisation under a Mahajan, they are able to enforce their authority more effectively than, for instance, the Smartha Brahmins of Southern India who have no caste organisation of any kind, and are subject only to family traditions. Mrs. Ramanbhai, however, is no iconoclast. Her hope is that the new ideas of social equity permeating through all the layers of the social organism, will awaken a consciousness which would teach men to ignore caste and thereby undermine its force. "This process though slow," she said, "is likely to succeed looking to the advanced communities where a majority of members hold reformed views." This is also our faith.

**A Victory for Prohibition:** We refer in the "Prohibition Supplement" issued this week to the important debate in the Legislative Assembly which ended in a decisive victory for Prohibition against the strong opposition of the Government of India. The Finance Member was almost excited in his opposition and when some one interjected that the Bombay Government has declared Prohibition" to be the goal of its policy, he replied with the sneer

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that, perhaps, the Government of Bombay proposed to reach the goal in a century or two! He went on to say: "It is not possible for the Government of India to give directions to the provincial governments as to what their action should be in regard to provincial transferred subjects. But I am inclined to agree that if a policy of local option or prohibition is going to be attempted by local Governments with any very great vigour then the Government of India will not be able to look on." As nobody had suggested that the Government of India should interfere with Provincial Governments in Excise administration, Sir Basil Blackett's inclination to agree was really a suggestion of his own mind. We had noted a certain tendency to vacillation in the Government of Bombay since it declared prohibition to be the goal of its excise policy. We now know the reason. The Government of India has been pulling the wires from behind. The great enemy whom Prohibitionists have to meet is the Government of India and the Assembly's resolution is but the first step in breaking down its opposition.

*Sir Purshottamdas' Speech*: The ablest speech delivered in the course of the debate on Prohibition in the Assembly was that of Sir Purshottamdas Thakurdas who spoke with a strength of feeling which he seldom allows to appear in his utterances.

He averred that the policy of Government during the last forty years clearly supported the charge that they not only wanted to keep the revenue on the increase but to induce people to drink. No doubt Colonel Crawford had by his far-fetched logic attempted to induce this House to agree to temperance but that logic was unsuitable to the East where the people, both Mahomedans and Hindus, were by religious tenets and by general custom opposed to the use of all intoxicating liquors. The standard of education among the people was too low and it would take several years before the logic of Colonel Crawford for moderate drink could be understood by them.

Colonel Crawford: How can Government prevent people from taking liquor which is at their very doors?

Mr. Joshi: How do they prevent it in America?

Sir Purshotamdas: God has placed poison at the doors of the people but do they take it? Proceeding, Sir Purshotamdas remarked that drink revenue was tainted money collected without regard for the economic condition of the people of India. If money was the sole consideration of Government why should they not charge revenue for the keeping of brothels? It was most humiliating for the Government to trot out the argument of financial considerations.

This was a very severe indictment to proceed from an eminent businessman like Sir Purshottamdas, but it was to all appearance lost upon the Finance Member who repeated all the accustomed arguments of anti-Prohibitionists, notwithstanding Mr. Jamnadas Mehta's cutting remark that Sir Basil Blackett was merely quoting from the pamphlets of brewers and their friends.

*The Age of Consent*: The Legislative Assembly did another good piece of work in passing the law relating to the age of consent. Under the new law, the age-limit is 13 as against husbands and 14 as against strangers. A few orthodox die-hards did their best to wreck the Bill, but the opinion of the more reasonable section of orthodox Hindus was voiced by Dewan Bahadur T. Rangachariar who supported the measure as called for by the advancement of ideas.

*Fire Arms Bill*: Mr. Rangachariar's Bill for the regulation of the use of fire arms in dispersing a crowd of rioters, has emerged from the Select Committee to which it was referred with dissenting minutes signed by three officials headed by the Home Member, Sir Alexander Muddiman. The method adopted by General Dyer in dispersing the crowd at Jallianwala Bagh in 1919, which India can never forget, is sufficient to convince every reasonable person of the necessity of providing statutory safeguards against the recurrence of Dyerian abuses. The Bill does not forbid the use of fire arms when occasion demands it, but only emphasises the necessity of providing precautions against hasty and reckless resort to it when less drastic means would suffice. The Bill also seeks to make the executive responsible to a competent judicial tribunal to justify its action. The main provisions of the Bill are:

(1) Firearms shall not be used unless such assembly cannot otherwise be dispersed and unless a Magistrate of the highest class present specifically authorises such use. Provided that when no Magistrate is present and the senior police or military officer present is of opinion that immediate measures should be taken to disperse the assembly by the use of firearms such senior police or military officer may authorise such use and shall report the fact without delay to the nearest Magistrate.

(2) The person who directs that the assembly shall be fired on shall before so doing warn the assembly by such means as may be available that unless it disperses it will be fired on.

(3) A report of the occurrence shall be sent in all cases when any such assembly is dispersed by the use of firearms, by the person authorising such use to the nearest first class Magistrate within twenty-four hours of the occurrence and such reports shall be deemed to be for the purposes of Sections 74, 76 and 77 of the Indian Evidence Act, 1872, a public document which any person has a right to inspect provided that, if such person is himself a first class Magistrate, the report shall be made to the District Magistrate or if such person is the District Magistrate to the local Government.

(4) Notwithstanding anything contained in Section 18 any person injured by the use of firearms or any parent or guardian, husband or wife of a person killed by the use of firearms may make a complaint against any person for any offence committed by him by reason of any act purporting to be done under this chapter.

The official opposition to the above sensible additions to the existing law is unintelligible. No doubt, the last clause is open to the objection that it exposes officers, discharging an urgent and painful duty, to harassment in the law courts. It is capable of improvement so as to protect acts done in good faith. With this amendment the Bill is a very necessary safeguard against the impetuosity of the votaries of "martial law and no damned nonsense" in this country.

*Cochin Legislative Council*: The first which was also the budget session of the Legislative Council and which was prorogued the other day after ten days' sitting, was a successful one. The interest evinced by the members in the various branches of administration, in spite of most of them being quite new to the methods and procedure of the Legislative Council, and the calm and courteous way in which the official spokesman replied to the interpellations, augur well for the future of the State. The presence of a lady member was a unique feature of the Cochin Legislative Council. It has been our unpleasant duty almost every year to criticise strongly the excise policy of the Cochin Government, and we are glad that the non-official members have taken up this question in right earnest. The mutual understanding and co-operation between the Government and non-official members, which characterised the proceedings throughout, do credit both to the Dewan-President, Rao Bahadur T. S. Narayana Iyer and to the members. We have always held that the Indian States, where the racial question hardly exists, can set a good example in self-government, and we trust that Cochin which has just entered on a new era of what may be called representative government, will justify the expectations raised by it.

*Index to Volume XXXV*:—With this issue the *Indian Social Reformer* enters its thirty-sixth year. The index to the Volume just closed is in the course of preparation, and will be sent free of charge with a subsequent issue.

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INDIAN SOCIAL REFORMER.
*BOMBAY, SEPTEMBER 5, 1925.*

## BOMBAY UNIVERSITY REFORM.

The Bombay University Reform Committee which was appointed by Government last year has made its report. The chief complaints which the Committee had to consider and provide remedies for in the working of the present system, were three. The first was that the standard of the highest education aimed at by the University, was not high enough having regard to the standards of the best modern Universities and the great strides which are being made in every department of knowledge and its application to social and economic problems. The second complaint was that the graduates of the University were not adequately qualified to take their proper share in the industrial and business spheres in which the demand for men of high intelligence and capacity is rapidly increasing. The third main complaint came from the colleges and it was that students come to them from High Schools with insufficient preparation to get the full benefit of the instruction imparted in them. The main causes of the defects are the large and somewhat sudden increase in the number of scholars and that of schools and colleges during the last quarter of a century, as a necessary consequence of the awakened sense of responsibility both in Government and the public to reduce the vast mass of illiteracy in the country. The extension of elementary education directly increases the demand for secondary education, and this, in its turn, leads to a larger influx of students in the colleges taking the University courses. Schools and colleges have to be recognised even if they are not quite up to the standard in respect of staff and equipment prescribed by the regulations, in order to meet the pressure upon existing institutions, which would otherwise become dangerous to the whole system. Thus a certain lowering of standards is inevitable as the result of educational expansion in the primary stage, and as it is now the accepted policy of Government to push forward mass education rapidly, the danger of deterioration must become very serious if timely steps are not taken to broaden and deepen the old channels and to find new channels for the rising tide.

The recommendations of the Committee are well calculated to meet the several phases of the problem indicated in the foregoing paragraph. The most important and, in some respects, the fundamental recommendation is the one relating to the re-organization of secondary education so as to economise time and increase efficiency in the subjects taught. A saving of two years is proposed to be effected by providing a more intensive course than at present in the upper elementary and lower secondary forms. By beginning English a little earlier and by using the vernaculars more largely as media of instruction in the High Schools, it is expected that students will improve in their grasp of subjects, in their practical knowledge of English, and also in their capacity to think for themselves. The complaint of the Colleges about the unsatisfactory raw material which they have to handle will also, it is hoped, be largely met by these measures. Another recommendation which will further improve the type of students who go to the Colleges, has reference to the opening up of a wide range of technological and vocational studies which will take off a considerable proportion of young men after Matriculation, who at present have no alternative but to crowd into the Arts Colleges if they wish at all to continue their education. While relieving the Colleges of congestion, this measure will go a long way to meet the demand of industry and business for young men whose minds have received a bent in those directions in the course of their education. Fewer students will go to Arts and Science Colleges without an aptitude for humanistic or higher scientific studies, and merely for the purpose of getting a degree as a passport to employment. More personal attention from Professors will become possible and a substantial foundation will be laid upon which to raise a superstructure of post-graduate and original research studies which will bring Bombay University abreast of the most advanced Universities of the world.

Such in outline is the main scheme of reform recommended by the Committee. Two other recommendations which are rather of an incidental character than organic with the scheme, are the creation of a University for Maharashtra at Poona and the grouping together of the Bombay Arts Colleges around the present University buildings in the southern part of the Fort area. A separate University for Maharashtra affiliating Colleges and High Schools in that area, will reduce the jurisdiction of Bombay University and increase to that extent the amount of supervision it can exercise over its affiliated institutions. It will also provide Maharashtra with an academic organ for the expression of its distinctive cultural genius. The Committee looks forward to the establishment of similar Universities in the other natural divisions of the Presidency, Gujarat, the Karnatak, and Sind, when they become ripe for them. The Committee's recommendation regarding the concentration of Bombay Colleges in South Fort, does not strike us as being particularly necessary. It is sure to be opposed by the Wilson and St. Xavier's Colleges which have grown up in their present sites and have become so to speak racy of their soil. We have an inveterate prejudice against all uprooting methods and, on that ground alone, are bound to sympathise with their opposition. But there are other and more serious objections to the concentration proposal. There must be some expenditure beyond what the disposal of the present buildings may be expected to bring. That expenditure can be most usefully incurred in improvements which do not involve transplantation. Then the process will take some years, and the disorganisation in the interval will be injurious to the other phases of the Committee's scheme of reform. The question of finance is of course the deciding factor in this and other schemes of reform. Some people are inclined to treat University education as the rival of elementary education and to demand that nothing

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should be spent on the improvement of the former till the needs of the latter are fully met. No country in the world has progressed educationally in this fashion. The Vice-Chancellor of Bombay University, Sir Chimanlal Setalvad, who was also Chairman of the Committee and whose able guidance greatly facilitated its work, combatted with force and effect this short-sighted view in his address at the annual Convocation of the University a few days ago. We do not think that the Government of Bombay will adopt this reactionary view. Private munificence should, of course, help largely, but Government must lead the way. His Excellency the Governor is known to be very keen upon giving a strong impetus to University education during his term of office, and the Minister for Education, Hon. Mr. Jadhav, who is himself one of its distingnished graduates, will, we are sure, be proud of the opportunity to serve his *alma mater* which is now within his reach.

## CHRISTIAN SOCIAL DUTY.*

The books published under the auspices of the Student Christian Movement, London, are always interesting and furnish much food for thought. It was only recently that we had the opportunity of noticing a book containing several addresses delivered by eminent representatives from different countries at a Christian Conference held at Manchester. "Christian Social Duty", the book now under review, is a collection of a number of lectures and addresses delivered at different times and at different places by Mr. John Lee, and has been specially adapted and re-written by him for popular use. The one central thought that runs through the book is the warning against excessive State action and a vigorous plea for a spiritual, a consecrated Individualism, with *Right* as its high motive, with the recognition of the interests of others as its basis. The author is rather a bit too hard in his criticisms of State action. But, coming as they do from one who has had practical experience of State administration, as the managing head of a great Government Department, they deserve to be closely examined on their merits. He recognises that there is a place for State action, for State control, and in some directions for State operation. But what he is surprised to find is that State interference in social and legislative relationships, originally intended to protect the weakest and thus based upon the Christian sense of responsibility, has grown to such an extent that it covers the whole realm of employment and that, in some instances, it is the protection of the strong, for it has been a concession to demands made either by threatened or consummated industrial action or by the parliamentary process whereby powerful sections have been able to insist upon their rights. His remedy, therefore, for this state of things is spiritual individualism, a keen sense of moral economic action, a voluntary association of men in enterprise whether their contribution is of labour or of capital. There is much truth, indeed, in Mr. Lee's complaint, for there is a growing tendency to look to the State for everything, which ought to be discouraged. But one finds it difficult to follow him in all his attacks against the State. Men being what they are, with interests diametrically opposed to each other and with self-interest as the moving economic force, we cannot conceive of a better agency than the State which can deal equally and justly by all. In this connection the following remarks of the Bishop of Southwark, the learned author of the Introduction, are worth quoting: "Social legislation has been beneficial, not only in protecting the weak from oppression, but in giving opportunities of a fuller life to many who would have been starved both in body and mind: moreover, legislation often results in the creation of a higher social and moral standard. It is difficult to see how social reform can be effected without State action on a large scale". We can, therefore, only regard Mr. Lee's prospect of man's redemption through voluntary acts, whether individually or in co-operation, each regarding his gifts or possessions or accomplishments as loaned to him for the benefit of his fellows, as a far-off dream, an ideal incapable of realisation in our present stage of civilization.

The view which Mr. Lee takes in regard to the industrial problem, "the Riddle of the Sphinx of today" as it has been aptly described, is also too very optimistic and if only acted upon, will go a long way towards establishing harmonious relations between labour and capital. He does not believe in the existence of an exploiting class. He is much pained indeed at the present strained relations between the employers and the employed, but to describe the present system as "capitalistic", without condition or exception, in the absence of a better alternative, is, he says, scarcely just. He is not opposed to possession as such, but he only wants a reform in the spirit of possession, so that a standard of duty in expenditure may be reached which will make the possession of wealth a recognised public responsibility towards fostering art and literature and science and spiritual development. He, therefore, plaads for faith in man, and for faith in man in all classes. But, he admits, the first stimulus must come from the side of the employer, as Mr. Ford has shown in actual practice, while the other side also should be ready to respond. The author here warns labour against nationalisation and such like hair-brained schemes having for their object the transfer of ownership of property. And here State aid in the form of minimum of wages comes in for a vigorous attack at his hands. "We may wring widows' pensions from the pockets of two million unwilling tax-payers", he writes, "but we have done nothing thereby for the encouragement of the sense of moral responsibility. On the other hand, in respect of those social duties which we perform at the instance of a moral stimulus, the true evidence of the sense of social right, there is an enthusiasm which is operative, and the sense of that enthusiasm touches those who come within range of our action. The recipient of any from of State aid hardly feels a glow of soul,

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it becomes his "right", in the sense of his "due", and he takes it with appropriate coldness on that account". The solution of this thorny question he finds possible in a system which would make it possible for all classes to share the responsibility of the ownership of capital, under conditions which, in turn, would add to the moral sense of that responsibility. To conclude, we agree with the learned author of the Introduction that, though we are unable to accept the more critical side of the book especially that dealing with State action, we are much impressed with its sincerity and enthusiasm and we also welcome the strong and eloquent plea it contains for a far greater recognition of moral and spiritual contributions in social life.

## BOMBAY PROVINCIAL SOCIAL CONFERENCE.
## MRS. VIDYAGAURI RAMANBHAI'S PRESIDENTIAL ADDRESS.

LADIES AND GENTLEMEN,

It is with the consciousness of great diffidence that I rise to speak before you. The privilege of presiding over the deliberations of the Provincial Social Conference is indeed a proud one, for it reminds one of the revered pioneers of social reform who occupied this position in days gone by. Compared to them we are pigmies and can hardly claim any recognition. Theirs was a far-reaching foresight, theirs was a sound judgment, a true patriotism, a living human sympathy and indefatigable perseverance to act according to their convictions undaunted by opposition or failure. We can only bow our heads to them in veneration and receive inspiration and guidance from their words and their work. The last of these great pioneers, the revered Dr. Sir Ramkrishna Gopal Bhandarkar has just passed away. His great and colossal work is indelibly written in the annals of the country. India is poorer to-day without his scholarship and without the moral force which he signified. His services to the cause of social reform have been immense. His place cannot be filled.

To an outsider, coming to Poona after a few years, the feeling of the irreparable loss the cause of social reform has sustained in the death of Mrs. Ramabai Ranade comes foremost. Her work in the great cause has been unprecedented. She worked to the end of her life devotedly and faithfully towards the amelioration of women. Hers has been the practical work in that line. The women of this country will cherish her memory for ever with gratefulness.

So much has been said on the subject of Indian Social Reform, and that also so often, that it would seem futile to speak any more. Yet what is our achievement? Thousands of child marriages take place every year; hundreds of thousand widows are leading miserable lives; only a few out of the many women in our country can read and write. Lakhs of rupees are spent on liquor. Occasions of marriage and death claim a considerable portion of men's life's earnings. The lot of our untouchable brethren has hardly improved in spite of the several forces applied for their uplift.

All this brings in the need of talking again and again on the old subject of Social Reform. The work before the social worker is gigantic as well as varied, and compared to what is to be done, the work to his credit may not seem great. It is an acknowledged fact that the preaching and practice of reformers have borne fruit among the educated classes of the country. The number of oppositionists from among this class has been reduced to a negligible quantity. There has been formed a sound public opinion among them which condemns the social evils against which reformers have been crying all these years. Not only that, but practical steps have been taken to do away with social evils by a good many people.

THE TYRANNY OF CASTE.

On our side of the country, I mean in Gujarat, the greatest hindrance to all social reforms is the caste. If I want to educate my girl, the caste would step in and say you should not do it. If I wish to postpone my children's marriage till they are sufficiently grown up, the caste would raise its hand and forbid me. If a widow chooses to marry again and settle respectably in her home, the caste would threaten to ostracise her. If a young man wishes to go to Europe for bettering his own or the country's prospects, the caste would, though perhaps nowadays give him a hearty send off, yet close its doors on him when he returns. If a respectable man of the so-considered untouchable class is invited to a house, the caste would deliver its judgment against that householder and condemn him as unfit for any intercourse. Thus in fact at every action, which aims at breaking the old customs, however harmful they may be, the caste tries to exercise its influence and make progress well-nigh impossible. And however convinced a person may be, if he had not the courage to break the bonds of caste, he has to sit with folded hands and do nothing. It is hopeless to expect the caste to give up its only potent instrument—the only way in which it can have its influence felt. It is equally hopeless to expect caste to go forward in the near future or even the distant future. The tyranny of caste in Gujarat is difficult to be imagined by those whose communities do not hold them in such iron grip. Still people have to cling to it for self-protection, for there is hardly any alternative. The plight of an out-caste is such that men and women not endowed with extraordinary moral courage do not dare to invite it. It was this insurmountable thraldom to caste that made the Brahmans of old to break through its bonds. They wanted the freedom of their conscience and found it impossible to attain while they were under caste regime. But they had several advantages. There was unity of religion to bask them and they formed into a community by themselves. Their example has not been followed by any other religious sect. The Hindu society is so inextricably interwoven with the idea of caste that Hindus, generally speaking, can think only in terms of caste. Such a tremendous force could be used for the welfare of society. But alas! it is in its nature not constituted for that. The idea of domination is its moving force and with that it is fruitless to ask it to do the impossible. The only hope of the social reformer is that with the new ideas of social equity permeating throughout all the layers of the social organism there will awaken a consciousness which would teach men to ignore caste and thereby undermine its force. This process though slow is likely to succeed looking to the advanced communities where a majority of members hold reformed views.

It may be mentioned that castes being strongholds of custom, have no objections to reform which do not interefere with their time-honoured paths. The caste would not come in your way, if you endeavour to bring about social purity among you. The caste may connive at these evils, but never enjoins them.

Thus it is that the work of social reform propaganda has yet much scope and many opportunities for activity. The reform ideas have touched the more educated of the society. But the masses are left as they were. As in all other departments of work in this country, workers in villages are sorely needed. It is enough to go among villagers and have some talks with them to be convinced that their state in social matters is what it was years ago. Currents of opinions

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might have ruffled the urban advanced classes, but the masses are firm in their belief that there could not possibly be any transformation in the ways of their social life. Earnest preachers who feel towards the work and who are inspired by living sympathy can alone achieve this great task. The work for social uplift is not likely to get popular applause, and it is a work for which those for whom it is done would rather curse than bless the worker. We have had beacon stars to point us the way. What we require is humble workers who unassumingly and silently devote their life to this work.

### The Need for vernacular papers.

For achieving this end vernacular papers, weeklies or even monthlies, would be of great help. I have no information about other vernaculars, but we Gujaratis must plead guilty that we possess none doing this work. Until and unless information and reasoning are put before the public in their own tongue, no progress can be gained. A large part of the population is ignorant of the English language and though there are several English papers dealing with social reform, they are of no use to them. Again, these English periodicals being meant for the more educated treat the subject from a higher stand-point. What is required is popular treatment of the same so as to appeal to the less educated and the ignorant.

The village teachers seem to have many opportunities which others lack. He is at present experimentally used as healer of physical ailments. He can be made use of in many other ways. If he has been made to grasp the havoc that is played by social evils, he may work wonders.

### Wanted Women Workers.

The programme of our social reform contains many items chiefly concerning women. It is the duty of educated ladies to take up that portion of the work and devote their energies to it, or for that matter, they can take up other items as well and leave men to do other things. In America the gigantic task of removing the evil of drink was chiefly carried on by women workers. At any rate, the problems relating to women can best be solved by women themselves. It is high time now that men should be relieved of this part of their work. In the upper classes especially, and also among higher middle classes, women have a good deal of leisure which they can profitably utilise in the betterment of their own lot. Besides, they possess persuasive tact which men rarely have. In fact, it is their own work and can be best performed by them.

There are some evil customs such as sale of brides and bridegrooms, big dowries and hundas, great expenditure at marriage and death ceremonies which can easily be put an end to if our women take into their heads to stop them. There is neither Shastric injunction nor extreme caste pressure criticism. Women can succeed in making a favourable change in these matters. For, it is very often experienced that opposition by women folk of the house prevents men from turning back from the wrong and acting in the right direction. Nothing else can achieve this. The more enlightened women can by their practice and precept influence their less fortunate sisters, turn them round and make them see eye to eye with them. Mention must be made here of increasing the number of ladies taking active part in the work of social uplift. The extended scope of social work and service has given greater opportunities for women to work. The women's branch of Social Service League of Bombay is an instance in point. Infant welfare, regeneration of fallen women, all-round improvement in the condition of labouring classes: all these are activities for which women are pre-eminently fitted. They are natural as well as humanitarian acts and should attract workers from all quarters. Ladies and gentlemen, I admit all these things are more easily said than done. But they must be done sometime and somehow. That the great panacea to most of our social and other evils is education, is admitted on all hands. So no pains should be spared to spread education both among boys and girls and make fast this corner-stone of our work of regeneration.

### Necessity for State Legislation.

Several such customs require legal sanction to get them changed. The help of the legislature is indispensable in such cases. Laws for civil marriage, widow marriage, abolition of Satees and such reforms have been the results of persistent efforts on the part of the great reformers of old. Changes in succession to property would also require to be legalised before they can be put into practice. Not only in such matters has the help of the State been necessary, but, reformers have to approach the State in order to get relief because members of society turn a deaf ear to their pleadings. The orthodox section of society, moreover, tries to frustrate the work of reformers in that direction. The interference of the State in social matters is best avoided as far as possible. Yet in some urgent reforms there is no other alternative. The institution of marriage being the essential factor in the social structure, a civilized society wants to make it as pure and as ideal as possible. As it has a legal aspect also, the help of legislation has to be sought. In the Bombay Legislative Council Mr. Advani has brought his bill for Monogamous Marriages in Sind. Monogamous marriage is a desideratum for the whole of the country and sooner or later it must be established. The Basu Bill and Patel's and Gour's Bills to reform marriages have been earnest endeavours to mend the shortcomings of the existing system. Their fate is well known. The new Children's Protection Bill of Dr. Sir H. S. Gour is a step towards attaining some advance in removing the evil effects of child marriage as well as protection of young girls from outside. The Bill has received support from several institutions conducted by women and has every chance of getting through. Let us wish it full success. Franchise for women, and compulsory education are other items the reformers wish to introduce with the help of the law.

The question of combating the drink evil belongs to the same category where State protection is necessary. It is peculiarly necessary there for it is connected with liquor trade of which Government have the monopoly, they being manufacturers and regulators of its sale. Besides, the only true remedy of rooting out the evil lies in entirely prohibiting its production and sale. The State alone can thus effectively bring about this reform. Legislators disposed to humanitarian inclinations have been striving with all the help at their back to bring down Government to accede to their request. A request so manifestly just and wholesome is bound to be granted sooner or later. Mr. Pradhan's Bill in the Local Legislature for promoting local option is a step in the right direction.

It must be a matter of no small satisfaction to the earnest workers in this cause that though the reforms advocated by early reformers created a storm of protest in the beginning, they have gradually been admitted in the programmes of religious and orthodox Mandals. Not only that, but some of them have found place in the agenda of political associations. All these point to the justification of the work undertaken by the reformers of past generations and also the reason of our existence.

### Need for Social Consciousness.

The evils so deeply rooted in Hindu society are peculiar to it and they persist on account of its uncommon constitution

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and temperament. It is difficult to conceive that any other equally civilized nation would tolerate such injurious customs so long and after so much persuasion. This brings before us the fact that no society can claim to be so perfect as to have no room for reform. All the societies of the world have something or other to change. The evils may be different but they require to be removed. Our fault lies in slowness with which we adapt ourselves to new environment. Social organism is a living organism and the progress of civilization brings about an infinite number of forces into play. Society in order to save itself from decaying and dying, must needs adapt itself to the changing circumstances. It is given to the gifted few to find out these discrepancies and concert measures for reconstruction. This process must go on for ever unless society chooses to be lifeless and dead or until human civilization comes to an end. And neither of this is likely. Hence the work of social reconstruction must be handed from generation to generation and continue to the end of the world. Bands of ardent workers must come forward with legacy and light from past thinkers and move on with the consciousness and self-satisfaction of doing their duty.

Such high sense of selflessness can only come into existence when there arises a social consciousness as against individual consciousness. The realisation that society has claims on individuals is a prime necessity. Individuals may come and go, but society subsists. Individuals may develop their individuality so far as not to clash with society. It is hardly necessary to say that such a realization does not debar true liberty or freedom of conscience. For, true dictates of conscience have inspired men to work in that direction.

Ladies and gentlemen, this city of Poona has been fortunate in being the centre of activities of social reformers since the beginning of the movement in our country. Outsiders may verily congratulate it on possessing its Ranade, Bhandarkar, Chiplunkar, Gokhale and his Servants of India Society, Agarkar, Paranjpye, Karwe and Devadhar, Ramabai Ranade and Pandita Ramabai. Surely no one city in India or if not India at least no one city in the Bombay Presidency can claim such a proud record. With the brilliant galaxy of these intrepid souls, Poona is destined to be the leading city in social matters in time to come.

## CALCUTTA LETTER.

(*From our Correspondent*).

There was a riot at Titagarh, (13 miles from Calcutta) between Hindu and Mahomedan coolies on Sunday last. It is understood that the trouble arose during the occasion of the Hindus celebrating a festival in connection with the Janmastami. The incident that caused the trouble is reported to be the playing of music in front of a mosque. A fierce fight developed in which flaming torches and stones were used freely. Military assistance was requisitioned from Barrackpore and order was restored soon after. About twenty were injured in the affray. A strong police guard is still being maintained and the communal tension is settling down. Mahatma Gandhi, Moulana Abdul Kalam Azad and Mr. H. S. Suhrawardy visited the disturbed area.

* * * *

Mahatmaji addressed a large gathering at the Y.M.C.A., College Street, on Friday (Aug. 28) night on an interesting topic viz., 'Is race hatred essential for Nationalism?' He declared that he had been a student of this question ever since he had entered public life and had deliberately come to the conclusion that love of man's country which was in fact nationalism was consistent with the love of those who ruled over the country. He continued, "We see the song of hatred has not benefited humanity. Let it be the privilege of India to turn a new leaf and set a lesson to the world. In my humble opinion it is derogatory to the dignity of mankind, it is derogatory to the dignity of India to entertain for one single moment hatred towards Englishmen. In our eagerness for our freedom we do not want the degrading of other countries. For my part, I do not want the freedom of India if it means the disappearance of Englishmen. I want the freedom of my country so that other countries may learn something from mine; so that its resources might be utilised for the benefit of mankind. My idea of nationalism is that my country may become free—so free that, if need be, the whole of the country may die in order that human races may live. There is no room here for race hatred. Let that be our nationalism." (Applause).

* * * *

An interesting case of complaint was filed on Thursday last on behalf of A. Chakravarty, a sub-overseer of the Corporation water-works, against the Hon'ble Mr. Justice Page of the Calcutta High Court. It was alleged that the complainant was ordered by the Calcutta Corporation to stop the unfiltered water supply for the garden. The complainant accordingly went to the Judge's residence on Wednesday morning and asked his butler to inform the Judge, but the butler requested the complainant to come and see the Judge at 10 a.m. The complainant stated that as he was waiting at the portico at 10 a. m., he was abused by Mr. Justice Page. The complainant reported the matter to his superior officer, who authorised him to lodge the complaint. The Magistrate—Khan Saheb Abdul Gaffur—directed the complainant to prove the case. The hearing was fixed for September 10.—*Statesman* Aug. 29th 1925.

* * * *

The total subscriptions to the Deshbhandu Memorial Fund have advanced to Rs. 7,18,963 (Saturday).

## IS ASTROLOGY A SCIENCE?

The Editor, The *Indian Social Reformer*.

Sir,

It is a matter of common experience that violent assertions and vehement denunciations as a rule accompany ignorance, and humility and self-restraint accompany knowledge. For he who knows is always conscious of the fact that what he knows is infinitely less than what he does not know, and is always open to learn.

Your correspondent, Mr. K. G. Karkare, emphatically believes that astrologers and those who believe in astrology—especially the Hindu Astrology which claims to predict events—must be either fools or liars, simply because he cannot believe in it.

He says that if astrology be true, and that events in a person's life can be foretold, the inevitable inference follows that these events must be predetermined, and this amounts to a belief in fatalism.

Now I should like to ask Mr. Karkare if he believes in the immortality of the human soul, and its evolution from life to life, at least as a rational theory of life, or does he hold the absurd and meaningless belief in the creation by God of each human soul at birth (including of course those begotten by adultery) and its extinction at death? If he holds to the latter belief he must say how he reconciles the most glaring inequalities of life as regards circumstances of birth and unequal opportunities, as well as unequal mental and moral capacities from birth, consistently with his belief in a merci-

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ful and just God from whom he derives wonderful courage and strength of mind, and what explanation has he to offer for the evil and misery in the world?

If, on the other hand, he is one of those who believe that in a universe where physical, chemical, and biological laws are found to operate with such infallibility and immutability that the more we examine nature, the more we marvel at the order and accuracy manifesting through it, and that, therefore, it is hardly reasonable to imagine that the human kingdom—notwithstanding the gift of free will to man,—could have been left to drift aimlessly in the infinitude of time, on the mere whims and caprices of individuals and nations; and if he likewise considers it reasonable to grant, at least as an hypothesis, that there must be certain definite natural laws governing human evolution, then I think I shall be able to explain to him why it should be possible to foretell events in a person's life, which, though predetermined at birth, do not involve the irrational idea of fatalism or predestination in the sense in which Mr. Karkare understands it.

We have either to accept the blasphemous doctrine that God in his omnipotence determines the life of all individuals, and lets one child be born blind or syphilitic, and in the most degraded social surroundings, and another of cultured parents and with a golden spoon in its mouth, or we must accept the only rational doctrine that "Man is his own maker" and that "Whatsoever a man soweth so shall he also reap."

If we acccept the latter, we can easily see that we must accept, as a necessary sequal, *Reincarnation* and *Karma* as the two fundamental laws governing human existence and evolution.

Christ says, : "Be ye as perfect as your Father in Heaven is perfect." This is not possible for any mortal to achieve in one life however long it may be; and if it were impossible of achievement Christ would not have said so. Reincarnation, therefore, must be a fact of human existence, and a necessity of human evolution.

If so it will be seen that a savage and a genius are not so created by God, but the savage is a being that has just stepped into the human kingdom from the animal, whereas the genius has simply risen to his position by his own efforts, and the experiences of several lives behind him. There is gradual growth everywhere, and so it is in the human kingdom.

Now the law of Karma is nothing but the law of causation; and let us see how it works. In any one life a person creates a variety of Karma, which are good, bad and indifferent. These Karmas are done in relation to a number of persons. Very often individuals by their Karma affect the lives of a large number of people for good or for evil. It is thus not possible that all the Karma of any one life can be paid off in the very next, as the persons affected by the man's Karma cannot all be brought into incarnation at the same time and at the same place, because of their progress in evolution requiring them to be born in different surroundings at different times.

The Karmic arrangement is therefore so made that at every birth a certain portion of the man's accumulated Karma is assigned to him to be worked out. The accumulated Karma is called in the Hindu Shastras the '*Sanchita*' and the portion assigned at each birth to be worked out is called the '*Prarabdha*,' and the fresh Karmas created by the person under the limitations of his '*Prarabdha*' are called '*Kriyaman*' and these are added to the *Sanchita* which is modified as a whole for better or for worse.

It will be seen that a man is bound by his '*Prarabdha*' which he has to work out in the form of pleasure or pain happiness or misery, affluence or poverty etc. This is certainly his fate for that particular incarnation. He cannot escape or avoid it, but it will be seen that he himself is the maker of it, and though he is bound by it, it is not the 'Kismat' or fatalism, as is commonly understood for which the person himself is not responsible, and which is assigned to him by a superior force outside him, may it be be Divine or more appropriately diabolical.

It is the '*Prarabdha*' or the Karma assigned to be worked out in a man's life that can be known by means of astrology which has in practice proved to be quite as accurate as many of the so—called sciences.

Space does not permit me to go into the rationale of this science, but any man who with an open mind wants to prove to himself the truth of astrology cannot fail to find any number of authentic instances, on record, of events having been accurately foretold much before they have happened, without the least application of the process of inference.

Mr. Karkare denounces astrology as a lie, because he is at least fifty years behind time, and is as wise as a man who would now venture to say that consciousness is a product of matter just as bile is a product of the lever.

August 29, F. B. PATELL.
Bombay.

## THE TRUE UNDERSTANDING OF JESUS.

The Editor, The *Indian Social Reformer*.

Dear Sir,

It was with very great pleasure that I read Mr. C. F. Andrews' article on "The true understanding of Jesus." I am deeply grateful to him for his very kind and sympathetic references to my article on the same subject. There are two points, however, which need a further explanation. I myself do not despair of recovering the historical personality of Jesus for the Gospels, nor does Dr. Schweitzer. But Dr. Schweitzer's main contention is that the eschatological element in the Gospels is precisely the historical reflecting as it does the dogmatic messianic consciousness of Jesus, whereas I regard the eschatology of the Gospels as unhistorical so far as the life and teaching of Jesus are concerned. In other words I regard Dr. Schwitzer's "historical" Jesus as unhistorical. I hope to make this point clearer still in an article or two which Mr. K. T. Paul has kindly asked me to write for the "Young Men of India."

Secondly I do not know if Mr. Andrews is right when he says, "since Dr. Schweitzer wrote his book, he has gone out as a missionary to a malaria-infected district on the Congo and has spent many years of his life among the sorely-stricken and miserable people of that tropical part of the world, ready to make a sacrifice of all that men hold dear, owing to one motive alone viz., his devotion to Jesus." While I earnestly hope that this statement is true, I have reasons to believe that it is not. Dr. Schweitzer gave up his Professorship at the Strassburg University and then qualified himself as a medical man taking a Doctor's Degree in Medicine; and he has gone to Africa not because he thinks it worth while to preach the gospel of Jesus but being moved by the terrible sufferings of the people he desires to render them all the *Medical* help he can. He has gone to Africa as a philanthropist and not as a missionary of the gospel of Jesus. I shall be glad to know that I am mistaken in this belief.

August 12, Yours etc.,
Manchester College, G. Y. CHITNIS.
Oxford.

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# Prohibition Supplement.

TO

## The Indian Social Reformer.

"Abstinence and Purity, Unity and Service."

Vol. II. No. 1. BOMBAY—SATURDAY, SEPTEMBER 5, 1925. Price One Anna.

**MANAGER'S NOTICE:** *As mentioned in the last month's* **Supplement,** *the Prohibition Supplement enters its second year from this issue. We are sending the copies to all those who have subscribed to it hitherto in the hope that they will continue their subscriptions to the* **Supplement.** *Subscribers to the Supplement are specially requested to remit RUPEE ONE being the annual subscription for one copy payable in advance. Those who do not wish to take the Prohibition Supplement are requested to inform the office without delay. In the absence of instructions to the contrary, we assume that subscribers of the* **Supplement** *wish to continue their subscription, and in the case of those whose subscriptions do not reach us before the end of this month, the October issue will be sent per V. P. P. charging Rs. 1-2-0 (Re. 1/-, the annual subscription and two annas the registration fee), and we hope that our subscribers will honour the V. P. P.'s.*

### INDIA'S DEMAND FOR PROHIBITION.

The debate on Wednesday in the Legislative Assembly on Haji Wajiuddin's resolution that legislation should be undertaken for the prohibition of all sorts of liquor and that in the mean time local Governments should be asked to grant to local bodies full right to determine the number and location of liquor shops, brings into prominence the oft-repeated fact that it is the Government that stands in the way of Prohibition in India. Colonel Crawford moved an amendment urging a policy of control to prevent excessive drinking rather than efforts to attain Prohibition which he characterised as impossible. This is an argument of those belonging to the School of "true temperance" who contend that temperance means moderate drinking. The President rightly ruled Colonel Crawford's amendment out of order inasmuch as it amounted to the complete negation of the original resolution. The two important amendments to the resolution were moved by Dr. S. K. Datta and Mr. N. C. Kelkar.

Dr. Datta moved an amendment recommending Government to accept the policy of ultimate prohibition in respect of liquor save for medical and scientific purposes. He further recommended that as a first step in the carrying out of that policy (a) the import of spirituous liquor be rigidly controlled, (b) provincial Governments be asked to undertake legislation whereby the control of sale of spirituous liquors will be vested in local bodies and licensing boards elected on the popular franchise or be regulated by a system of local option wherever possible.

Mr. Kelkar's amendment was to the effect that the ultimate policy of Government should be prohibition of production, manufacture, sale and import of intoxicating liquors, save for medicinal and scientific purposes. The amendment further recommended that as the first step in carrying out this policy provincial Governments should be directed immediately to inaugurate a policy of vesting the power of fixing by a system of local option the location and number of shops selling intoxicating liquors in either local self-governing bodies or licensing boards specially constituted for the purpose and elected on popular franchise and that necessary legislation should be undertaken by the Government of India for the furtherance of this policy.

Dr. Datta in moving his amendment, said that he would not base his arguments on religious or on sentimental grounds, but would prove that for economic and medical reasons prohibition was most desirable. He gave figures, showing that in the state of New York one result of prohibition was a progressive reduction in the number of cases of insanity. As regards the economic factor, Government revenue from liquor and drugs had risen from Rs. 923 lakhs in 1912-13 to Rs. 1,920 lakhs in 1920-24. Thus the tax per head of the population had risen from 7 annas 9 pies in 1912-13 to 12 annas 5 pies in 1923-24. Indeed the tax from liquor and drugs contributed one-seventh to one-eighth of the entire revenue of the Central and Provincial Governments. Now as regards imported liquors the import of spirit had also increased in 1923-24 compared with 1914-15. This import should be controlled. He drew attention to the Bombay Excise Committee's report in favour of ultimate prohibition, which had been already accepted by the Bombay Government. He was however sorry that Haji Wajiuddin's resolution did not include the prohibition of drugs because every country which had gone in for prohibition had first controlled drugs stringently.

Mr. Kelkar in the course of his forceful speech exploded the arguments advanced by Col. Crawford and also referred to the benefits of Prohibition in America. Mr. Jamnadas Mehta dwelt at some length on the evils of drink and severely criticised

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the attitude taken by those like Col. Crawford. He criticised the Government officials who by precept set a bad example. "Governors and Members of Government," he said, "instead of abstaining and setting a good example, were drinking openly." Sir Purshottamdas Thakurdas in a weighty speech supported Mr. Kelkar's amendment.

Sir Basil Blackett, the Finance Member, as could be expected, opposed the resolution and the amendments. He opposed the very idea of Prohibition. He said that Government could not accept the principle of even ultimate prohibition, because for so far ahead as they could see it must be an utterly impracticable policy. Their policy, he showed to be, maximum control, maximum revenue, and minimum consumption, and he quoted some statistics to show that it had marvellously succeeded in India over a long period of years.

At the close of the debate, Haji Wajiuddin and Dr. Datta withdrew their motions in favour of Mr. N. C. Kelkar's amendment which was carried by 69 votes to 39. It is clear that almost every Indian non-official member was in favour of the resolution. The carrying out of the resolution favouring Prohibition by the Indian Legislative Assembly by such an overwhelming majority is bound to have a wide moral effect on the movement for Prohibition. The nation has recorded its verdict in favour of Prohibition, and it is its duty to see that its resolution is enforced. Government cannot continue to defy public opinion for all time.

## LOCAL OPTION.

One of the recognised means of attaining Prohibition is through Local Option. The object of the Local Option scheme is to test at regular intervals the strength of public opinion in a particular locality as regards the maintenance, restriction or prohibition of facilities for sale of intoxicating drinks and drugs in that area. Mrs. Price, National President of Women's Christian Temperance Union, India, who has recently returned from the World's Women's Christian Temperance Union Convention held in Edinburgh last June and whose communication on the subject of Local Option in Scotland we publish to-day, relates the wonderful transformation which Local Option has effected in Scotland. Already 310 parishes are dry by the will of the landlords and 345 dry by the vote of the people.

The Government of Bombay which has declared total prohibition as the goal of its excise policy, however, fights shy of a system which has been tried with such remarkable success in Scotland. In our *Supplement* of July 11th, we drew attention to the retrograde step of the Government of Bombay in reducing the duty on "Indian-made foreign liquor," as being calculated to retard the progress of temperance in this Presidency. Its attitude in regard to Local Option has equally been disappointing in the extreme. In reply to the representation made by the Deccan Sabha, Poona, Government regretted that they could not modify their present attitude in regard to Local Option, since on a full consideration of the merits of Local Option, they saw nothing in the system which would ensure the gradual financial adjustment so necessary for the success of their main policy. His Excellency the Governor emphasised the same when, in reply to the Municipal address at Sholapur, he said that the Government could not accept a general policy of Local Option at present. It is not difficult to understand Government's evasiveness. Local Option, if introduced on a large scale, would gradually strengthen public opinion against drinks and deprive Government of much of its excise revenue which comes to nearly 33 per cent of the total revenue. We do not understand how a Government which has set itself upon a bold experiment can let considerations of 'financial adjustment" stand in the way of the adoption of a policy that has been tried elsewhere with remarkable success. The only hope, therefore, lies in Mr. Pradhan's Local Option Bill which is to come up very shortly for discussion before the Legislative Council. We hope the members of the Legislative Council will realise the urgency of this much-needed temperance reform which is a purely non-party question and give their unanimous support to Mr. Pradhan's Bill.

Calcutta also has not fared better in this respect. The Corporation of Calcutta forwarded to Government a copy of the resolution passed at their meeting held on the 25th March, 1925, recommending that all wine and liquor shops etc., within the municipal town of Calcutta be removed therefrom and that in future licenses be granted only to recognised chemists and druggists for the sale of such quantities of wine, liquor and other intoxicants within the municipal town of Calcutta as may reasonably be required for medical purposes. Government, in reply, stated that they are not at present prepared to depart from the existing excise policy.

It is, therefore, with a sigh of relief that we welcome the United Provinces Government's proposal to frame a Bill soon embodying the principle of Local Option and to give it wide circulation and to invite opinions upon it not only from individuals and bodies specially interested in it but also from the public in general. Unless we see the U. P. Government's Bill, it is premature to entertain any high hopes of Government's launching into a policy calculated to bring in early Prohibition. Knowing as we do the attitude of the Government on this important question, we cannot feel over-joyed at the proposed legislation in U. P. We are content to wait and see.

## LOCAL OPTION IN SCOTLAND.

The Editor, *The Indian Social Reformer.*

SIR,

In your latest *Prohibition Supplement* certain statements concerning Local Option in Scotland made by me in public meetings were given. May I crave the courtesy of your columns for further facts showing the working of Local Option in "Bonny Scotland".?

Many people residing in India scarcely realize that about one third of Scotland is now under Local Option and that constant, organized, effort is hastening the day when Scotland shall join the ranks of the "dry" nations. On my recent visit there I was somewhat surprised to find so much enthusiastic support to the measure. On the voyage to India we met Englishmen, who, and *judging from* the amount of strong drink they imbibed, could not be classed as prejudiced in favour of Prohibition, stated their belief that Scotland would be the next country to go dry. These same observers told us that there is much less drinking in England than formerly, but that England will never go dry. (We wonder what they will think on this point twenty years from now.) In the parishes which are "dry by the will of the landlord" there is a clause in the land tenure binding both the landlord and the tenant to keep to this agreement. Under these conditions the people are happy and prosperous desiring no change, and there is no difficulty in enforcing the law. Areas which were voted dry in 1920 even after the most unscrupulous efforts of the Trade to reverse the action in 1923, were held by the temperance people.

We sometimes hear of the "failure" of the Local Option law to accomplish its purpose and to meet the wishes of the people. It reminds one of the doleful tales of the people in

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the United States of America, to be freed from the odious Prohibition law, though at each election of members to the United States Congress the majority of men who are known to support bone-dry laws is a little larger than before. Yes, there are those in the United States who would like to see Prohibition law repealed, but they are not the persons who are an honour to the commonwealth, and whose lives are a contribution to the good of their fellowmen. One often wonders why the anti-Prohibition forces expend so much money and effort to get these hated laws repealed when, according to their own statements, the laws are non-effective and more drink is sold and drunk for the purpose of breaking them, than would be without them. What self-sacrificing patriots the promoters of "The Trade" must be!

There are in Scotland areas where mining, fishing, shipping and manufacturing respectively are the chief industries, which have been dry since 1920, with the result that homes are being transformed, infant mortality reduced, taxes lowered, and the whole tone of the community raised. In some places the police force has been reduced by 25 per cent. Police Superintendents are emphatic in their statements that the benefits which come to the people from Local Option can hardly be overestimated. The parish of Cambuslang with a population 26,000 is reported as having "turned public houses into banks, cleared its streets of drunken men and foul language, and transformed hovels into homes."

Mrs. Sophie Muir, wife of Dr. E. Muir, of Calcutta, writes from Edinburgh: "We as a temperance party are not only a very much alive section of the world, but we are a decidedly growing party. I notice the difference between this and two years ago even, when I went out to India, which means that the folks here have been doing good work; I also notice how very much fairer the criticism of the ordinary person one meets is. A few days ago there was a Temperance breakfast held under the auspices of the Royal Sanitary Institute Conference held here this week and so many people applied for tickets, that it was impossible to supply the number asked for that used not to be the experience at Temperance breakfasts!"

Yours truly,
EMMA S. PRICE.

## "ENROUTE TO DRY WORLD."

Miss Mary J. Campbell writes from Waterloo, Iowa, under date 28th July:—

"Enroute to dry world" was the slogan adopted by the United States delegates to the World's W. C. T. U. Convention in Edinburgh.

During the sessions of that Convention the following cablegram came from Evangeline Booth, the head of the Salvation Army: "Congratulations en route to dry world". "Tell Britain every man's duty to throw his best into conflict against arch curse of all peoples. Social, economic, physical, and moral betterment of the race demands this. Give no heed reports prohibition America ineffective. It is racing towards complete triumph. Those engaged in illicit traffic defeating themselves. The dry cause a moral force against which no weapon can prosper."

In the report of the Edinburgh Convention as found in the *Union Signal* I find the following significant facts:—

One, that the Twelfth World's W. C. T. U. Convention was almost immediately followed by a Congress of the International Association against Prohibition in Paris; and the other that after all arrangements had been consummated for the broadcasting over the radio of notable addresses of leaders, an order was received from London cancelling those arrangements. Commenting on this the reporter said: "Could the internationally organised forces of the drink trade have paid a greater compliment to the work done and the influence exerted by the white ribboners of the world? But the drink interests might as well have tried to keep the sun from rising by wringing the neck of the cock that announces that event, as to have tried to prevent the broadcasting of the truth given out at the World's Convention by refusing to send it over the radio."

Viscountess Astor was one of the "Star" speakers at the Convention. She said that from the time she made her maiden speech in the House of Commons she had the drink trade against her and she was proud to have it against her. "I would not for the world have it for me", she bravely announced. She does not see why people are so fearful of the liquor interests. She also stated that the Drink Trade is organised internationally against the common welfare of the world. The Foreign Liquor Trade boasts that it has sent money into Britain, Canada, the United States, Sweden and other countries to interfere with, and to turn elections." We need more such fearless advocates of the Prohibition cause in the western world.

A new plan for better enforcement of the Prohibition law in the United States is being devised and will soon be made effective.

Col. Lincoln C. Andrews is the director appointed by the Federal Government to carry out this new programme.

One of the general aims of this new move is to dry up the source of supply in the eastern section. Heavy doses have been given to the Atlantic smugglers lately and they are finding their method of earning a livelihood becoming more and more precarious.

The drive will take three forms, says Lenna Lowe Yost, the W. C. T. U. Legislative Representative at Washington:—

1. In the east, an effort to ferret out the larger sources of supply and to stop the 'leaks' from bounded warehouses.
2. In the south, an effort to check "moonshining" which is carried on in a few southern states.
3. Along the Canadian border, to cut down smuggling.

Those who support the law will find gratifying reassurance that enforcement is not languishing. Those who violate the law, either carelessly or maliciously, may be persuaded to see in this new project the promise that henceforth the way of the transgression will be made exceedingly hard.

Col. Andrews is being armed with great authority.

Horace D. Taft, a brother of William H. Taft, Chief Justice of the United States, has just lately made this statement: "We might as well try to reverse the direction of the rapids at Niagara as to reverse the deliberate verdict of the American people in this question of prohibition. Enormous good has followed the adoption of prohibition."

I found great ignorance concerning the opium question in Great Britain. It has not touched the homes in that land as yet, and when broached before some who should be sympathetic with India's desire to free herself from this curse, it was lightly cast aside as only a political question.

I am glad to find the abkari standing out straight in this matter which so deeply concerns India. It speaks out its mind in no uncertain tones as to what should be done to limit the production of the poppy. I realize that it takes a long time, and much patient endeavour to bring about a drastic reform, but in this matter where the welfare of multitudes of little ones are so seriously concerned my prayer is that this reform may be "speeded up."

## EXCISE POLICY IN BENGAL.

(*Statesman*, CALCUTTA)

The Government of Bengal have made to the Calcutta Corporation a declaration of policy with regard to the suggested removal of excise and opium shops from the municipal limits of the city.

The Corporation, at their meeting on March 25 of this year, passed a resolution recommending to the Government that all wine and liquor shops, including shops for the sale of opium, ganja and other intoxicants, should be removed from within the municipal limits, and that in future, licences should be granted only to recognized chemists and druggists for the sale of such quantities of wine, liquor and other intoxicants as might reasonably be required for medicinal purposes.

In reply to this resolution the Government states that they are not, at present, prepared to depart from their excise policy which had been explained in certain official publications. The Government intimates, however, that should they consider it necessary or desirable in future to re-examine the policy the recommendation of the Corporation will receive due consideration.

### GUIDING PRINCIPLES.

So far back as August, 1914, the Government made an exhaustive examination of the charges then made against the

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Indian excise administration, and, in their despatch to the Secretary of State, showed that the principles by which the revenue officers were guided in excise matters were (1) that the taxation of spirituous and intoxicating liquors and drugs should be high, and in some cases as high as it is possible to enforce; (2) that the traffic in liquor and drugs should be conducted under suitable regulations for police purposes; (3) that the number of places for the sale of liquor and drugs should be strictly limited with regard to the circumstances of the locality; and (4) that efforts should be made to ascertain the existence of local public sentiment, to which, when ascertained, a reasonable amount of deference should be paid. It was at the same time definitely stated that, in the opinion of the Government of India, the total prohibition of the consumption of stimulants in India, even if desirable, was impracticable.

In the following year in appointing the Indian Excise Committee, the Government again emphasized their policy and intimated that they had no desire to interfere with the use of alcohol in moderation. The question was regarded as outside the duty of the Government, whose settled policy was to minimize temptation to those who did not drink and to discourage excess amongst those who did. For the furtherance of this policy it was asserted all considerations of revenue must be absolutely subordinated.

### Most Effective Method.

The most effective method was to make the tax upon liquor as high as it was possible to raise it without stimulating illicit production to a degree which would increase instead of diminish the total consumption, and without driving people to substitute drugs for alcohol or a more for a less harmful form of a liquor. Subject to the same considerations the number of liquor shops should be restricted as far as possible and their location periodically subject to strict examination with a view to minimizing the temptation to drink and to conform as far as was reasonable to public opinion. It was also important to secure that the liquor which was offered for sale was of good quality and not necessarily injurious to health.

The general measures indicated by the Government for the carrying out of the policy included suggestions for the making of every effort to suppress illicit methods of all kinds, the excise staff to be utilized in directions calculated to maintain the closest supervision over the liquor and drug traffic. It was further suggested that, without unduly encouraging illicit methods, consumption should be discouraged by means of the levying of as high a rate of duty as possible, bearing in mind the special conditions of the locality, and by reducing, as far as possible and with due regard to legitimate requirements, the number of retail shops for the sale of liquor and drugs, by close regulation and supervision of the hours of sale, the selection of sites, and the general practices adopted in manufacture and sale.

A further explanation of the Government's policy towards the sale of alcohol was made by the Department of Agriculture and Industries (Excise) on August 25, 1921. The policy, it explained, was directed towards securing a minimum of consumption with a maximum of revenue.

### High Taxation.

This was stated to mean a high taxation of intoxicating articles with a view to making them as dear as possible for the individual consumer, and thereby to keep consumption at a minimum. It was a controversial question whether the State had a right to force total prohibition upon the public, and, it was contended, so long as this could not be done, and so long as the Excise traffic continued, the best thing for a Government to do was to take measures to control the consumption of intoxicants as far as possible.

It was intimated that the Government would continue this policy but in future the trade in intoxicating drinks or drugs would be strictly controlled like other trades. Government interference in ordinary trades might not be desirable, but for obvious reasons interference and control were very necessary in a trade of this kind.

The official document continues:—"Alcohol and drugs like opium and ganja are generally used for purposes of intoxication and are known as mere intoxicants, but there are various highly useful purposes to which they can be applied, and on which the Government cannot lay too much stress. The value of alcohol as a highly useful industrial article is yet practically unknown in this country, except only to a few individuals. Cheap alcohol is a great boon for various industrial purposes.

Attention was drawn to the great possibilities of raw and waste materials in the manufacture of alcohol, and the hope was expressed that the public would evince interest in the matter, as the production of cheap alcohol would materially help in the industrial regeneration of the country.

### Steps to be taken.

With a view to carrying out this policy it was announced that the following steps would be taken.—

Total abolition of the practice of selling excise and opium shops by annual auction, and the early institution of the Bengal fixed-fee system. From March 18, 1921, there was to be a reduction of duty on alcohol required for medicinal or other industrial purposes by over 50 per cent, and further steps in this direction were contemplated. A resolution to do away with excise taxation upon fresh date juice had already been accepted.

By a majority of only seven votes the Bengal Legislative Council at the September session of 1924 declared itself against the adoption of measures with a view to total prohibition "within as short a period as practicable." On that occasion the Hon. the Nawab Saiyid Nawab Ali Chaudhary, Khan Bahadur, the Minister in Charge, stated that statistics of consumption went to show that not more than five per cent of the Bengalis were given to the use of intoxicants.

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**Prohibition League of India Convention:** Dewan Bahadur M. Ramachandra Rao, M.L.A., has been elected as President of the Prohibition League of India Convention to be held in Delhi from January 29th to 31st 1926. From the tentative programme, a copy of which has been sent to us, we see that among the subjects to be discussed at the Conference are: The case for Prohibition of drink and drugs in India; The Restriction of opium in India; Prohibition Difficulties for drink and drugs; Women and Prohibition; Labour and Prohibition; Indian States and Prohibition and Local Option and Prohibition. Among those who are expected to speak at the Conference are Dr. S. K. Datta, Messrs. C. F. Andrews, K. Natarajan, N. M. Joshi, Jamnadas Mehta, Haji Wajid-ud-din, K. Chaliha, Devi Prasad Sinha, Pandit Madan Mohan Malaviya, Kumar Ganganand Sinha, Moulana Khwaja Hasan Nizami, Dr. W. L. Ferguson, Rev. J. W. Pie, Mrs. Chitamber, Mrs. W. L. Ferguson, the Hon. Sir Deva Prasad Sarvadhikari, and the Hon. Mr. G. A. Natesan. Mahatma Gandhi will attend if he can.

**Liberals on the Excise Policy:** The Bombay Provincial Liberal Conference recently held in Poona adopted the following resolution: This Conference, while expressing its satisfaction at the adoption by the Bombay Government of total prohibition as the goal of its excise policy, puts on record its feeling of dissatisfaction that (1) they are not prepared to specify the period of time within which they would seek to achieve their goal (2) that they have rejected the policy of local option by means of which mainly prohibition should be brought about and (3) that they do not commit themselves to a continuous reduction of the supply of liquor year after year till prohibition is attained. The Conference accords its general support to the bill on this subject which Mr. R. G. Pradhan is seeking to introduce in the Council. Proposed by Mr. S. G. Vaze (Poona), seconded by Mr. Rajadhya (Islampur) and supported by Mr. L. R. Gokhale (Poona). The Provincial Social Conference also held along with it passed a resolution expressing satisfaction at the adoption by Government of total prohibition. It also accorded its support to Mr. R. G. Pradhan's Bill and earnestly appealed to H. E. the Governor to give his sanction for its introduction.

**A Local Option Bill in United Provinces:** We are glad to note from the Government's reply to an interpellation that the U. P. Government have proposed to frame a Bill soon embodying the principle of local option and to give it wide circulation and to invite opinions upon it, not only of the persons or bodies specially interested in the matter, but also of the public generally.

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## ISLAM AND MONOGAMY.

The Editor, The *Indian Social Reformer.*

Sir,

May I take exception to your statement made in your editorial article in your issue dated August 15th ? You say : "It is now admitted even by opponents of Islam that the prophet Mohammad permitted four wives as a concession to the prevailing weakness of his time. Even this permissive polygamy was hedged round by conditions which for a devout and conscientious Moslem could mean only prohibition."

The Quranic verses sanctioning "this permissive polygamy" and its "conditions" are as follows :—

"Marry such women as seem good to you, two and three and four, but if you fear that you will not do justice (between them), then (marry) only one or what your right hand possesses.....and you have it not in your power to do justice between wives even though you may covet it, but be not disinclined (from one) with total disinclination so that you leave her as it were in suspense" (4, 3, 129. Mohammad Ali's translation).

The Quran then allows four wives first on the condition of strict justice and then knowing human nature recognises that justice is as a matter of fact impossible and unattainable, even though the husband may wish it, and so as a "concession" to the weakness of the flesh gives up this stringent condition which for a "devout and conscientious Moslem could only mean prohibition" and substitutes for it the lenient and practically workable condition, "be not disinclined with total disinclination, so that you leave her as it were in suspense".

Consistently with this lenient condition and as a "concession" to weakness the great Prophet has permitted "to postpone the turn of such wives as you shall please (in being called to your bed) and you may take her whom you shall please, and her whom you shall desire of those whom you shall have before rejected and it shall be no crime in you. Thus will it be easier to give them the desire of their eyes, that they may not be grieved but may be well pleased with what you shall give to each of them. God knows what (is) in your hearts." (33 : 51).

Polygamy is made easier still in Islam by the addition of the clause "or what your right hand possesses". (i. e., female slaves) to the condition of strict justice.

Narowal, Yours etc.,
21st August. BARAKAT ULLAH.

## PUBLIC TANKS AND ROADS IN TRAVANCORE.

The Editor, The *Indian Social Reformer.*

Sir,

I have carefully read the note published in your issue of August 29th under the above caption, and I am sorry to remark that in spite of its lucid exposition, prejudice has played a conspicuous part in the expression of opinion. The *Indian Social Reformer* has always been opposed to the indefeasible right of resorting to passive resistance for the redress of grievances and for the establishment of the elementary rights of humanity, without suggesting any practicable and constructive alternative except by way of vague advices to the victims of a social injustice, to pin their faith in the future course of events, and has refused to recognise the undisputable purity and potency of the movement. Ever since the organisation of the Satyagraha Movement at Vaikom, the pages of the *Indian Social Reformer* were stained with unfair criticism on the organisers of the movement, and thus indulged in the futile game of misleading the public.

In the editorial paragraph under reference you remark : "The Satyagrahis may claim credit for the changed outlook as being due to their efforts, but it is difficult to deny that, while they contributed towards rousing public conscience to the injustice involved in denying the elementary rights of citizenship to a section of their fellow subjects, they, by taking the offensive, alienated to some extent the support of some educated people, who were in sympathy with the cause". In the first place, it is only a perversion of truth to say that the Satyagrahis alienated the sympathy of the educated classes, because the educated classes as a whole were one with the organisers in their tremendous earnestness for fighting out the cause to a successful end, but it is the illiterate orthodox Brahmins enjoying certain exclusive privileges at the cost of other communities and also others having vested interests that opposed the movement without adequate justification and convincing reasons. Kerala can never claim to have ever had any agitation for any cause and I doubt whether you can cite any instance where the so-called "educated people" have shown their sympathy with the cause. The Satyagrahis are justified in claiming, and that too rightly, the credit for bringing about a remarkable change in the outlook, and the aught that has been done towards the removal of a civic ban is due to the organisers of the Satyagraha Movement and Mahatma Gandhi. What the Maharani Regent has done is not the quintessence of her magnanimity, but only a wise step every ruler is expected to adopt to avoid precipitation of serious consequences and thus save her State from a tremendous conflagration.

The Vaikom Satyagraha has given a visible ray of hope of a better future not only for Travancore, but for the whole Kerala, and in the very near future she will be free from the cruel clutches of that absurd social system of untouchability. All honour to the organisers of the movement and the sufferers in their brave fight for a noble and just cause, which will be remembered by posterity for generations to come.

Before concluding, I may say, Mr. Editor, that the public expected from you something more than utterances of perverse frivolities. Please "give the devil his due", and do not shut your eyes against actual facts. You aspire for social reformation and want to see India replete with such inscrutable customs which choke the progress of Hindu Society, and the fittest weapon, and perhaps the only one, is passive resistance, without which, in the reign of an indifferent Government with a divide and rule policy, nothing can be achieved.

Dadar, Yours etc.
31st August 1925. N. N. MENON.

[We do not wish to repeat our arguments against the contention that passive resistance is the best weapon for the removal of social evils. We have dealt with the subject at some length on more than one occasion. We do not question the sincerity of the Satyagrahis nor their contribution towards arousing public conscience against the injustice to which the so-called depressed classes are subjected. In our view, the resolutions for throwing open all public roads to all classes of people, which was defeated at the last session of the Travancore Legislative Council, was due to some members, while they were in full sympathy with the cause advocated by the Satyagrahis, resenting Satyagraha. This, as well as the comments of some responible journals in Travancore, are sufficient to support our contention that the method adopted by Satyagrahis did alienate the sympathy of some educated people—not all. We never said "educated classes," which makes a world of difference. From what we know of literacy in Travancore, we have no reason to think that the orthodox Brahmins are "illiterate". Our correspondent has to study much about Travancore. Ed. I. S. R.]

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## CASTE AND RELIGION.

The Editor, The *Indian Social Reformer.*

Sir,

Kindly extend the hospitality of your columns to the following few lines stimulated by a letter appearing in your recent issue. Supporting the superior claims of a religion or caste in preference to those of others has sufficiently widened the gulf of national disunion, and it will really be a matter for satisfaction to those who are yearning for the welfare of India as a whole if harmonious efforts are made for a healthy reconciliation of them all.

The microscopic division of society into castes, sub-castes, and sects has gone to such a height of absurdity that there appears to be no other defensible argument for their continuance except that of long standing. Blind belief, want of education, and inertia have kept the people where they were; and the vanity of self-seeking upstarts is likely to lead them into chaos and disorder again. It is time now when the whole nation should come forward as the Indian people, forgetting altogether the narrow outlook about his or her community, for the progress of the country. If we stop short in hurling pointed spears at each other, and make less ado about our religious demonstrations, imperceptible realisation of this high ideal will not be very far away.

The other thing that demands our immediate attention is the way in which we are proceeding to alleviate the pains caused by the defects in our social life. It should be noted that there are enemies of the nation keenly eager to pick up any drawbacks they come across, and clamorously to put them forward as reasons for denying Indians their birthrights. We should never allow a stranger to gloat over our defects, but should all the while be striving to remove them as speedily as possible.

Everything connected with the feelings regarding the different castes and religions is rather of a delicate nature, and requires much skill in its handling. A social reformer ought, in the first place, have the gift of pleasing his hearers, and then should try to persuade them into his own line of thinking. High-handedness or a condemnatory tone will only drive the people away, and allow them to stick to their own orthodox views.

Words have been, and still continue to be, wasted on these elementary things, but they scarcely have any value unless they are supported by deeds. Courageous men of unquestioned honesty and sincerity must come forward with active sympathy towards these reforms. Then alone is there some possibility of improvement.

Shall we by some such means hope to see the people of India bound by a common tie of one caste and religion? May that Almighty create in us a desire for sinking all differences regarding castes and religions!

29th July, Yours etc.,
Bombay. Sharat Kumar.

## RELIGIOUS CO-OPERATION AND SOCIAL SERVICE.

The Editor, The *Indian Social Reformer.*

Sir,

At the present time, when the interest in social service and co-operative effort, is growing the country over, I have been led to analyse the work round about us here very carefully, and there is one attempt to serve on the part of a young man there, which attempt, I believe, deserves the attention of many of us who are interested in new ways and means of helping our fellowmen.

For the past several months, I have been working hand in hand with this Hindu leader, a man who is well versed in his own as well as the scriptures of others. Although he is out and out a Hindu, he has spoken often of his interest in the study of the life and teachings of Christ, as well as of his hope that in some way these teachings might be made of more universal use in meeting the needs of reformers in India. The other day while we were conversing on this very subject, he told me that he wished it might be possible for other young men, who, like himself, had gained inspiration from the study of the life of the Christian Master, to realize how easy it would be for them to proclaim their beliefs, while in no way altering their religious or social status in the community where they lived. "There are many", he said, "who believe that teaching anything regarding the Christian Scriptures, would mean that they would have to leave their communities, and perhaps their homes. If they could experience the satisfaction of knowing that their views are welcome, I believe there are many who would come forth to do the sort of work I am doing in trying to make my fellow-countrymen realize what a wealth of appropriate teaching there is in the religious books of societies other than my own".

Six months ago, Mr. Sudhakanta Roy wrote his own interpretation of "Sermon on the Mount" in Bengali. He did not agree with all of the points brought out by some other writers, especially Westerners, but he did give to the message of the Christian Master such an oriental touch that it called forth from leaders in Bengal, among them Rabindranath Tagore, words of commendation and praise. I believe that the success of his effort was due to the fact that he succeeded in putting the spirit of the message of the Christian Master into a language which is fully understood, and, therefore, fully appreciated by those who read it. He has taken the meanings which have often times been clothed in mis-understandable English or other language, and has placed them in the simple garb of understandable Bengali. As one friend commented: "he has opened new channels of light through his oriental interpretation".

In talking with this friend the other day, I found that he did not understand some of the teachings of Christ, as I, with my western way of thinking, do. As he outlined his interpretation in one case after another and as we considered first this and then that understanding of the passages, we found ourselves unconsciously blending the two or more interpretations in an effort to get what we could think of as a perfect interpretation. Such effort made for fuller understanding of truths, sometimes hidden within the message. At my request he has written his interpretation of some of the parables as found in the New Testament, and we are having them printed in Bengali with a hope that others like ourselves may gain new thoughts by reading them.

This is an outline of one way in which this young man is trying to serve his community. In his own society he is fully respected for his high ideals, and outside of his community he is honoured for his tolerant co-operation. His hope is that, through his efforts, all communities may see, as he does, the spiritual value of every religious book, and that other men, like himself, appreciative of the teachings of the Christian teacher, may turn their efforts toward an interpretation in their own ways to their own communities, of the messages found in the Bible. Only as Indians, Christian and non-Christian, interpret the life of Christ and his message in their oriental way, will an oriental India be able to profit thereby as it should. I wish that we might see more and more of the sort of work that is being done by this Hindu friend of mine, work which I believe will bring forth a better understanding on the part of all who dwell in Hindustan.

Suri, Bengal, Yours, etc.,
21st August. H. E. Dawey.

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## NEWS OF THE WEEK.

**Congress Presidentship:** On a careful scrutinising of the recommendations of the various Provincial Committees, it is stated that the Reception Committee of the forthcoming Indian National Congress which will be held at Cawnpore in December, has found that Mrs. Sarojini Naidu has obtained the highest number of votes. Even Mahatma Gandhi very strongly suggested her name for last year's presidentship, and the result of the recommendations, therefore, comes with no surprise. It will be the first time in the history of the Indian National Congress to have an Indian lady to preside over its annual deliberations. We congratulate both the Congress and Mrs. Naidu on this result which will be hailed throughout the country.

**Is Journalism an Industry?** In the course of an interesting article in the *Review of Reviews* Mr. Wickham Steed, its Editor who, as ex-Editor of the *Times* and for a long time one of its foreign correspondents, discusses the question whether the newspaper press can be classified as one of the industries. His observations, although they have very little to do with the conditions in this country, will give interesting reading. He writes:—A dispute arose recently between some printers' organisation and sundry newspaper proprietors. Its merits lie beyond the scope of the present argument. In referring to it, some of the newspaper proprietors in question spoke of themselves as conductors of an "industry." The term is more fully justified to-day than it has ever before been in the history of the Press. The large sums of capital, the huge plant, the complicated machinery and organisations that are needed to produce and to sell modern newspapers, overshadow in such a degree the profession of journalism that "the Press" may well be called an industry rather than a craft or a vocation. Nay, among newspaper men it is almost a disadvantage to be solely a journalist. It is said, probably with truth, of one large newspaper enterprise that its arrangements for distribution are so perfect that it could sell practically anything its proprietors might care to print. In these circumstances, mere journalists have to write what these proprietors (who are rarely journalists) and pride themselves on being "business men", wish to print—or to give place to others. One of the worst symptoms of the present disease of the Press is, indeed, the degradation of what is called its "editorial side and the glorification of the business side." But, again this is a symptom, not yet the disease itself.

**An American Letter:** Mr. Dan Singh of the Graduate School of Northwestern University, Evanston, Illinois, U. S. A., has forwarded us a copy of a letter addressed by Mr. Boyd Tucker, a Missionary on furlough, having his address at Garrett Biblical Institute, Evanston, Ill., U. S. A., to Mr. Stanley High, 150, Fifth Avenue, New York City, which contains an emphatic remonstrance against what he calls uncalled for criticisms made by the Rev. Fred Perrill in the *Indian Witness* of June 10th. We have been requested to publish this letter. It is stated in the letter that the main burden of Rev. Perrill's criticism of the International Parley held in Lincoln, Nebraska, which was in the charge of Rev. Stanley High, was directed against the writer's Mr. (Tucker's) friend, Mr. Dan Singh who, it is said, has been deeply wounded over the unjust criticism. Mr. Perrill is said to have criticised Mr. Singh being called a Hindu in spite of his being a Christian and for his being a personal friend of Mahatma Gandhi, a fact which has been taken advantage of for posing as a friend of greatness. Most educated persons even in this country know that the term Hindu applies to all Indians in America irrespective of caste or religion, and we are unable to think that the Rev. Perrill, whom we know as a staunch friend of the Prohibition movement in this country, would criticise in the way he is reported to have done. We do not, however, think it fair to publish the letter as requested, as we have not made any reference to Mr. Perrill's article in the *Indian Witness* of June 10th of which the letter under notice is a criticism. The best course for our correspondent and for Mr. Tucker would have been to address the criticism to the Editor of the *Indian Witness* who would have dealt with it properly. We simply call attention to this in this short notice, as we do not wish to ignore the communication addressed to us by our correspondent, and we hope he would appreciate our reasons for not giving publicity to the whole letter.

**Purity Mission Society:** In the course of a representation to His Excellency the Governor on behalf of the Purity Mission Society, which is a body of workers promoting the cause of Purity and Temperance reform among the masses, Mr. Jhabvala, after thanking His Excellency for his sympathy in the efforts of temperance reforms, writes:—"I need not emphasise upon your Excellency the dire painfulness of situation among the lower and middle classes of people arising from intemperance and free use of those pernicious intoxicating drinks which have been the ruin of thousands of homes. The poor man in India is averse to drinking. I assure your Excellency that even the much-maligned Bombay labourer hates drinking. Yet the poor man and the labourer are to-day addicted to this pernicious vice mainly because their domestic environments are unhappy and their social life corrupt. In the workers' localities there must be as few drinking houses as possible. But during my movements in the area, I have found that adjoining the factories there are in certain localities at Parel and De Lisle Road, Parabhadevi and Lower Parel chawls as well as at Chinchpokli and Dadar, four to five and even more taverns close to each other which are heavily visited especially on pay days. Pay days are some of the saddest days in the life time of a worker's family for the nights present one of the most melancholy pictures in the industrial history of this town. The Excise authorities should be compelled not to permit any further liquor shops either country or foreign to be opened in the working areas and the policy should be in practice to close down even those that are there. If your Excellency's instructions are enforced Bombay will be a much better place to live in and will remember your dear name for generations to come."

**Widow Re-marriages in Karachi:** The following widow remarriages have been arranged through the Sind Vidhwa Sahaik Sabha, Karachi, during the month of August 1925:—(1) Shrimati Premwati was married with Thakur Narainsing Drigh Road; (2) Shrimati Rajabeti was married with Mr. Hukumsingh, N. W. Railway, Karachi Cantonment; (3) Shrimati Moongabai, Gujarati lady was married with Mr. Rewagir, Ranchore Lines; and (4) Shrimati Parbati was married with Lala Lekhraj, Munim, Messrs. Dhanpatrai Bhagwandas.

**Hyderabad Hindu Sabha on the Age of Consent:** The following resolution has been passed by the Hindu Sabha, Hyderabad, Sind: "This Sabha wholeheartedly supports the bill, which Mr. Har Bilas Sharda, M. L. A., is going to introduce in the Legislative Assembly, fixing the minimum marriageble age for Hindu Boys and Girls at 14 and 12 years respectively. The Sabha is of opinion that the purpose of the Bill will be much better served by raising the respective minimum ages to 20 and 14 years. The Sabha hopes the Legislative Assembly will pass the measure unanimously, when before it."

**The Great Betrayal:** The *Prince of India* of Delhi writes: "None can congratulate the Indian Legislative Assembly on its latest performances. Even at the last Delhi sessions our legislators had begun their downward march by reducing themselves into illogical groups and working at cross purposes with one another. Now their defection is complete by their refusal to consider Mr. Joshi's Maternity Benefits Bill and by referring to a Select Committee the Contempt of Courts Bill which, as we pointed out in a previous issue, is a new menace to the Indian press. This failure on the part of the legislature ought to be an object lesson to those credulous individuals who fondly hope that this "parliament," of India will lead us to the promised land of self-government. We hope that the electors will exercise more discrimination at the next general elections and the practice will come to be established, of the popular representatives in the different legislative bodies gauging the public opinion and getting a clear mandate from their constituents, on all important measures, before they meet at each new sessions."

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**Race Course Betting:** The Bombay Provincial Liberal conference held recently at Poona passed the following resolution: This Conference urges, especially in the interests of the poorer sections of the community, that (1) bookmakers in connection with horse racing in this presidency shall in no case be reallowed (2) the running of III class race special be discontinued; (3) the third enclosure on the race courses in Bombay and Poona should be closed, and (4) the minimum stake should be raised from Rs. 3 to. Rs. 10. Proposed by Mr. D. V. Ambekar (Poona) and seconded by Mr. H. G. Parkhe (Ahmednagar).

**Women Franchise:** Although the major provinces in India have extended franchise to women to vote at elections to provincial legislatures, women are not yet enfranchised as regards voting to the Central Legislatures. Replying to an interpellation in the Legislative Assembly last week, the Home Member said that the Government proposed to move both the Houses to give effect to the recommendations made by the Muddiman Report regarding the grant of franchise to females.

**Madras Temperance League:** Rao Bahadur T. A. Ramalinga Chettiar presided at the annual meeting of the Madras Temperance League held recently. Sir T. Sadasiva Iyer, Mr. Jinarajadass, Miss Brockaway, the Rev. J. E. Neill and Rao Bahadur O. Kandaswamy Chetty were among the principal speakers on the occasion. The report which was duly adopted referred to the various activities of the League during the past year and expressed a deep debt of gratitude to Rev. Herbert Anderson, who had been successful in influencing influential persons all over the country and arranging for a Conference to be held at Delhi in January next to form a Prohibition League for India. The report also appealed to the Minister for Excise to lay the foundation of prohibition by adopting a bold policy and thus enable the province to reach the goal at an early date.

**Cochin Legislative Council on the State's Excise Policy:** During the budget discussion in the Cochin Legislative Council the excise policy of the State was subjected to severe criticism and a motion for reducing the allotment for the distillery establishment by one rupee was carried despite Government opposition. Non-officials desired that the State should embark on a bold and definite policy of restricting consumption and working towards prohibition.

**Local Option in Ceylon:** The *Hindu Organ* of Jaffna (Ceylon) writes:—Local Option continues to make headway in various parts of the island, but its effects have been impeded by certain reservations and exceptions. Many temperance societies are carrying on an active educational propaganda throughout the Colony with a view to achieving further Local Option victories. Ceylon is undoubtedly in advance of India as regards temperance reform and there is a good prospect of the country becoming entirely "dry" at a comparatively early date.

**A Dark Blot on British Administration:** Mr. Myron O. Insko, the publisher of the *Indian Witness*, writes, in the course of his notes on the Sunday School Temperance lesson:—"It is a dark blot on British administration in India that it gives official sanction to the demoralizing traffic in liquor and opium. So long as the present policy continues the Mohamnedans and Hindus will continue to point the finger of scorn at the Government and they may well be pardoned if they refuse to believe that the Government have their best interests at heart. A Government that continues to be a partner in the business of selling liquor and opium cannot expect to gain the love and respect of the people who are being demoralized and debauched by drink and drugs. The Christian in India may well blush with shame when he reads of the efforts on the part of the Indians to bring about prohibition and how they are thwarted and laughed to scorn by some European representatives of Government. Certainly the time has come when the people of India should have the right to say whether or not they should continue to be burdened with a traffic that is preventing economic development, debauching millions of people and helping to sink into further degradation the people of this land."


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THE Price TWO ANNAS

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*"I will be as harsh as truth, and as uncompromising as justice: I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."* WILLIAM LLOYD GARRISON in the *Liberator*.

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Religious Conversion and Social Uplift.
Superstitions and how to combat them.
The Caste System.
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## NOTES

**Anglo-Indians and Indian Nationalism:** Anglo-Indians are specially referred to in Pandit Motilal Nehru's resolution, which was passed by the Assembly, as possessing special interests which should be represented in the Round Table Conference for preparing a detailed scheme of constitutional reform. While we are as desirous as anybody else that minority communities ought to have fairplay in any scheme of reform, we are by no means convinced that it does either such communities or others any good to be accorded a position of isolation from the general population. In Pandit Motilal's resolution, Hindus, Mahomedans, Parsis, Indian Christians, Jews, and Buddhists are all grouped together under the term "Indians", while Anglo-Indians with Europeans are mentioned as being outsiders. Europeans, of course, are outsiders, but are Anglo-Indians in the same category? We rather regret this implication as it lends colour to the extravagant claims put forward in the memorandum presented by the Anglo-Indian community to the Secretary of State. We know that a section of the community was opposed to the idea of this deputation, and, therefore, we do not regard the views expressed in the memorandum as those of the whole community. Anglo-Indians, according to the memorandum, want to be treated as Europeans for certain purposes and as Indians for certain other purposes, according as it suits their interests or sentiments. They ask to be allowed to enter all ranks of the British Army, "a communal preference" for employment on railways, and as "statutory natives of India" to enter into all schemes of Indianisation. Evidently, Anglo-Indians do not care to enter the Indian Army as Indians, and presumably they would not approve of Indians entering the British Army on the same footing as themselves. As for railways, the convenience of the travelling public should be the first consideration in the selection of employees, and it is unfortunately the case that the average Anglo-Indian employed on railways has not earned a reputation for sympathetic and kindly dealing with Indian passengers. Anglo-Indians as statutory natives of India are, of course, entitled to all the rights of Indians, but they cannot claim preference over the latter. We strongly support the demand that offensive inquiries into the legitimacy of descent should be avoided, but we cannot understand how Anglo-Indians who are statutory natives of India can claim to be tried by juries composed of a majority of members of their community, while a Mahomedan, Hindu or Parsi cannot do so.

**Repeal of Repressive Laws:** It is not at all a matter for surprise that the Council of State has thrown out by large majorities Mr. Ramdas's motion for consideration of the Bill to repeal certain repressive laws as passed by the Assembly last March, as well as the one to refer it to a Select Committee. From the very first, the Council of State has acted as a drag upon all useful legislation initiated by the popular and representative House, and Government have found in it a pliant tool with which to thwart the attempts of the Assembly. Mr. V. Ramdas, the Swarajist member from Madras, who piloted the Bill, in a vigorous speech appealed to the House to record its verdict also against these archaic, antediluvian and unjudicial measures which disgrace and disfigure the Statute Book. As early as 1921, the Right Hon. V. S. Sastri initiated a debate in the Council of State for a committee on repressive laws. The Sapru Committee which was appointed as a result recommended the repeal of four enactments with the exclusion of the Seditious Meetings Act. The Government, which accepted the report, took no steps, however, to give effect to its recommendations and the result was that Mr. Patel brought forward a Bill last March in the Legislative Assembly which passed it by an overwhelming majority in the teeth of Government opposition. The strong denunciation which has gone forth from one end of the country to the other against the Bengal Ordinance under the cloak of which political agitation has been stifled and political undesirables have been clapped into jail without even the formality of a trial, should alone serve as a warning against the retention of such laws even a minute longer. Mr. Crerar, the Home Secretary, who spoke on behalf of the Government pleaded for their retention as a necessity for a strong, good and efficient Government and incidentally raised the bogey of an insidious Bolshevik propaganda from China and Germany. The ordinary law is certainly more than sufficient to deal with crimes in the land, and the assumption of extraordinary powers by the executive except in grave emergencies such as war, is both unjustified and unjustifiable. This reprehensible action of the Council of State, coming as it does on the eve of the new elections, is sure to have a re-action on the electorate which, we hope, will take care to send the right sort of men to the Council.

**Japanese Law Reforms:** Speaking at a welcome banquet in New York, His Excellency Tsuneo Matsudaira announced two important legal reforms which had been recently passed. "Formerly," he said, "a Japanese born in this country, while acquiring American nationality by reason of birth, acquired Japanese nationality at the same time. This having been criticized in America, we saw the need of a remedy. By the new legislation a Japanese child born in this country shall not acquire Japanese nationality unless, within fourteen

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days after its birth, a special application is made for retention of Japanese nationality. In regard to the foreign ownership of land in Japan, a new law passed both Houses of the Diet last March recognizing the ownership of land by foreigners. The restrictions hitherto imposed on the sale or mortgaging of land in Japan are entirely abolished. It is true that there is a provision in this law whereby the Government may issue an ordinance putting into effect reciprocal measures in the case of citizens or corporation of a foreign country or part of a foreign country which denies or restricts the ownership of land by Japanese. It is the intention of our Government at present not to issue such an ordinance."

**International Fellowship:** It will be seen from the announcement published in our news columns today that it is proposed to hold an all-India International Fellowship Conference in Poona during the first week of October. It is some years since a small group of persons representing different races and religions interested in promoting international fellowship formed an Association in this City. Similar associations were formed in other cities as well, and the one at Madras has recently circulated among the members of the Fellowship a brief report of the studies and discussions conducted by a group of not more than a dozen members belonging to the Madras International Fellowship. The report will form the subject of discussion at the general meetings of the Bombay International Fellowship which will be held in the Wilson College Hall on Saturdays the 12th and 19th September. The report is headed "Conviction and tolerance in religion", and contains many valuable hints. Among the factors that have contributed to the present awakening in men and women of a new interest in the question are mentioned a growing sense of the need of unity and co-operation in all countries, more personal acquaintance and friendliness between followers of different religions, a fuller realisation of the limitations of our intellectual powers in questions relating to God, a deeper appreciation of the difference between religion and theology and a clearer understanding that religion is a spiritual matter where there is no room for force of any kind.

**Religious Tolerance:** As a result of the comparative study of Islam, Christianity and Hinduism, the Madras International Fellowship which conducted these studies, has come to the conclusion that none of the various religions, in its sacred books,—the *Vedas*, the *Koran* and the *New Testament*—and in the known records of its earliest followers gives any encouragement to intolerance or hostility towards outsiders. In spite of occasional outbursts of intolerance, it is plain that where people belonging to different religions have been living side by side as in this country, they have often learnt the lesson of toleration as they could not help feeling that in the midst of differences they had so much in common. We are glad to find that our conclusion which led to some controversies recently that persecution never kills a religion, has found support from such a body as the Madras International Fellowship. "In the light of all religious history", they observe, "it is plain that persecution never destroys or weakens a religion." It is clear from the references made in the report to the discussions of the Unity Conference held at Delhi that the Madras International Fellowship has taken full advantage of the discussions of the Unity Conference, and has naturally appreciated the significance of its failure to bring about that Unity which is still on the lips of every politician.

**Nationalism and Internationalism:** It may be questioned that, if national unity, in other words, national fellowship, still remains to be accomplished, is it not more difficult to bring about international fellowship? None of the promoters of the movement has underrated the difficulties of the task before them which is to seek the unity underlying the diversity of the phenomenal world. We have little faith in what is called political unity, that is, a temporary adjustment for some political purpose. It is not national unity and will not promote national fellowship, the feeling which rises above all considerations of caste or religion. The failure of the Delhi Unity Conference may be attributed more or less to the same circumstances that contributed to the failure of the League of Nations in bringing about international peace and unity. Nationalism is certainly not inconsistent with internationalism; the former is an essential preliminary to the latter. As observed on a previous occasion, true and complete international fellowship presupposes that the nations of the world should be so organised that none of them stands in a relation of political inferiority, economic subjection, or social, racial or religious antipathy towards another. Whether this is a distant dream or a possibility in the near future depends to a large extent on the support which movements like the International Fellowship are able to enlist from the nations. That the best minds in different parts of the world are engaged in giving their serious thought to this idea, is itself a hopeful sign.

**The Shri Sadhbella Tirath, Sukkur:** We have received a copy of the book which gives the history of the magnificent island temple of Shri Sadhbella at Sukkur and a biographical sketch of its revered founder and his successors. The book is only a close rendering in English of the pamphlets in Hindi and Sindhi published by Shri Swami Harnamdas, the present incumbent of the *gadi*, with a view to enlighten the large number of devotees who have a love and regard for the holy place, as well as to remove the many misunderstandings and misconceptions regarding the history of the place. Situated on the top of a rock and washed on all sides by the waters of the Indus, the temple possesses a picturesqueness and beauty rarely to be found anywhere else. On holy and festive occasions the place is visited by pilgrims from all parts of India. The Sadhbella (retreat for sadhus or Hindu monks), as its very name implies, is an orthodox institution and is opposed to all changes in the society. The opposition to the Patel Hindu Marriage Bill introduced in the Imperial Legislative Council in 1919 is claimed as a credit on the part of the present Mahant. We are glad to note, however, that the Sadhbella has been doing much philanthropic work in aid of the poor, the learned and the religious. The book is printed on fine glazed paper and contains many beautiful illustrations. It is priced Rs. 1-4-0 and can be had of the Mahant, Shri Sadhbella Tirath, Sukkur, Sind.

**Vidyasagar's Daughters:** In accordance with a resolution passed at the meeting of the Managing Council of the Bombay Presidency Social Reform Association, the Secretary of the Association has sent us Rs. 25 towards the Fund started by us for the help of the late Pandit Ishwar Chandra Vidyasagar's daughters. We have also received Rs. 10 from Dr. M. B. Udgaonkar M.B.B.S., Khondaji Building, Poibavdi, Parel, and Re. 1 from Mr. B. V. Dhadaphade whose address is given as care of Dr. Udgaonkar. The balance now in hand amouuts to Rs. 229-6-0.

**Our Prohibition Supplement:** As there appears to be some misunderstanding as regards our notice in the last week's *Prohibition Supplement* asking subscribers of the *Supplement* to remit their subscriptions, we desire to repeat what we have stated in the first issue of the *Supplement*, that the subscribers of the *Reformer* will get the *Supplement without any extra payment*. The notice was intended only to the subscribers of the *Supplement* who are not subscribers of the *Reformer*.

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INDIAN SOCIAL REFORMER.
*BOMBAY, SEPTEMBER 12, 1925.*

## A MOMENTOUS DEBATE.

—:o:—

On Monday Sir Alexander Muddiman, the Home Member of the Government of India, brought forward a motion in the Legislative Assembly, now in session at Simla, for the acceptance of the principle underlying the majority report of the Committee, of which he was Chairman, which was appointed to examine and report on the working of the constitutional reforms introduced five years ago. The principle was that by means of a few adjustments here and a few re-adaptations there, the ship can be made tolerably safe for its crew and passengers for the next five years when it is due to go into dock to be completely overhauled. The majority, it should be mentioned, included one prominent member, Sir Mahomed Shafi, who, since his relinquishment of the membership of the Government of India shortly after the report was made, made public his opinion accepting in principle the minority report. This report which thus virtually became the majority report—the division being 5 to 4—held that the defects in the Reform scheme were fundamental to it and cannot be cured by anything short of fresh legislation expressly providing against the shortcomings disclosed in its working. Ministers and ex-Ministers who administered the Transferred Departments in the Provinces under the diarchical scheme of the Reform Act, testified before the Committee that they had found it unworkable, the only Provinces where it had worked with some measure of success being those in which the element of diarchy was discarded in practice and the administration operated as if it were a unitary system. Several of the Provincial Governors endorsed this view. Lord Olivier who was Secretary of State for India in Mr. Ramsay Macdonald's Cabinet, moving for a statement of Indian policy in the House of Lords a few weeks ago, associated himself, from his practical experience at the India Office, with the main contentions of the minority report. Lord Birkenhead in the course of his statement declared that he himself had from the first been sceptical of the workable character of diarchy, but he rather inconsequentially contended that the scheme has had no fair field owing to the Non-Co-operation movement, and should be given a further trial before the question of its revision could be considered. If a boat is found to have a hole in its bottom, the fact of the weather having been stormy when it was launched, cannot be urged as an argument for trying it on a voyage in still water before the hole is stopped. Yet this was precisely the position which Lord Birkenhead took in respect of the demand of the minority report, which is supported by all schools of Indian politics, for the adoption of measures to get the Reform Act revised in the light of the experience of its working gained during the last five years.

The amendment to the Home Member's motion, which Pandit Motilal Nehru, the leader of the Swaraj Party in the Legislative Assembly, brought forward on behalf of his own as well as the Independent and Liberal parties in the Assembly, was based on the principle of the minority report. It ran as follows:—

This Assembly while confirming and reiterating the demand contained in the resolution passed by it on 18th February 1924, recommends to the Governor-General-in-Council that he be pleased to take immediate steps to move His Majesty's Government to make a declaration in Parliament embodying the following fundamental changes in the present constitutional machinery and administration of India:

(a) The revenues of India and all property vested in or arising or accruing from property or rights vested in His Majesty under the Government of India Act, 1858, or the present Act or received by the Secretary of State-in-Council under any of the said Acts shall hereafter vest in the Governor-General-in-Council for purposes of the Government of India.

(b) The Governor-General-in-Council shall be responsible to the Indian Legislature, and subject to such responsibility, shall have power to control the expenditure of the revenues of India and make such grants and appropriations of any part of those revenues or of any other property as is at present under the control or disposal of the Secretary of State for India-in-Council save and except the following which shall, for a fixed term of years, remain under the control of the Secretary of State for India: (1) Expenditure of military services up to a fixed limit, (2) expenditure classed as political and foreign, (3) payment of all debts and liabilities hitherto lawfully contracted and incurred by the Secretary of State for India-in-Council on account of the Government of India.

(c) The Council of the Secretary of State for India shall be abolished and the position and functions of the Secretary of State for India shall be assimilated to those of the Secretary of State for self-governing Dominions save as otherwise provided in clause (b).

(d) The Indian Army shall be nationalised, within a reasonably short and definite period of time and Indians shall be admitted for service in all arms of defence and for that purpose the Governor-General and the Commander-in-Chief shall be assisted by a Minister responsible to the Assembly.

(e) The Central and Provincial Legislatures shall consist entirely of members elected by constituencies formed on as wide a franchise as possible.

(f) The principle of responsibility to the Legislature shall be introduced in all the branches of the administration of the Central Government subject to transitional reservation and residuary powers in the Governor-General in respect of the control of military, foreign and political affairs of a fixed term of years provided that, during the said fixed term, proposals of the Governor-General-in-Council are submitted to the vote of the Legislature, but that Governor-General-in-Council shall have power notwithstanding the vote of the Assembly to appropriate up to a fixed maximum any sum he may consider necessary for such expenditure and in the event of a war to authorise such expenditure as may be considered necessary exceeding the maximum fixed.

(g) The present system of dyarchy in the Provinces shall be abolished and replaced by a unitary and autonomous responsible Government, subject to the general control and residuary powers of the Central Government in interprovincial and all Indian matters.

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(b) The Indian Legislature shall after the expiry of the fixed term of years referred to in clauses (b) and (f) have full powers to make such amendments in the constitution of India from time to time as may appear to it necessary or desirable.

This Assembly further recommends to the Governor-General-in-Council that necessary steps be taken

(a) to constitute in consultation with the Legislative Assembly a convention, a round table conference or other suitable agency adequately representative of all Indian, European and Anglo-Indian interests to frame, with due regard to the interests of minorities, a detailed scheme based on the above principles after making such enquiry as may be necessary in this behalf,

(b) to place the said scheme for approval before the Legislative Assembly and submit the same to the British Parliament to be embodied in the statute.

The amendment asked for an immediate declaration by His Majesty's Government in Parliament comprising the points mentioned in it. The sum and substance of it is that the way of India to self-government should be opened by removing the barriers to it, the chief of which is the Secretary of State with his Council in London. So long as this Minister continues to be what he is, the Government of India will not be free to become responsive to the wishes and interests of the Indian people. The India Office, almost ever since it was founded, has been an incubus impeding the free functioning of the Government in India in sympathetic contact with its surroundings. Therefore, Indian opinion is united in asking that the India Council should be abolished and that the Secretary of State for India should be placed upon the same footing as the Secretary of State for the self-governing Dominions. The Dominions since 1911 have been pressing for the right of their Prime Ministers to communicate direct with the British Prime Minister. This has been objected to only on the ground that it would throw too much work upon the British Premier, and a compromise has been recently adopted by appointing a separate department for the Dominions under the Secretary of State for the Colonies. In view of the reservations of certain subjects which will be necessary for a time, a separate Secretary of State for India cannot be immediately dispensed with, but when these subjects are taken over, there will be no room for this functionary. The reservations are the Army, foreign and political affairs. All these are closely related to one another and must remain under the same control. The suggestion that a Minister should be the political head of the Military Department is essential to the steady prosecution of the policy of the Indianization of the Army without undue delay. In the provinces, diarchy must be abolished and a unitary autonomous Government should prevail subject to the general control and residuary powers of the Central Government in all inter-provincial and all-India matters. We have always insisted on the importance of a strong Central Government as the principal force to counteract the fissiparous tendencies of Indian history, and we are glad that Pandit Motilal's amendment amply provides for it. In any case, the Central Government must be a growth from below, and not as it is at present a dead-weight upon provincial administrations. The amendment wisely refrains from going into too many details. The two last clauses provide the machinery for drawing up a suitable scheme in consultation with all interests. The right of the British Parliament as the ultimate authority to sanction the scheme, is accepted. We think that it will be the opinion of impartial and disinterested persons that the Indian demand, as voiced in Pandit Motilal's amendment, is sound, reasonable and in strict accord with constitutional principles. The amendment was supported in weighty speeches by Sir Sivaswami Iyer, the Liberal leader, Mr. Jinnah, the leader of the Independents and President of the Moslem League, Sir Purshottamdas Thakurdas on behalf of the Indian commercial community, Mr. N. M. Joshi on behalf of Indian Labour, Dr. S. K. Datta on behalf of Indian Christians, and by a number of other members representing all communities. Only the European representatives stood aloof from this general consensus in favour of the amendment. We deeply regret their abstention because it is calculated to emphasise the line of racial cleavage as being also that of political cleavage. Pandit Motilal Nehru and other Swarajist speakers suggested that if Government reject the present offer, there may be no other alternative for them but resort to civil disobedience. We hardly agree with them there. We have only to re-produce among the educated classes and in the country on a larger scale the solidarity which so happily marked the proceedings in the Council, for the bureaucratic forces to capitulate at discretion.

## HAS SOCIAL REFORM PROGRESSED?*

(By Mr. G. K. Devadhar.)

I must attempt an answer to a question which is often asked—Do the Social Conferences serve a useful purpose?—and our answer to that is that Reform is an inevitable factor of human progress and evolution. To remove "the peccant *part*" in the ever-working machinery of human society has been the task that has brought forth greatest thinkers, religions founders and nation-builders. It is a pressing need of every age and country; to ignore its claims is as good as to sign a death warrant. Nations and Societies striving for progress and prosperity have manfully faced the changes dictated by the spirit of the age and effected necessary reforms. These have survived; but decay, destruction and death have been the inevitable fate of those nations that have fought shy of them. *Change is the sign of life* and vitality and to prepare the people to submit willingly and intelligently to the dictation of this law is the aim of holding these Conferences. I know there are many who would be inclined to doubt the truth of this proposition, and I would ask them to look back upon the last thirty-five or forty years. They would be amazed like Rip Van Winkle at the vast strides

* Mr. Devadhar's address to the Bombay Provincial Social Conference held at Poona on the 30th August

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made by the Society in almost each and every direction. According to some, it is the *time spirit* that is operating and not the spirit of the Age; but a moment's reflection will make it clear that the time spirit is not the cause, but it is the effect; where advocacy of the cause of Social Reform has been very dull and feeble, the time spirit has not stirred up the hearts of people to move rapidly. For an honest search after truth in this direction the changes are so very apparent and obvious that to catalogue them would be quite unnecessary.

I would, however, mention a few broad features of the changes for the thoughtful meditation of those who are inclined to cherish an honest doubt. I remember days when I was scolded and given a bath for touching a cowboy or rebuked for asking in a big town in Upper India, an inconvenient and horrifying question whether there was a school for girls. It was in Poona itself that caricatures of educated girls were staged and elderly women going to school to teach were laughed at while passing on public streets. From my personal experience I can say boys were married at the age of 13 to girls of 7, poor widows were subjected to involuntary tonsure in high circles and widows of poor parents supplied cheap cooks to the families of the rich; marriage of a widow was a novelty and widows who had married again were an object of popular ridicule and studied aversion. They were out-castes. I need not speak here of the *storm in a tea-cup* dividing the educated Brahmin community into two warring factions. Foreign travel was yet a subject for heated controversies. Rights of women, abolition of caste or the caste rigour or removal of untouchability, inter-caste marriages, monogamous marriages or divorce, were questions which one could hardly dare talk of publicly. Speeches by Social Reformers were looked down upon as freaks of mad men or jargon of idle dreamers or wreckers of society or breakers of religion. But to-day after the lapse of forty years in my own life-time and life's experiences I see a mighty change. In Poona where the Social Reformer was a butt of ridicule and an object to be shunned and where orthodoxy looked upon him as a heretic, he is today not only tolerated but is respectfully treated and heard and even honoured occasionally. There are hundreds of girls who remain unmarried after puberty even in orthodox families; they in almost all cases are being educated; hundreds of even grown-up women attend the Seva Sadan classes regularly from four to five hours a day while looking after their domestic work; one of the commonest complaints against the Seva Sadan is that it has made poor widows rare for the avocation as cooks and even those few that still have to work in that capacity insist upon the condition that they must be free to attend the educational or industrial classes from 1 p.m. to 5 p.m. Boys refuse to marry uneducated girls without any accomplishments. Several College students who were married young and had uneducated wives send them to the Seva Sadan while they read at their School and College. Women have begun to fight for fuller opportunities and greater rights; a child widow is becoming a rare object of commiseration and the next generation probably will not see any young tonsured widow at least in Poona even in orthodox circles. Girls have begun to refuse being given in marriage to old men; even poor orthodox parents have begun to deem it a duty to borrow money to send their bright youths to foreign countries for their education; late marriages are becoming very common. Caste is losing its right and rigour; untouchables are today being befriended; even in the Seva Sadan there are today three women belonging to the untouchable classes and a fourth will join soon undergoing regular education making friends with high class girls.

I have no power to draw a brighter picture which the change highly deserves. But in the words of Shakespeare, I would ask the honest critic *to look at this picture and that*. Has the time spirit worked out these results or whether they were the achievements of men and a few women who laboured hard, faced the music of unpopularity and fought the battles valiantly, though to posterity they were generally unknown being "unwept, unhonoured and unsung?" These were the great benefactors of our nation. Honour be to them all.

What is true of Maharashtra must be or in many respects is true of Gujerat and other parts of the Presidency; but the smaller towns and the villages have slowly *begun to feel the impact but very feebly*, but even there the leaven is working and the Social Reformer is at large. Our effort has, therefore, now to be directed towards attacking the citadels of orthodoxy there as the forces of conservation are more powerful yet; and so long as the smaller towns and villages are not brought in line with bigger towns the car of reform will not march on smoothly and steadfastly. Village, which is the cradle of the nation, must be the centre of our attacks and affections. That alone will help the making of modern democracy.

Another and more potent feature of the Reformers' activity is the most welcome awakening and growth of self-consciousness and the spirit of self-assertion among the women folk of the advanced classes and the masses belonging to the backward communities. They demand equal opportunities and equal rights and privileges. These must be joyfully greeted as the natural outbursts of fresh awakening demanding justice and even special treatment. Social Reformers who are accustomed to look around and ahead are delighted at this sight and extend a hand of fellowship and friendship. They recognize that in the *age of readjustment* such claims reveal deeper seekings after betterment. These when realized will bring home to the aspirants the proper sense of duties, responsibilities, and moral obligations which make the souls restless and spur them to higher achievements and nobler services. This is both the weakness and the strength of democracy. It is reserved for the Social Reformer to turn these outbarsts which sometimes assume the form of communal wrangles to advantage and marshal these forces to all-round and all-pervading advancement of the community at large.

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While speaking about the ramifications of the social and political animosities a writer on democracy in relation to India observes that they underlie larger problems and constitute some of the most formidable questions which confront the shrewdest statesmen with issues which convulse India over untouchability and caste which tend to create a large proportion of friction and absence of confidence and make the smooth working of the Government of India so difficult today. He further observes as follows :—

"There are people who seem to be overwhelmed by the strength and apparent universality of these bad feelings. I am not one of them. In my judgment they are the normal and inevitable accompaniment of an age of readjustment and will pass away, without irremediable disaster to anybody, if we keep our heads and our sense of humour, and have the self-control to resist the appeal to hatred or pride, violence or intolerance, to which they are always trying to allure us".

One marvels at the readiness of the people, that opposed out of sheer sentiment legislative interference with social usuages, to accept such enactments as a result of popular initiative in legislative directions. The Reformers while emphasizing the need of enlightened public opinion and their responsibility in regard to its creation always believed that there comes a stage in the solution of a social problem when legislative enactment either by State or the representatives of the people affords the greatest possible relief. Similarly the change in the angle of vision on the part of the orthodox politicians in regard to the need and importance of Social Reform to the all-round progress and steady advancement of the people is remarkable and calls for serious reflection. In fact, in political circles Social Reform has now come to be believed as a handmaid of political advancement so much so that some of the politicians now believe that politics divorced from Social Reform activity is barren and will be unproductive of abiding results. Like true reformers they have not yet realized that *reform is the pivot of all progess* and it must be achieved for its own sake and not with any ulterior motive.

"Social Reform is to be judged on its own merits and achieved for its own sake; like Swaraj, progress is the brith-right of every individual and anything that is imposed on him or her by customs and prescription and impedes the progress of the individual must be done away with. To ensure the solidarity of the nation all man-made restrictions are not necessarily helpful. Traditions and customs have their limited usage, but if they hinder the individual's onward march, they must be cast away.

The strength of the Social Reform movement and its outstanding merits lie in the fact that reformers make a clear distinction between true religion and the religion of the cooking pot or of the angle of 90° or 180° or a religion which is encrusted with wrong faith and superstitious beliefs or wrongful and unjust customs. He rightly says that these have very little connection with the true religion or his soul and thus a social reformer who naturally revolts against a social wrong or unjust practice or encroachment is not deemed to have raised a standard of revolt against true religion or his God. Some of our best religious preachers and saints venerated for centuries have been the greatest social reformers of their days and have suffered persecution for their zeal for social reform or their efforts at liberalizing the basis of the religion or broadening the outlook of the people. Social Reform in India, therefore, had its great heritage in the work of the saints, who worked for the uplift of the mankind.

## SONNETS AND OTHER POEMS.*

Mr. S. M. Michael, the author of this small collection of sonnets, love lyrics and other poems, needs no introduction to our readers. Some of the poems published in our columns some time back in 1924 had already marked him out as a writer with the real poetic instinct in him. Even as a College student the author had won distinction as a composer of poems. As Prof. Seshadri, the eminent Professor from South India in the Benares Hindu University, remarks in the Foreword, Mr. Michael possesses all the essentials of verse-composition—a fine imagination, poetic inspiration and a fine mastery of English expression in verse which has been admired by one and all, Europeans and Indians alike. Mr. Michael could not have thought of a better subject for utilising his poetic talents than the eternal theme of love, the "perennial theme for poetic inspiration". He is at his best when he describes woman thus :

What Sphinx so strange was ever met ?
That speaks and laughs and yet is most secret ?
So simple, yet so subtle, like some stream,
Limpid though deep ? Little as thou dost seem,
Immeasurably great, yea, infinite,
So real to the sight, yet exquisite,
Intangible essence ineffable.

That he possesses a poetic imagery that can compare with the best in English poetry is well illustrated by the accompanying lines where he addresses Europe in a tone of despair :

Thy glory vanished now, thy splendour fled,
Thy loveliness all gone, thou all but dead,
O hapless Europe, how I see thee bleed,
Unhappy mother, by thy very breed !...
But now thy sun hath set in blood and tears.
Thou yet may last for millions of years,
But nevermore, aye, nevermore the same
To us who now have seen thy naked shame.
Long though thou live thy loveliness is fled,
Thy power broken and thy honour dead.

The "tragedies of Indian life today" resulting from such social evils as the dowry curse and child-marriage also receive adequate attention at the author's hands. We read the story of Snehalata, the Brahmin girl, sacrificing herself in

* Modern Literature Company, Hogarth Press, Mount Road, Madras Price Rs. 1-4.

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order to rid her parents from the necessity of finding dowry for her husband according to relentless and cruel custom, with a pathos that is almost indescribable. Says she in reply to her weeping parents :

I've chosen Death my love. A lord I wed,
*Agni*, for nothing : soon I shall be dead
And save your home from its worst enemy—
Nor fire, nor flood, nor robbers but—from me ;
Nor now for me your home you need to sell
To pay my dowry as I heard you tell.

Equally pathetic is the lot of the child-wife ;

Thus passed her nights and days
In silent weeping, secret sighs and sobs
Until the dreaded day, the day of doom,
Her wedding day. And all that day she wept
And all the night ; nor was her "husband" fit
To soothe a bleeding girlish heart of ten,
For he was old, ill-favoured and morose.

Mr. Michael really deserves to be congratulated on his poetic gifts and we can confidently predict a great future for him in the realm of poetry which is open to only a few of us.

## CALCUTTA LETTER.

(*From our own Correspondent*).

Mahatmaji has left Bengal after a stay of four months. He was fortunately present here during the critical period following the death of Deshbandhu C. R. Das and helped his utmost in furthering the cause of the Swaraj Party. His presence here was taken advantage of by every institution or association—not excepting the European and the Anglo-Indian associations—and Mahatmaji delivered several lectures, some concerning his constructive programme, some touching social reform and some concerning politics. All throughout, his never-failing smile and courtesy won him devoted audiences, Indian and European. The citizens of Bengal are grateful to him for what he has done here in her hour of need. His presence was very helpful in speeding up collections to the Deshbandhu Memorial fund and his numerous lectures on its behalf supplemented by the assiduous efforts of the 'wizard' collector, Mr. Manilal Kothari have brought the total so far to Rs. 7,76,846-14-11.

* * * *

A crusade is being conducted through the columns of the *Statesman* against the squalor and dirt of Howrah. A distinguished visitor is reported to have remarked that the presence of the Hooghly is justifiable even if only for the mere fact that it served to separate Howrah from Calcutta. Any casual visitor can observe in Howrah the several dirty streets with open drains, lots of filthy liquid oozing out from the several go-downs, a peculiar sticky smell pervading the whole atmosphere, 'the primitive method of disposal of night-soil' and the several 'slowly moving streams of indescribable filth running through the chief residential centres. In fact it is not possible to exaggerate the wretchedness of Howrah. It is confidently expected of the present Chairman of the Municipality to take active step for ameliorating the present conditions. It is likely that the question of an Improvement Trust may possibly be reopened now.

* * * *

The fresh elections to the Council of State will be keenly contested by the Swarajist candidates here. The Council of State has always been dubbed as wiser 'Counsel' by Government and Anglo-Indian dailies whenever they have succumbed to the wishes of Government in the teeth of public opposition. This sort of playing 'jo hukum' to Government benches will go far against the success of the old candidates when they seek re-election. Whatever they may do, the Swarajists have been doing things with the people's interest in their hearts and it is expected that their candidates will have a good chance this time.

* * * *

It is understood that representatives of the Calcutta University have been invited to Darjeeling to confer with His Excellency the Chancellor and the Governor of Bengal regarding the question of the post-graduate grant.

* * * *

All progressive parties and individuals are glad that the Age of Consent Bill has been passed by the Assembly. No agitations have been got up by any orthodox parties and it is certainly one of the indications that their feelings and opinions have undergone a change with the tendencies of the present day.

## CAN ASTROLOGY BE A SCIENCE ?

The Editor, The *Indian Social Reformer*.

Sir,

Instead of prolonging this controversy with an abstract discussion *about* astrology, I think your columns would be better used if I were to give some hints as to how to test the truth of and how to study astrology for those who have a little spare time and the wish to do it. Then I would also help by private correspondence (or personal talks if in Bombay) anybody who wishes to study it. And as Dr. Kirloskar (who happens to be my class fellow) has put forth its medical or physical side and as I too have studied it from this point of view, I request the medical profession especially to interest themselves in it if they can spare a little time for side study. But to-day I am sorry I shall have to reply Mr. Karkare's letters which you have printed without any use of the 'blue pencil.' Really speaking, a person who cannot understand why I referred to radium in my last letter, and who asks whether a Brahmin girl should be married to a butcher or a scoundrel on the merit of his horoscope, because I said in my second letter that even caste barriers will have to be broken to satisfy the requirements of astrology, such a person should not dabble in scientific discussions, much less try to find out why honest people are spending their time in a search for truth. No research in any line was made until scores of highly intellectual persons apparently wasted the best part of their lives seeking a truth which they very indistinctly felt to exist. Fortunately astrology to-day is not in the early stages of evolution. But as Mr. Karkare's letters are likely to create some misunderstandings about its real nature, I shall again try to explain how it can be studied as a physical science, leaving the occult phenomena to their own field.

Firstly, the modern scientific researcher in any and every branch believes that there is some *order* in this universe, whether he believes in God or not. Even the atheist scientist believes that there are some fixed laws governing everything in this world, whether material or spiritual (or psychological as he calls it.) A scientific mind will not say that the 10% astrological predictions come true by chance, even if 90% were falsified. He will rather spend all his time in trying to find out why the 10% predictions come true and how to increase this proportion. From the beginning of my astrological study I have adopted this method of collecting together only the definite laws of astrology, and that is why I call it research. In this way, my predictions came true in continuously

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increasing proportion, and when my predictions were not true, I did not leave those aside but tried to find out my mistakes, and I found that I was wrong only because I had not considered the other alternatives, or had not considered the point from all points of view. This is how I learnt to consider a horoscope from the different points of the विंशोत्तरी दशा, the yearly horoscope (both Indian and Western) and the transits. But you have to learn each point one by one and make predictions for gaining experience and understanding the real bearing of astrology in our physical and social life. There are many old and modern books to guide the new student, but he has ultimately to depend on his own experience, as is the case in all professions. The rules given by authors like Varahamihira are not to be taken as gospel truth. I came across many contradictory rules on some points in Parashari and Brihatjataka, both standard works. But I am not prepared to blame them or call astrology a false science because there are differences of opinion or different systems of working out a horoscope. I am thankful to all for being of some help to me. Mr. Karkare has quoted a statement of Raphael's and he thinks that he has knocked down the point and with it the whole of astrology by his experience of 3 pairs of twins. Obviously the wording of Raphael is too comprehensive, but anybody who has read anything of astrology will understand the basis of his statement. He does not refer to twins only but to any number of persons born about the same time and in the same town. I will go a step further and say that the effects of a bad transit can be seen in all persons having the same ascendant or the same degree of Sun or Moon, even if they are born at different places and at different times. Saturn passing at present through the 7th Sign of Zodiac did not affect the late Mr. C. R. Das only, but millions of other persons with the same degree not only of the Sun but also of the Moon, or the ascendant or the meridian or its opposite degree in all these four cases. Of course, the results will vary widely according to the differences in other respects. The transits of Saturn over the Moon, Sun, and ascendant of Mahatma Gandhi did not kill him. Anybody who understands a bit of astrology knows that Saturn makes a complete circuit of the Zodiac in about 29 or 30 years and thus will make all sorts of good and bad combinations every 30 years, but the effects will vary according to the other combinations. If Mr. Karkare has not grasped the basic principles by his study of the Western books of astrology, he should leave the subject aside and better not show his ignorance to the public. He should remember that to criticise astrology or any subject, one has to know it from more points of view than those studied by the ordinary professional men in the subject.

It is needless for me to take more space in order to criticise every irrelevent assertion of Mr. Karkare from his four long letters. But I shall refer to two more important points which he has raised. Mr. Karkare asserts with much force (of his knowledge?) that 'differentiating element of one man from the other is within him and his parentage and heredity and *certainly not in the sky*.' Now, parentage and heredity which are the same thing, do not explain why one man differs from another, though they apparently explain why a few children resemble their parents or grandparents in some respects. The addition of 'divine heritage,' a very vague thing also, does not help in the least, and saying that the differentiating element is within him makes us no wiser. It is only astrology which explains the resemblances from heredity as well as the differences between different men, and like 'transits,' the resemblances between horoscopes of different members of a family can be put forth as a proof of astrological influences. Thus it will be seen that Mr. Karkare's assertion 'certainly not in the sky' is without any ground. One may admire his bravery (to give it a good name) in making such groundless assertions, but they do not make any case against astrology in a scientific discussion. And calling names to astrology such as ugly superstition, or rank fatalism, without being able to understand its basic principles, speaks bad for his intellectual capacities.

I have said in my former letters that astrology is one of the sciences, and it is a mistake to suppose that everything could be predicted from the horoscope alone. If astrology had stood for fatalism, there would have been no attempt to avoid or minimise the bad effects of stars either by medicines or psychic power. No Mahant is needed to tell us that Divine Will is above influences of stars. I have already referred to 'fasting and prayer' in this connection as well as to the daily 'religious' observances of Hinduism based on astrology. The reason why this idea of astrology being fatalism got currency is that a large proportion of the predictions come true, even though the intensity of the bad effect may be reduced by proper means. It is a common experience of many that especially the bad predictions are rarely falsified while the good ones are correct in a much smaller degree. The reason is that for the bad effects to show themselves no positive effort is needed on the part of the individual, while for the good one to happen, positive effort is needed. When the stars are bad and your vitality depressed, your daily food and work become too much for you and you get ill. When the stars are good, you cannot get stronger unless you take more exercise and proper food. Astrology does not deny the laws of chemistry, biology, etc., while students of these sciences alone deny astrology, just as the frogs in a well consider the well to be the whole world. You can live without studying astrology as you can do without learning chemistry. But the laws of the one will affect you just as those of the other, because 'ignorance of law is no excuse.'

I hope this will suffice to convince any open-minded person that astrology is not a fad or a hallucination, but a subject worthy of study from the modern scientific point of view, by those who have some time for such study. As I said in my first letter, it has important bearing on philosophy and medicine, and I propose to discuss the latter point in my next.

1st Sept., 1925. Yours etc.,
Vincent Road, Dadar. M. S. Kelkar.

## BIRTH CONTROL. I

The Editor, The *Indian Social Reformer*.

Sir,

I am not surprised at your correspondent agreeing with Mahatma Gandhi in considering Birth Control an evil. Every body has not the necessary equipment to be able to think for himself, and great men like the Mahatma will always find people to agree with them in whatever they say. But when he states his agreement with Mahatma Gandhi as an argument, it will hardly do. The whole letter consists of assertions that it is an evil and melancholy predictions as to the probable evil effects. He quotes Hubert Stringer, who mentions it among the twelve chief causes to which rescue-workers in London attribute the undesirable conditions in the city. The question is: who are these rescue-workers, and what is their mental equipment? A religious worker will attribute any evil to want of religion. If these people are working among prostitutes, as I take it they are, to 'rescue' them, it requires more than a vague assertion to prove that methods of birth control encourage prostitution. This is in fact highly absurd.

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Holland, the only country where birth control has been consistently encouraged by the State during the last fifty years, has shown such a decided all-round improvement owing to the levelling up of the lower classes, that it is difficult to see how in London it can lead to undesirable conditions, unless indeed it is due to the fact that Birth Control is not practised to the same extent there owing to the ignorance of the lower classes? 'It has been discovered to be a moral evil in London', says G. H. J. And the theory of evolution has been discovered to be an evil in America! Indians beware!!

Pillars of strength like G. H. J. pity the weakness of mankind to which birth-control is a concession in their opinion. These people have to be reminded that their own existence in the world is itself due to precisely that human weakness! Animal passions indeed! And is not eating an animal passion? G. H. J. does not seem to have made that discovery yet, and—luckily for him, otherwise he may give up eating.

To pit against Hubert Stringer, I may mention the sermon delivered to the delegates of the Congress of the Royal Institute of Public Health at Brighton by the Bishop of Birmingham in favour of Birth Control. A committee of Quakers has recently published a pamphlet advocating Birth Control. Dr. Mary Halton, M. D., writes in the *Birth Control Review* for August: 'The contraceptive methods used by the better classes of society cause a proportionately low death rate of children born to them. It also saves the mothers. 'How important this is, we learn from the vital statistics of the United States which tell us that the second highest cause of death is maternity and its complications, the first being tuberculosis. It is of course here again among the upper classes that this protective work of Birth Control is operative, and as would be expected the death rate of women from causes connected with maternity is much lower in this class than in the unprotected lower classes.'

Obviously the same benefits would be derived by the lower classes when they are properly instructed in these artificial methods. While the rest of the world is beginning to see the value of Birth Control, people like G. H. J. are trying to frighten India by quoting Hubert Stringer. Fortunately, once people see the advantages, they are not likely to listen to G. H. J. And the consequences from all precedents, seem bound to be desirable in every way.

Girgaum, Bombay, 5-9-25. Yours, etc., R. D. KARVE.

## II

The Editor, The *Indian Social Reformer*.

Sir,

Almost all the writers on this problem have considered it from an impersonal and scientific point of view. I intend to approach it from a personal point of view, which by itself will provide a new aspect of looking into the problem.

As I am myself not married, I am really ignorant of the subtle difficulties facing the married when they consider this problem. I am considering it purely from a theoretical—if I may not say imaginary—point of view.

The word birth-control itself has a jarring sensation for me when I think of it. My idea of children is that they are the living images of the love of whatever nature kindled within the breasts of their parents and borne by them towards each other. They are the angels sent to bless our homes. They are the one resort of their parents' world-ridden souls. They ennoble and purify it by their benign presence.

To think of preventing them from seeing the light of the day is an idea which seems almost demoniac to me. Marriage is not merely a social contract. It is a union of two souls which to be true must be a union of love, and a true test of love is that a sacred mystery envelopes the person who is loved. In such a true union, the pleasure of the intercourse for its own sake—some say it is natural, others go to the length of calling it sacred—will be deemed sacrilegious. I am sure if opinions are sought from married people, those that have known within their souls love for man and God will fully endorse my view. Love is the flowering of the conjugal relations. Children are their fruit.

But your readers will say this is an ideal. It cannot be reached by all. But is it not true that man is never satisfied in what he is? Real joy for him is in striving for what he *should* be. The ideal is the real. To the man turned away from the sun, the sun is nothing, his shadow is everything. To one immersed in darkness light is a thing unattainable. But we know that the light is a reality and it is darkness that is unreal! Darkness is only the absence of light.

And here I am reminded of a poem of Dr. Tagore. He says: "The traveller has to knock at every alien door before he comes to his own, and one has to wander through all the outer worlds to reach the innermost shrine at the end." So it is with man in every branch of knowledge. In his search for Truth he has to travel through many an entangling by-path of untruth. When he has traversed over everything that is untrue, then comes the glimpse of the True.

So is it with this problem. When life was simple in its movement, man never thought of discriminating his social life. But now that life has become complex, and moreover this being an age of science and discrimination, man will not rest until he has found a solution. Man is faced to-day with the problem of huge and growing populations. Instead of going to the root of the difficulty, he is catching at the nearest remedies. He will learn that these remedies degrade man and woman and bring them to a level lower than those of beast, for, when man behaves like a beast, he is worse than a beast.

Woman shall one day stand with her head erect and refuse to assist man in desecrating her shrine of love,—the Eternal mother in her heart. Then will man know that the heart of woman is sacred because love sits there on its throne. It is this love that sustains him. It is this love that she breathes into his home and makes it a peaceful balmy repose for his head and heart. Happiness shall be ours when we go to the root.

But what of the miseries to be suffered till then? Well, the path of Truth is a walk on the edge of the sword. Once the Truth is reached we are in the realm of bliss itself. Some are afraid man will be totally lost if he indulges in such unnatural ways of life. I have no such fear. These very freaks and fancies shall lead him to the portals of Truth. The sooner he arrives there, the better is it for us all!

Belgaum, 3-9-25. Yours etc., Y. N. JAMBOTKAR.

## ANDAMANS COLONISATION SCHEME.

The Editor, The *Indian Social Reformer*.

Sir,

Ever since the establishment of British rule in India, few Governmental actions have ever been influenced by public opinion. There are instances without number, which serve to elucidate the mentality which holds the most cherished sentiments and feelings of the Indians in utter contempt.

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The recent scheme launched by the Madras Government *to shift hundreds of Moplah families from their much-loved* land of Malabar to the strange Andamans under the familiar methods of pressure and persuasion is another instance of an outrage on humanity unheard of in the history of any modern civilized Government. In the teeth of opposition from the public in general and the Mohamedan community in particular, the Government persisted in carrying out their scheme for inscrutable reasons. It has been certified by the Jails Committee, an authority whose opinion even the Government cannot conscientiously defy, that the island is not fit for human habitation. The climatic conditions are quite unhealthy in as much as it is a malarial place. The Jails Committee had stated that the atmosphere of the island was distinctly unhealthy morally, and no self-respecting and decent man, even though he was a convict, would be willing to take a member of his house-hold to Andamans. The proportion of women to men is 1 to 6 and the majority of the population are convicts. In these circumstances, nobody can deny the fact that it is morally dangerous to send women to such a place, even with the consent of their husbands, who are convicts.

The chief and perhaps the only point the Government has to take shelter under is that it is done with the consent of the parties. Whether there was mutual consent is a fact, which is yet to be proved. The scheme emanated from the fertile brains of the authorities; these Moplahs were brought from the Andamans to Malabar under police custody; they were allowed to interview their relatives in the presence of the police: hence it cannot be satisfactorily proved that the prisoners, who were at the mercy of the Government servants responsible for the success of the scheme, were never influenced in inducing their families to go with them to an island, of the nature and condition of which they themselves had experimental knowledge. Such statements are only worth to be mentioned in Government Despatches, but do not satisfy the Indian public.

As regards the consent said to have been given by the families, who were taken to the Andamans, the true circumstances will never allow any sensible man to believe that they had given their free consent without any pain of heart, but it is just possible that they agreed to be enslaved on account of the pressure and persuasion brought upon, and the temptation and facilities offered to them, and the poverty of the male-ridden families.

In short, the Madras Government alone is responsible not only for the initiation of the scheme, but for its extension also. The Government wants to develop the Andamans, make it suitable for habitation at the cost of Indian men and money, and then hand it over to a few English capitalists, who will no doubt follow in the footsteps of their countrymen in South Africa in keeping those who are responsible for its development under perpetual servitude, and we can safely imagine what their fate will be in the future.

Now, public opinion is strongly against the scheme, humanity forbids it, and last but not the least important, the Madras Legislative Council, the majority of the members of which are persons who have grown grey in their loyal and faithful service to the British Government, has recorded its disapproval in the most emphatic terms. What will the Madras Government do? Will it suspend the scheme, and restore the families already taken to their old beloved land, or will it still stick to its pet scheme disregarding the force of public opinion?

Dadar, Yours etc.,
31st August, 1925. N. N. MENON.

## RELIGIOUS CONVERSION AND SOCIAL UPLIFT

The Editor, *The Indian Social Reformer.*

Sir,

In one of your notes of August 15th you say: "A man who changes his religion for the sake of social considerations is no credit either to the religion which he quits or to the one which he joins". I find that a difficult doctrine. If I belonged to a religion which, as I believed, taught that my touch was a pollution I should very likely to be no credit to anybody or any body whether I left that religion or stayed in it. But I cannot feel that my leaving it in order to join a religious society which treated me as at least a little better than a pollution would be discreditable to me. Do you mean that you think it would be discreditable? Doesn't your whole position really depend on the postulate "a man ought to stay in the religious society of his grandfather, whatever it is"? Would you still feel it your duty to stay in the Hindu fold if (*per impossible*) the Madras Government (Transferred Department) declared all Brahmans untouchables and persuaded the Hindu authorities to agree with them? Under these conditions, to remain in Hinduism, it seems to me, would be to attribute to one's ancestors a measure of wisdom which they would not have claimed for themselves and *do not deserve.*

My own feeling is that the doctrine of society taught and manifested in any religion is one of the soundest tests of the value of that religion; if it is the only test that a Panchama can supply, why blame him for applying it? It is so far, sound and reliable.

Madras, Yours etc.,
21st August 1925. C. Kingsley Williams.

[Certainly we should continue to be Hindus in spite of what the Madras Government (Transferred Departments) may do. But this need not be discussed hypothetically. The Jews in the middle ages were a despised race. But they clung to their religion all the closer for that. The more we think of it, the less do we believe in religious conversions which are brought about by any consideration except that of being brought nearer to God. There have been Pariah and Mahar saints whom Brahmins have adored.—Ed., I. S. R.]

## SUPERSTITIONS AND HOW TO COMBAT THEM.

The Editor, The *Indian Social Reformer.*

Sir,

Various superstitions prevail amongst various communities in various parts of India. These are the remnants of old times when knowledge was confined to the fortunate few and others were allowed to grow practically in mental inertia. They are queer and funny and exercise a very injurious effect on the people: Some of them are mean and ignoble, but even highly educated persons are their victims. They interfere with the daily routine of their life, and some of their failures can be directly traced to them. They cannot help professing them in several cases even in spite of themselves, when they have been nurtured upon these traditions from their very early years.

If this is the case with the educated, nothing can be said about the illiterate who are prone to all sorts of fits and fancies under the influence of ludicrous superstitions, though they have to pay dearly for them every year.

Various agencies are at work in combating superstitions. But still they persist in all communities though varying in respect of their intensity in inverse proportion to the absorption of modern culture. Under such circumstances, it may be suggested that social reformers of different sects should frame

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lists of the superstitions and have them published in the shape of booklets in an attractive style. Like folklore which is becoming so popular a study in all civilised countries, these collections or compilations would prove very interesting. These would be highly profitable to those preachers, lecturers, novelists and poets, who consider it their mission to uplift humanity by purging society of its evils. But great care will have to be taken in their preparations. Superstition will have to be separated from religion, as chaff is separated from grain, and the work is to be undertaken in a sympathetic spirit, if it is to be effective.

Jagadhri, Yours etc,
Amba la District, 2-9-25. AN OBSERVER.

## THE CASTE SYSTEM.

The Editor, The *Indian Social Reformer*.

Sir,

When Dupleix was ruler of French India, he conceived the idea of conquering India by the aid of Indians. He clearly saw that the Indians had no love for their own country and could easily be led to fight against their own countrymen.

This sort of mental decay and loss of patriotic feeling may be chiefly ascribed to the results of the caste-system, which forces the people to respect and bless their own servitude. It has made them incapable of and unwilling to submit to the discipline of unity. It has made the different parts of our society too distinct and too dissimilar to blend together. It has made the people powerless to work out their own salvation. It was for this cast institution the mass of population in ancient India cared very little for a change of rule, which left unaltered the miseries of their situation.

Such is the debasing influence of our caste-system, which the champions of orthodoxy now try to defend.

41, Raja Rajballar Street, Yours, etc.,
Calcutta, 5th Sept. 25. AMRITALAL MAJUMDAR.

## NEWS OF THE WEEK.

**Bombay International Fellowship:** An all-India International Fellowship Conference will be held at the Servants of India Society's Headquarters in Poona on October 1st 1925. This Conference will be attended by present and probable future Fellowship Secretaries, together with several other interested members and workers. The delegates will represent about twenty-six places in India. Among the questions to be discussed are the following:—The purpose of the Fellowship, the place of religion in the Fellowship, the future work of the Fellowship, the federation of Fellowships in India, the feasibility of an all-India Conference in 1928. In preparation for the consideration of these questions, two general meetings of the Bombay International Fellowship will be held at Wilson College on Saturdays, September 12th and 19th.

**"Madhuri":** We have received a copy of the Sravan number of the *Madhuri*, an illustrated Hindi monthly journal edited by Messrs. Dularelal Bhargava and Rupnarayan Pandey, printed and published at the Navalkishore Press, Lucknow. The magazine contains several neat, beautiful and attractive artistic productions. Among many interesting subjects dealt with in the journal are those on astronomical and geographical nature-studies, articles on the history of Rajputana and a character sketch of the late Mr. C. R. Das. Articles on Parasurama and his Ashram, with special reference to the part played by him in Ramayana by [Sri Avadhavasi Sitaram, and Forest names in Ramayana are of special interest. The article contributed by Mr. Gopaladatta Pant Sastri on the stone inscription in Maharaj Bhojadeva's time, found in Ahar by Balandshahr District Magistrate and its transcription in Nagari and comment on the same by Rai Bahadur Pandit Gaurishankar Hirachand Ojha, Superintendent of Rajputana Museum, Ajmer, will be found interesting to research scholars. The magazine also contains several other well-written articles contributed by both men and women, besides book-reviews, cartoons etc. When the subject of a *lingua franca* for India is receiving the serious attention of Indian national leaders, most of whom are in favour of adopting Hindi as the national language and Nagari its common script, magazines of this nature are invariably a necessity to interest and educate the public on the subject. The only regret is that there has not been a larger number of such publications in Hindi. The annual subscription for the journal is only Rs. 7-8-0. We wish the *Madhuri* all success.

**Bombay Presidency Women's Council:** The Bombay Presidency Women's Council was brought into being to act as a co-ordinating and directing body for all social and philanthoropic work connected with women and children throughout the Presidency. Whilst performing its duties as a clearing house for all organised effort, the Council has in addition permanent activities of its own which include a Home for Indian women at Tardeo and a Women's Employment Bureau. Mrs. Dadabhoy is the present Honorary Secretary and the funds of the Home now show a balance of about Rs. 4,000. Two new admissions came to the Home in July and at the present moment there are four inmates. The Employment Bureau, which supplies a greatly needed want, continues to receive inquiries. The Parliamentary sub-committee suggested several subjects which were thought suitable for the Council to consider, and Mrs. Stockbridge, Government Inspectress of Schools, has been asked to open a discussion on Thursday, September 10th, the subject being "Moral Education in Schools." Mr. C. F. Andrews has also been asked to speak later on the "Opium Question in India," while it is hoped some time in the near future to talk on the teaching of Domestic Science. A medical sub-committee suggested the necessity of more hospital accommodation for the treatment of women and children suffering from venereal diseases, reported that there was an urgent need for extra beds to be arranged in separate wards in the existing medical institutions. The Women's Council has forwarded a resolution to Government and the Municipal Corporation strongly urging them to take early steps to meet this great want. Representing a large part of the women of Bombay the Women's Council has resolved to send a resolution to the Government of India supporting Sir Hari Singh Gour's Children's Protection Bill, the Council being convinced that the future of India depends largely on the health and well-being of coming generations and calling upon the Legislative Assembly to pass the Bill unmodified, making the age for the consummation of marriage for girls at least 14 years.

**A Widow Re-marriage:** Mr. R. S. Nimbkar, a young journalist of Bombay, and an ex-Secretary, Maharashtra Provincial Congress Committee, married Mrs. Indirabai Deshpande, now Mrs. Sushilabai Nimbkar, a Brahmin child-widow and a Seva Sadan Nurse from Sholapur, under the auspices of the Hindu Missionary Society on Friday. The marriage was also solemnised under the Civil Marriage Act on Wednesday last. This is perhaps the first incident of a social reform marriage in the Maharashtra Nationalist Party.

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**The 16th Bihar Provincial Conference:** The Secretary, Reception Committee, writes to say that the 16th Bihar Provincial Political Conference will hold its sitting at Purulia in the District of Manbhum of the Chota Nagpur Division on the 12th and 13th September next. This is the first time in the history of Chota Nagpur, that a Conference of any nature is being held. Chota Nagpur, which presents a very big field for national work for it is being peopled mainly by the most hardy, honest and truthful aborigines, has unfortunately been neglected by the leaders of our country. The District of Manbhum, again, is of considerable importance industrially and maintains a large number of labourers who after hours of hard toil are hardly able to take part in the deliberation of the present-day problems of our country. It is also understood that Mahatma Gandhi will come and guide the deliberations of the Conference.

**A New Canker in Social Reform:** A Correspondent writes to the *Leader*, Allahabad: Sir.—May I crave the hospitality of your columns to warn the parents of girls of marriageble age against a new canker in the social reform movement? Recently an advertisement appeared in the matrimonial columns of a paper about an England-returned Hindu gentleman seeking a bride. As no caste restrictions were to be observed, I was naturally interested, specially as I am seeking a suitable life partner for my own daughter. A little correspondence revealed the important fact that the young man 'was married long ago but has not lived with his wife'. Yet this England-returned educated gentleman has no hesitation in advertising for a second wife during the lifetime of the first. An exactly similar experience fell to the lot of a dear friend of mine last year on following up a similar advertisement in this very paper. The only safeguard is to insist on the marriage being registered under the Special Marriage Act, which lays down a heavy punishment if either party has a partner living. Under this Act the marriage must be monogamous.

**Elections and Communal Bodies:** We are glad to see that the Working Committee of the Hindu Mahasabha, at its meeting held recently at Simla, decided, with only one dissentient, that the Hindu Sabhas should not [illegible] Communal representation has already proved to be a veritable apple of discord and it would have been a calamity if it was decided to run the elections on a communal basis. We congratulate the Hindu Sabha on its wise decision.

**Bangalore Vigilance Association:** The Bangalore Correspondent of the *Hindu* writes under date August 4:—

A well-attended drawing room meeting was held at "St. Marthas Cottage," Government Offices Road, Bangalore City, on the 3rd August for the purpose of considering the advisability of forming a Vigilance Association for Bangalore. The convener, Mrs. O'Brien, commenced the meeting by introducing Mrs. Hume Stanford, Hon. Presidency Magistrate, Madras, and Hon. Joint Secretary, Madras Vigilance Association, who would explain the methods of running vigilance work. Mrs. Hume Stanford, who is a well-known trained social worker in London, S. Africa and Australia, etc., then sketched out briefly the great need for vigilance work in all large cities, to protect women and girl workers, and rescue fallen women, both by pressing for legislative action and by co-operation with Police and social bodies, education of public morals, and to run and support rescue houses. Owing to her wide knowledge of the subject, she was able to give graphic details of some of the difficult cases occasionally met with. After an informal discussion it was decided to start a Bangalore Vigilance Association which will be affiliated to the Madras Vigilance Association. A committee was formed and two Joint Secretaries were elected. Particulars may be had from the Hon. Secretary, B. V. A., 6, St. John's Road, Bangalore.


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[FROM THE *Forword.*]

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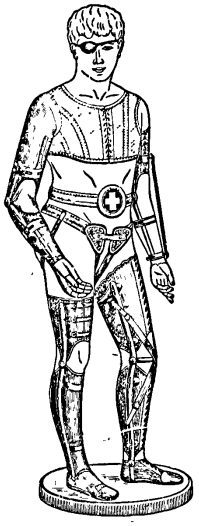

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON *in the Liberator.*

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## NOTES

**The Problem of Factory Labour:** The current number of the *Labour Gazette* publishes the Introduction written by Sir Stanley Reed to Mr. Burnett-Hurst's book 'Labour and Housing in Bombay'. In it he points out that the whole prosperity of India is not so much a question of tariffs owing to the adventitious influence of the exchanges and the cheaper and more efficient mill labour of Japan and Shanghai, but an increase in the efficiency and stability of the labour force. The fact is that the employers have to deal with a fluctuating labour population consisting largely of semi-agriculturists who reside in the towns only for a part of the year and return to villages during the agricultural season. "The chief consequences of this incessant migration", he writes, "are a low standard of technical efficiency, and absence of responsibility arising from treatment of factory work as a disagreeable necessity only to be practised long enough to enable the worker to earn enough to return to his village, and a social disruption separating the worker from his home and his family for long periods". Two other evils which he points out as arising from the migratory habits of the Indian workmen are that the higher wages are too often lost in increased absenteeism reckoned as high as 20 per cent, and that a heavy toll is being taken of the worker's wages by the money lender, the jobber or labour supplier, the foreman and the liquor seller and the bucket-shop keeper. The migratory habit, however, does not arise from any defect of character but is forced upon the worker as the only means whereby he can survive the conditions of life generally in Bombay City. If by any means other than a great and congenial transformation of these conditions, the worker is permanently cut off from contact with the country-side, he will degenerate morally and physically much more rapidly than at present. The same reason which impels the wealthier and well-housed classes to seek occasional change of scene and air on the hills, operates to draw the worker to his village. We consider it a healthy habit and would rather adapt industrial conditions in Bombay to it than take measures to check it before it can reproduce in some measure the amenities of rural life in the housing and living conditions of factory workers.

**Bombay Mill Strike:** Over 40,000 mill-hands representing something like 23 mills in the city have gone on strike since Tuesday last. Though a strike was regarded as an eventuality, it was not expected to come so soon and suddenly. It was thought that a strike might occur somewhere about the middle of October when the workers would receive their reduced wages. The Assembly passed on Wednesday by a large majority Sir Purshottamdas Thakurdas' resolution asking Government to suspend the collection of the excise duty for the remaining months of the financial year because of the critical time through which the mill industry is passing, despite Government's opposition to it on the ground that it would throw their financial arrangements out of gear. The present strike is largely due to the action of the rasher elements among factory workers, as strikes often are, and the majority of workmen seem to have been obliged to acquiesce owing to absence of organisation and leadership. On the first day, there were signs of a tendency to hooligan methods, but wiser counsels seem to have prevailed and the last three days have passed off peacefully. The real trouble will come, however, when a fortnight or three weeks hence, the strain of worklessness begins to be felt by the workers.

**Bombay City Police:** The report of the Commissioner of Police, Mr. P. A. Kelly, on the administration of Police in the city of Bombay for the year 1924 is an important document which, though primarily a review of the crime and administration of the police in the city, throws interesting sidelights on the social, economic, moral and political aspects of the life of the general public in the City. The Director of Information, in forwarding a copy of the Report, has sent us a well-written summary which reproduces its salient points. A notable event during the year under review was the mill-hands' strike at the beginning of the year lasting for two full months during which the police acted under severe strain with commendable endurance. The Report says that there was the usual "periodical panic" about Pathans in May and June. We are unable to understand the significance of the outbreak of "Pathanism" during a particular period every year as if there is a particular season for Pathans when they become out of control. The phenomenon, if, as observed by the Commissioner, is a seasonal occurrence, deserves investigation with a view to throw light upon its causes which may then be dealt with. We are glad that the Commissioner had several meetings with the leaders of the Pathan community with a view to exercise through them a strict watch on new arrivals and to find out bad characters among them. Crime is on the whole on the increase. It has been steadily increasing since 1922. While a slight decrease was noticed under culpable homicide, rape, grievous hurt, kidnapping, criminal force to public servant, etc, there was a noticeable increase under murder, attempts at murder, unnatural offences, attempt at and abetment of suicide and the administering of stupefying drugs. The statistics as regards motor vehicles show that American automobiles have a strong hold on the Bombay market, the number of American cars registered during 1924 being nearly double the combined total of English and Continental cars, although it is stated that the number of the latter appears to be on the increase. There was a slight decrease in motor accidents. The Report records with evident satisfaction the political lull in the

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city as a result of which the Police had very little to do with politicians. It is stated that the spread of communism was checked in Bombay by the prosecution of Shripad Amrit Dahge of Bombay who was convicted in the famous Bolshevik conspiracy case in Cawnpore. The fact is that there is nothing like communism in Bombay or elsewhere, and we cannot help thinking that the reference to the solitary case of Mr. Dange, a young man who was editing a weekly hardly known outside the circle of his friends, and the credit claimed by the police for checking the spread of communism, is rather misleading. There was a slight reduction in the strength of the Police force of the City, the number at the end of the year being 3,817 as against 4,024 at the close of 1923. It is significant to note that of these only 217 officers and 1,482 men are able to read and write.

**Infanticide and Murder:** Of the 61 murders and attempted murders recorded in the Report during the year 1924, 18 were cases of infanticide the motive of which, as the Report observes, was apparently the desire of the mother to conceal her shame. The one essential difference between infanticide and other crimes is that in the case of the former, the male partner in the guilt is allowed immunity whereas the female, who is oftener the victim than the offender, is hauled up before the court on a charge of murder. Out of the 18 cases recorded, only 3 ended in conviction, and of these three, the sentences of transportation for life were passed, as required by the law, in two cases by the High Court Sessions. We have on more than one occasion recently referred to the public feeling distinctly in favour of a change in the law of infanticide as distinguished from murder. Evidence of this is to be found in the small proportion of convictions in such cases. The Bombay Government generally commutes the sentence of transportation to one of two years' imprisonment, and this, we understand, is the practice in Madras and some other provinces. In some cases in Bombay the women were permitted to serve their term in the Pandharpur Orphanage. We hope that the opinions expressed by the presiding Judges recently on the necessity for a change of law in the case of infanticide and the strong public feeling in favour of it will encourage some member of the Legislative Assembly to bring in a Bill to amend the existing law of infanticide, and that it will not be long before cases of infanticide are dealt with as distinct from murder.

**Abolition of Slavery:** A Reuter's telegram dated the 9th September says that Viscount Cecil on behalf of Britain unexpectedly submitted at the Committee of the League of Nations proposals for eventual abolition of slavery including domestic slavery in all parts of the world. The proposals are said to be the most important of their kind since the Brussels Act of 1890. It is a pity that slavery should still exist in this world after the splendid work done by Abraham Lincoln and William Lloyd Garrison in America and Wilberforce in England to wipe off all slavery from the face of the earth, and still more pitiable that there should have been found delegates in the League representing some of the so-called civilized countries of Europe emphasising the importance of not moving too rapidly. The splendid and noble lead set by the State of Nepal in taking energetic measures to suppress slavery, an account of which we publish elsewhere, should serve as a model to all countries in effecting this urgent reform. But, strange as it may seem, it is the country which Viscount Cecil has the honour to represent in the League that has sanctioned forced labour in Kenya, a custom, in some respects, worse than slavery, and it is to be hoped that in the interests of humanity and of her own good name, Great Britain will take early steps to put a stop to this inhuman custom prevailing in some of her colonies.

**The late Dewan Bahadur Swamikannu Pillai:** In the death of Dr. Swamikannu Pillai, South India has lost one of her great sons. Born in February 1865, he had a distinguished educational career in the St. Joseph's College, Trichinopoly. After taking his degree at the early age of 17, he started life as Professor in his own *alma mater*. In 1890 he entered Government service as Deputy Collector and served Government in various capacities as Collector and District Magistrate, Registrar of Co-operative Societies etc. When the Reforms Act came into operation he was appointed as Secretary of the Legislative Council. In this capacity he was deputed by Government to England to study at first-hand Parliamentary procedure and practice. After the retirement of Sir P. Rajagopalacharya he was nominated President of the Legislative Council, and when the post became elective, he became its first elected President. The late Dr. Swamikannu was a profound scholar and linguist. He knew many languages and he could converse as easily in Latin and French as in Tamil and English. He was an authority in scientific astrology, astronomy and chronology. Even shorthand claimed his attention and students of shorthand are familiar with his treatise on the subject. Mr. Pillai's brilliant talents and scholarship would have found greater scope if he had taken to research instead of to Government service. His loss is especially a great loss to the Catholic community to which he belonged.

**Traffic in Girls:** It was only recently that we drew attention to the dearth of girls in the Telugu districts of Madras and the considerable difficulty experienced by Brahmins in the Tamil districts in finding bridegrooms for their daughters, while commenting on a case decided by the Hon'ble Mr. Justice Venkatasubba Rao. This is borne out by another sensational case which the Kumbakonam correspondent of the *Hindu* reports to that paper. It would appear that a few days back an Andhra youth, aged about 24, said to be a native of Driggupalli in Andhradesa and a resident in the Hyderabad State, came to Kumbakonam with 40 tolas of gold and some cash in search of a suitable bride for him. A certain gentlemen took the bride-seeker into his confidence, and after extracting from him Rs. 1500, got him married to a girl aged about 12, in a neighbouring temple, without the knowledge of her parents It also transpires that the said gentleman took the girl from her grandmother with whom she was living, representing that he was settling her marriage with a College student. The day after the marriage, the husband wanted to take his wife to his native place. Meanwhile, the parents of the girl came to know of the marriage and the proposal to take her to Hyderabad, and the girl's uncle carried her away to an unknown place. It is understood that a criminal complaint has been filed by the girl's relatives against all those who took part in the reported marriage including the priest who officiated at the religious function.

**The Council of State:** Before its dissolution, the Council gave two more proofs of its thoroughly unrepresentative character and its utter subservience to the Executive Government. It rejected the Hon. Mr. Phiroze Sethna's amendment to the Government resolution on the reforms, which was substantially identical with that of Pandit Motilal Nehru in the Assembly, and subsequently passed the Government resolution accepting in principle the recommendations of the Majority Report of the Muddiman Committee. After a heated debate, it also rejected Mr. Ramdas's motion for consideration of Mr. Rangachariar's Fire Arms Bill passed by a large majority in the Assembly. This unwise action of the Elders has brought about a grave constitutional crisis. It is understood that the majority of the Swarajists and Independents are contemplating resigning their seats and seeking re-election on the Assembly's resolution on reforms, thus exposing in all its nakedness the Council's pretence to represent any section of the country. Thus whatever little good work is done by the Assembly has been undone by the Council of State. The Viceroy showered praise upon the Elders for their wisdom, sobriety and judgment and wished them all success in the new elections, but His Excellency's eulogies will find no echo in the electorates.

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INDIAN SOCIAL REFORMER.
*BOMBAY, SEPTEMBER 19, 1925.*

## THE LEAGUE OF NATIONS.

The League of Nations is a governmental body, that is to say, its members sit as representatives of the Governments of their respective countries. In the case of countries which have responsible government the arrangement works fairly satisfactorily as the Government for the time being represents or may be taken to represent the mind of its people. In the case of countries which have national governments even if they are not of the representative, responsible type, there is no sharp discontinuity between society and the state, and it may, therefore, be presumed that the Government represents in a general way the moral and intellectual tendencies of the nation. In the case, however, of countries like India which have no national government, and where the state is superimposed upon society, the Government can at best claim only to represent the static features of the community. There was, consequently, much dissatisfaction in the country with the way in which India's delegates to the Assembly of the League of Nations were nominated by the Executive Government every year; and the demand was made with increasing insistency that the Government should choose its representatives from a panel recommended by the Legislature. Instead of responding to this demand, the Government of India this year has gone back even upon its previous practice of nominating one Indian public man without any official position among the three delegates which it is entitled to send to the League Assembly. Sir Ali Imam, Sir Sivaswami Ayar, the Right Hon. Srinivasa Sastry and Mr. Hassan Imam had been nominated in previous years; and though they belong to different political parties and religious communities, they comported themselves in the League as representatives of India without reference to caste or creed. This year, however, the Government of India has omitted, for reasons which have not been explained, even one representative from the ranks of independent, non-official public men. It has nominated instead Sir Atul Chatterjee, High Commissioner for India in London, who is a member of the Indian Civil Service and a subordinate of the Indian Government. This, it may be said, is in accord with the practice of the Dominions which often send their High Commissioners in London as their delegates to the League. But the Government of India is not a responsible Government as the Dominion Governments are, and that makes a world of difference.

This departure from the usual practice has had a deplorable result. In previous years, the British Indian delegate, being an outstanding personality with a position in public life, took the lead in voicing Indian sentiments especially in matters pertaining to the humanitarian and, in our view, by far the most important side of the work of the League of Nations. This year the role has devolved upon the Maharaja of Patiala who has been selected by Government as the representative of Indian States. With notable exceptions, which are not numerous, the Indian States and especially the ruling Chiefs hold, in respect of many of the subjects comprised in the humanitarian activities of the League, views which are far less advanced than educated Indians in British India. Apart from this, their own personal position face to face with the representatives of the world's democracies, imposes upon them, whether they like it or not, the duty of upholding the existing order of things in social as in political affairs. It would be a great mistake, therefore, to take what seems to have been a totally irrelevant outburst of the Maharaja of Patiala on the question of "age of consent" in the Assembly, as representing educated opinion in the country. His Highness, indeed, seems to be unaware of the fact that the principal recommendations of the League in this matter have already been adopted and embodied in laws passed by the Indian Legislature with modifications suggested by the special conditions and requirements of this country. The Maharaja, it is reported by Reuter,

> declared that the nation to which he belonged had ever been conspicuous for its interest in benevolent and peaceful activities. He emphasised that the Committee must be careful not to defeat its purpose by any action that could be construed as an attempt to interfere with the domestic concerns of particular peoples. For example, the Committee must proceed in a most cautious manner with regard to the age of marriage and the age of consent. If the work of the Committee was confined purely to the collection of information without any attempt to draw deductions from it, or to formulate conventions of universal validity, little harm could be done, but any attempt to prescribe for India the age of consent or an age based on western ideas was not only doomed to disaster, but would actually set back the cause of social reform.

We received by a recent mail a copy of a survey of the work of the League of Nations from January 1920 –June 1925 compiled by its Secretariat at Geneva. From the section relating to traffic in women we see that the Committee upon which His Highness of Patiala has been put, had only one Convention, that of 1921, to deal with. This Convention provides that in all the countries adhering to it persons who procure, entice or seduce girls "under age", even with their consent, or by fraud or force seduce women, shall be punished even if the offence may have been committed in different countries. The Indian Legislature has raised "the age of consent" to 18 in British India. We do not know if all Indian States have raised it in their territories. Indian States are technically foreign territory and enticing or seducing of girls from British India would be punishable under the law passed in conformity with the Convention. That, however, is a side issue. What we cannot understand is the Maharaja's exhortation that the Committee should proceed in a most cautious manner with regard to the age of marriage (which has never been raised) and the age of consent. We wish to say with the greatest emphasis that informed Indian opinion favours the further raising of the "age of consent," and that the Maharaja's plea for caution, if it was

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not put in merely as a didactic commonplace, is not supported by any feeling of want of caution on the part of the League or the Legislature in this country. Another Reuter's cable of the same date stated that the elder statesmen of Japan, represented in the Privy Council of that country, had disapproved of the reservations made by the Japanese delegation in signing the Convention as being disgraceful to Japan and that eminent public men are bringing pressure to bear upon the Government to cancel them. This is as it ought to be. India can never attain a high position among the nations unless her laws give equal protection as the most advanced of them to her women and children.

## PRISON REFORM.

One of the marked features of modern jurisprudence is the triumph of the reformative over the deterrent principle in the punishment of criminals. It is more and more coming to be recognised that criminals too, after all, are human beings who commit crimes on the urge of the moment spurred on to do so by some abnormality and degeneracy on their part. Hitherto, too much attention has been paid to the crime and too little to the criminal, but there is now a growing tendency in all countries to take the human factor into consideration. As the chances of reformation are greater in the case of young and juvenile offenders, nearly all countries have adopted the Borstal system which has proved to be a success in transforming the youthful criminal into a loyal citizen. The resolutions passed at the International Prison Congress held recently in London, cannot but be of interest to us, accustomed as we are to the evils of a defective jail system. Lord Cave, the Lord Chancellor, laid special stress on the reformatory side of jail life and said that it was the general opinion among judges and magistrates that in order that the Borstal institution might have a fair chance of success, a sentence of one year was of little or no value and that a sentence for a full term of three years, reducible by the offender's own exertions, afforded the best prospect of the conversion of a budding criminal into a useful member of society. Emphasis was laid on the fact that a criminal should not be regarded us an 'incorrigible offender.' The Lord Chief Justice said that the chief success of prison consisted in preventing people from becoming prisoners and laid stress on the 'method of probation.' Under the Borstal system, he said, 70 per cent of the boys and 80 per cent of the girls never got into trouble again. He also advised that Justices of the Peace, when they released an offender on probation, should follow up the case and see for themselves whether the probationer was behaving himself properly and observing the conditions of release. It was also held necessary that a judge, before sentencing an accused person, should possess by means of police enquiries a full knowledge of the "physical and psychic conditions and the social life of the accused and the motives of the crime." The Congress passed a resolution that "it was necessary that accused persons, as also convicted offenders, should be physically and mentally examined by specially qualified practitioners," and that necessary services for this purpose should be installed with a view to determining the biological and sociological causes of criminality. The Congress, with a view to prevent contamination, also resolved that prisoners should be classified according to character and ability to reform and, wherever possible, should be confined in different buildings.

The Indian jail system, we need hardly say, is not all that it should be, and we would commend these resolutions to the careful attention of the Government of India. We congratulate the Madras Government on the introduction of the Borstal Bill in the Legislative Council. The success of the Borstal school at Tanjore warrants an extension of the system on a large scale throughout the Presidency. We have already referred in a previous issue to the striking disclosures made in the *Bande Mataram* case of the corruption in jails and the inhuman treatment and punishment accorded to criminals the gravity of which attracted wide-spread attention. Lord Birkenhead's reply to Lord Olivier in the House of Lords that "the findings of the court were obviously disquieting" and that "the matter clearly required to have the closest consideration by the Local Government, the Government of India and the Secretary of State for India in Council," was reassuring, and we hope that the Government of India will institute a searching enquiry into the Indian jail administration. The administration report of the Bombay Jail Department for 1924 records some desirable changes in the revision of the rules regarding the punishment of whipping in jails, the imposition of handcuffs and fetters, and the increase of general holidays.

## CHRIST AND THE PHARISEES.

(By Mr. C. F. Andrews).

A letter has recently been handed over to me to answer, which deals with a somewhat difficult Christian subject. The writer is distressed, because he has been told that the verse in St. Luke's Gospel, "Father, forgive them, for they know not what they do," is not found in one of the oldest manuscripts discovered last century upon Mount Sinai. The writer had also been led to believe that in practice Jesus did not forgive the Pharisees, who plotted to put him to death, but only denounced them.

My answer is as follows:—It has been known for many years, and publicly acknowledged in the Revised Version, that certain very ancient manuscripts do not contain this verse from St. Luke's Gospel. We have indeed a whole series of short passages, which thus lack full manuscript authority. One of these is the story of Christ's treatment of the woman taken in adultery (John viii. i). Another is the ending of St. Mark's Gospel. Another is a part of the narrative of the Agony in the Garden (Luke XXII. 44). These passages are found in a great majority of manuscripts, but are lacking in at least one ancient line of tradition.

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How are we to account for this? The simplest way is to regard them as not part of the original manuscripts, but added in the margin by a contemporary or slightly later hand. We must remember that the Gospels are collections of the sayings and deeds of Christ, handed down first by word of mouth and only afterwards written, in manuscript, as gospels. It would be natural, at the very first, for those who knew the original tradition, to put in the margin any well-known word of Christ which happened to be omitted by the author of the Gospel. Some of these marginal additions, like this verse in St. Luke, were taken into the text: others were not. We have actually instances, where the marginal addition did not get inserted. One of these relates how Christ saw a man working in the fields on the Sabbath day and told him that if he understood what he was doing, he did well, but if he did it against his conscience, he was a transgressor. A few very remarkable sayings of Christ were also recently discovered in Egypt. One of these runs as follows: "He that is near me is near fire".

Let me state quite plainly that I do not believe in the 'infallibility' of any scripture. Every scripture has to be judged by conscience and reason. Scientific criticism, also, has its place in deciding the genuineness of texts. If, then, I am asked, whether Christ actually said the words, "Father, forgive", from the Cross, I should answer that we do not know for certain one way or the other, and that it is quite possible that he did *not* say them. But we have abundant evidence to show, that the earliest disciples cherished these words and acted upon them and regarded them as being in consonance with Christ's character. For we find in the New Testament constant exhortations to Christ's followers to forgive their enemies even as Christ forgave his enemies. Thus St. Peter writes:—

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God.

For even thereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps:

Who did no sin, neither was guile found in his mouth:

Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously."

We have very strong evidence, which goes to prove that the early chapters of the Acts of the Apostles give a faithful record in the main of the events of the first days of the history of the Christian Church. When we examine that record, we find that Stephen, the first to suffer death, prayed for his murderers. Peter and the apostles were cast into the common prison and beaten, but offered no resistance,—"rejoicing that they were counted worthy to suffer shame for his name". Saul, the persecuter, was won over to discipleship by seeing a vision of Jesus, who said to him, "Saul, Saul, why persecutest thou me..... I am Jesus whom thou persecutest". It would not be too much to say, that the whole society of the early Christians, while they suffered martyrdom joyfully by thousands, was built up from the tradition that Christ himself suffered in the same manner leaving them an example.

Furthermore, when we read the whole story of the crucifixion of Jesus, as it is simply told by each evangelist in turn, we find that it is one long record of patient, silent endurance without one word of recrimination. The symbol of the Cross has become classical in literature for that very reason, and we speak today, nineteen hundred years afterwards, of 'taking up the Cross' and 'bearing the Cross', meaning, thereby suffering patiently.

This then is the general trend of the New Testament and there can really be no doubt that it was the impress of the character and personality of Jesus which brought about this change among men, just as the impress of the character and personality of Gautama brought about the same change in India more than five hundred years before. Personally, I have expressed the opinion that these two movements in humanity are not independent, but that the Christian teaching of *Ahimsa* drew inspiration from the earlier Hindu-Buddhist teaching. I came to that conclusion when I was in South Africa nearly twelve years ago, and I have not changed my mind since.

"But," it may be asked in conclusion, "did not Christ rebuke the Pharisees too severely?".

As I read the story of Christ, I notice two things: (1) his leniency towards the publicans and sinners, (2) his extraordinary severity towards the Scribes and Pharisees. Yet, the longer I have lived, the more certainly I have felt that such an emphasis, in both cases, was sane and just. Sins of the senses, such as drunkenness and open vice, carry with them their own self-condemnation. Sins of the soul, such as religious hypocrisy and selfishness, are a far greater danger to the inner life of man, because they carry with them no self-condemnation, but rather self-satisfaction. Love has to be very stern, while probing to the depth the secret evils of religious arrogance and contempt.

It is of the utmost importance to remember, that at the end of Christ's terrible denunciation of the Pharisees for their religious hypocrisy and impenitence, He is reported to have uttered the tenderest words of love:—"O Jerusalem, Jerusalem, thou that killest the prophets and stonest the one which are sent unto thee, how often would I have gathered thy children together, as the hen gathereth her chickens under her wing, and ye would not! Behold your house is left unto you desolate."

This is no cry of hate or revenge; it is the cry of a broken heart.

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## OUR TRAVANCORE LETTER.

*(From our own Correspondent).*

TANKS FOR ALL.

A resolution which came up for a lengthy debate in the Legislative Council was that permission may be given for all tanks, constructed or repaired at Government cost, being thrown open for the use of all people in the State without distinction of caste or creed.

The mover urged the usual grounds of equal rights. It was explained on the other side that there were tanks in the premises of temples and palaces. There were again tanks in localities confined to certain sections of people who have been using them for years for religious purposes. Though these tanks were constructed and repaired at Government cost, they could not be thrown open to the public as contemplated in the resolution, though they are open to the 'public' as defined in the General Clauses Regulation, i. e., a section of the public. The wording of the resolution was not happy and could not be accepted as there would be a serious violation of vested rights and breaches of peace, if the resolution in its present form was given effect to. Religious susceptibilities and feelings of important sections of the public have to be taken into account.

Mr. K. Narayanan Pandalay, Chief Secretary to Government, opposed the resolution. He was glad to know from the learned mover that it was not meant to include within the scope of the Resolution tanks which are in any manner connected with temples or Devaswoms, though they might have been constructed by Government and though some repairs might have been executed by Government out of the general revenues of the State. There were, however, other difficulties in the way of all tanks repaired or constructed by the Government being thrown open to all classes alike. There were certain streets inhabited by particular communities and there were also tanks in these streets which have all along been used only by the people occupying those streets. If all of a sudden an innovation was to be introduced whereby such tanks are thrown open for all classes, such a proceeding might lead to a serious breach of the peace. Whatever may be the educated opinion in the land in this matter, there was no ignoring the fact that the ordinary masses have not as yet come to the condition in which they would take to these changes so rapidly.

While he was the District Magistrate of Quilon, a dispute between the Sambavars and Pallars—both depressed classes—in Shencottah arose. These Sambavars used to go freely through a certain way which was lined on either side by houses belonging to Pallars. On a petition presented to him that the Pallars were preventing them from proceeding along that way, he wanted to satisfy himself as to the intensity of feeling which existed between the two communities and he went there for the purpose of inspection. A large number of Pallars and Sambavars collected on the spot. He enquired what the cause of the difference was and he found that the tension of feeling was so high that he was in imminent danger of being assaulted. For their life the Pallars would not permit the Sambavars to enter the street. If he had not visited the place, he would have granted permission to these Sambavars to pass along the way. In that case he was quite sure that there would have been a number of deaths and serious bloodshed.

There was the same intensity of feeling among all the communities and that was a question, more or less, of religious and social reform in which the hands of Government could not be forced; nor was Government in their executive capacity able to do much in that direction.

This House and the people outside know what the general attitude of Government has been in these matters. Wherever possible and to the extent possible equality of civic rights and equal opportunities had been allowed to all the communities alike. But in order to satisfy the self-respect and sentiments of one community, it was not possible to sacrifice the religious sentiments of other communities. After all, what was the object of this change? It was to promote fellow-feeling and good-will among the communities. The object would be defeated if Government should, by a stroke of the pen, introduce a reform against the will of the other communities concerned.

It was not possible at present to catalogue all the tanks which would have to be excluded from the scope of the Resolution. Therefore, the best thing to do would be to consider each case on its merits. If, in the case of a particular tank, Government saw no objection, they would not hesitate to throw it open to all classes. Local needs have also to be attended to and, if expenditure was incurred on those local needs, the expenditure could not be characterised as one not intended for the benefit of the public. The Government were prepared to spend their funds for the purpose of digging separate tanks for each community if a necessity is made out to the satisfaction of Government.

After a lengthy discussion and after considerable time was spent over a very intelligent and practical amendment made by that astute lawyer-member, Mr. P. K. Narayan Pillai, the Dewan President came to the help of the House with his resourcefulness and tact and suggested an alteration which was accepted by the House. The resolution in its final form ran as follows :—

That this House recommends to the Government that the use of all tanks which are maintained by the Government out of public funds and over which no special rights have been created or recognised by Government be thrown open to the general public without distinction of caste, creed or religion so long as such tanks are needed in the interests of the general public.

The resolution was passed, 25 for and 19 against it, the officials voting *en bloc* for the resolution.

## CALCUTTA LETTER.

*(From our Correspondent).*

All those who are interested in the well-being of our country are of opinion that Panditji's amendment in the Legislative Assembly is the minimum demand on which we can honourably co-operate with the ruling class. Panditji put the principle embodying the majority report in a nutshell when he described it as being, 'Give as little as you can and make sure that in the little you give the power and prestige of the bureaucracy is not in the least jeopardised", and as such no Indian can accept it. The Government of India were already aware that public opinion in India was solidly against the majority report and knowing full well that it would be rejected by the House, wanted to have a farce enacted. Mr. Rangachariar rightly asked: "If the Government were not going to change the principle then why this farce of discussion and why this talk of fellowship, comradeship and friendship ?" "To work the gas and bolier", was Mr. Jinnah's apt reply.

* * * *

Anglo-Indian dailies are of opinion that the Swarajists have lost a great deal in not accepting the majority report and in failing to respond to the friendly overtures of Lord Reading. To this we can only say that we have recognised

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rather timely that the hand of fellowship the bureaucracy is offering is leadingus definitely to a deep pit.

* * *

It was a foregone conclusion that the Government would be able to get whatever they want done by the Council of State and the latest news that the majority report has been passed by that body is as it should be and is not taken seriously by any party.

* * * *

Dr. A. Muir of the Tropical School of Medicine spoke on Thursday night at the Y. W. C. A on the 'Leprosy Scourge'. In the course of his speech he observed: "People who were afflicted by leprosy suffered the most terrible mental anguish; they were ostracised socially and were despised by everybody, so that in the end they come to *despise themselves*. Thus they looked forward to death for relief. They would do much in ridding the country of tuberculosis by tackling the leprosy question first because the same sanitary improvements in homes, municipalities and in country districts,which made for the stamping out of leprosy, would also tend to militate against tuberculosis". Dr. Muir described the methods by which the British Empire Relief Association would proceed to tackle the problem. Those were (1) to do away with the ignorance of doctors by seeing that proper instruction was given regarding leprosy in the medical curriculum, (2) to establish skin clinics in all important centres and (3) to carry on intensive propaganda throughout the Empire to make known fully the dire effects of this vile disease. An appeal was made to those present to help in making Bengal's quota to the fund.

* * * *

Regarding the post-graduate teaching of the Calcutta University, the Vice-Chancellor at yesterday's meeting of the University Senate said: "His Excellency renewed the assurance which he gave at the last Convocation that the Government were prepared to give to the University adequate financial assistance for the post-graduate department and for any other needs of the University. The Government accepts the position that there must be expansion in the work of the University, but asks that if this involves further Government assistance they should be consulted beforehand."

## TOWARDS A CRITICAL UNDERSTANDING OF JESUS I.

The Editor, The *Indian Social Reformer*.

Sir,

Mr. G. Y. Chitnis' letter from Oxford raises some very important questions. I think that he is correct in saying that Dr. Schweitzer did not go out as a 'missionary,'—in the technical sense of the word. But I know from his own lips that his devotion to Jesus Christ has been the origin of all that he has felt bound to do to relieve the terrible sufferings of mankind in Central Africa. Certainly he has gone, in this sense, as a message bearer of the good tidings of Jesus. All that I saw of him in England showed me that he himself had kept the simple piety of his childhood unbroken and was living daily in the consciousness of the presence of Jesus Christ.

Mr. Chitnis' further point in his letter, with regard to Dr. Schweitzer's historical representation of the character of Jesus, is one of supreme interest to me; and I shall be eagerly looking for his articles on the subject in the *Young Men of India*. I understand that recently the pendulum has swung back away from Dr. Schweitzer's own contention that the eschatological element in the Gospels is their primitive historic background and foundation. I would like to add that, from talks I had in England, I gathered that Dr. Schweitzer himself had somewhat receded from the extreme position taken up in his book, called *The Quest of the Historical Jesus*. Two or three vital issues present themselves. Perhaps the most vital is this: When did the extreme hostility against the Jews begin among the early Christians? Does it go back to Christ Himself and the Apostles, or was it a later development, due perhaps to the effects of persistent persecution? If the account in the early chapters of the Acts of the Apostles is to be relied on, and if the evidence of the Synoptic Gospels is also given full weight, it would appear that there was no really bitter hostility against the Jews as such in the earliest days. Indeed there would appear to have been some closeness of approach between the Jews themselves and the early Christian Church. This picture of early Christianity is singularly corroborated in Burkitt's little book called *Christian Beginnings*. But in such a chapter as the eighth chapter of St. John's Gospel we get quite another atmosphere and tone. There is a rooted hostility. We have here put in the mouth of Jesus Himself such words as, "Ye are of your father the Devil", spoken to the Jews as such. Personally I believe that this passage, as it stands, is quite unhistorical and that it represents a later phase in early Christianity, not the earliest record.

The chief difficulty, with regard to the extreme eschatological view of Schweitzer's early days, lies in this, that the passages, where these vehement expressions of eschatology are used, are those that seem poles apart from the whole picture of Abimes, such as is given vividly in other records of the teaching of Jesus. They appear to be fundamentally "violent". The real problem of Christ's historical character is to reconcile these passages with those which so clearly have about them the teaching which we meet in the Buddhism which sprang from India.

If Mr. Chitnis can do anything to resolve this paradox of history, he will be doing one of the greatest services; and I hope he will give his conclusions in the *Indian Social Reformer* as well as to the *Young Men of India*.

In conclusion, I would refer to a most unfortunate misunderstanding of Schweitzer on the part of Mr. Mahesh Chandra Ghose to which I called attention in the *Modern Review*. Mr. Ghose declared that Schweitzer along with Professor Drews and J. M. Robertson and W. B. Smith had conclusively proved that the Jesus of the Gospels had no historical existence. In his rejoinder, he referred to some passages at the end of Schweitzer's book. But again there was a misunderstanding of these very passages, which would require too much space to explain. I would wish to make it absolutely unquestioned, for anyone who reads Schweitzer, that the historical character of Jesus is to him fundamental and even axiomatic. The only difficulty to Schweitzer, as with all of us, has been to find out from the abundant historical evidence which we possess, what the true character of Jesus really was. Was Jesus, that is to say, really a fanatical enthusiast penetrated through and through with strongest Hebrew ideas of a divine display of force immediately impending on the lay world? Or does He represent a *revolt* from these fanatical Hebrew ideas prevalent in His time in the direction of a Gospel of goodwill and peace to all mankind?

10th September 1925, Yours etc.,

Santiniketan. C. F. ANDREWS.

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II

The Editor, The *Indian Social Reformer*.

Sir,

In the September 5th issue of your paper, I note that Mr. G. Y. Chitnis questions the accuracy of a statement made by Mr. C. F. Andrews about Dr. Schweitzer, and claims that the latter "has gone to Africa as a philanthropist and not as a missionary of the gospel of Jesus." I am not quite sure just how Mr. Chitnis would define the last-named phrase, viz., "the gospel of Jesus", but if by it he refers to the good news connected with God's Fatherly Love to mankind and its varied manifestations, then surely Dr. Schweitzer's own words confirm Mr. Andrews' statement. In his book, *On the Edge of the Primeval Forest*, the doctor has given us an insight into the nature of his work. He refers to an operation which he has performed, and then states :—

"The operation is finished, and in the half-lighted dormitory I watch for the sick man's awaking. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again, "I've no more pain." His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that White people in Europe give them the money to live here and cure the sick negroes. The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side, and feel that we know by experience the meaning of the words, "And all ye are brethren."

With this quotation may be conjoined another from an earlier book of Dr. Schweitzer's, *The Quest of the Historical Jesus*. This is how the author closes his study in that book of Jesus[:

"He comes to us as One unknown without a name, as of old by the lakeside. He came to those men who knew Him not. He speaks to us the same word "Follow thou Me," and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and as an ineffable mystery they shall learn in their own experience who He is."

Dr. Schweitzer is undoubtedly a philanthropist, but he is a philanthropist who is also a messenger of Jesus Christ and who, by his life and actions, is seeking to make known to the ignorant people of Africa the gospel of Jesus.

Baptist Mission, Yours etc.,
Simla, September 11, 1925 J. IRELAND HASLER.

## THE CASE FOR EVOLUTION, I

The Editor, The *Indian Social Reformer*.

Sir,

On reading a letter—The Case Against Evolution—by Geo. F. Enoch in your weekly of the 29th August 1925, I cannot resist encroaching on some of your space to say something for Evolution.

"The people of Tennessee", says Mr. Enoch, "desire that their children should be taught any and every fact possible of biology, zoely, geology and botany, but not that speculative philosophy which some men call evolution." If the Tennessean legislators do wish to teach their children all facts pertaining to biological sciences, should not the children be taught evolution, which has explained so many of the biological facts? How could the relations existing and so very clear in the embryonic state of life, between the chordata and the achordata; the vertebrates and the non-vertebrates, the amphibians and the reptiles, the aves and the mammals, be explained? Or is it that God made them so and that all the species and orders existing to-day were so designed by the Almighty at the time of creation? What then can explain the coming into existence of new species and the passing away into oblivion of old species?

A hypothesis or a theory may not be a proved law—and they are not intended to be—, still the very fact that they can clearly and rationally explain many doubts proves their utility; and if a hypothesis is of some use to us why not know it? If we are to accept only complete theories and reject those that are on the way to completion, how can science progress? The object of these hypotheses is to elucidate certain scientific doubts at times perhaps partially. Besides NATURE cannot be bound down to very hard and fast rules which can easily be proved; it is only in its abnormalities that nature reveals its true identity. Avogadro merely suggested and hypothesised that gases consist of molecules and that at same conditions of temperature and pressure, equal volumes contain the same number of these molecules, to explain certain chemical inconsistencies. Avogadro could not prove his suggestion nor could his followers. Could one expect Physical Chemistry to have advanced so much if the great scientists that followed him refused to accept the hypothesis? The scientists knew that the hypothesis would be useful to them and so they not only accepted it but also studied it.

Science is no doubt speculative in a sense; to prove certain facts, the causes or effects, if not found, have to be speculated. These speculations become laws if from these the existing facts could be derived. Speculation precedes all laws and theories. How could the kinetic theory of gases have developed if certain fundamental facts were not hypothesised?

Evolution has not entered the field of religion and destroyed all sacred beliefs held by men of every religion. Religion has on the contrary supported and supplied material for existence to evolution. The various births of the Hindu Gods from Matsyavatara to Nrisimhavatara and from Nrisimhavatara to Krishnavatara in serial succession show the truth of evolutionism. Even one of our biographies of Jesus Christ in the Bible alleges the descent of Christ from King David and gives a genealogy tracing Christ's evolution through David from Abraham.

That belief in God (Religion) constitutes a bar to scientific inquiry, is quite a wrong notion. Science and Religion go side by side; they are both complementary and one cannot do without the other. Frederick, Lord Bishop of Exeter, in a lecture—on the apparent conflict between Science and Religion—to university students in 1878 said: "Religion and science both begin with the will. The will is to science the first example of power.....And the will is to Religion the recipient of Divine command.....Science postulates uniformity; Religion postulates liberty." The great scientist and philosopher, Huxley, has also said: "True Science and True Religion are twin sisters and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes exactly in proportion to the scientific depth and the firmness of its basis."

If the Tennessean Law wants to observe neutrality and have deep faith in Bryan-Butler's Fundamentalism, the case of each Tennessean would probably be like that of an English boy, having Mr. Butler's belief, as precisely worked out by Mr. Bernard Shaw in the *New Leader*: "Now I have

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# INDIANS OVERSEAS

## SUPPLEMENT

TO

## The Indian Social Reformer.

No. 7 BOMBAY—SATURDAY, SEPTEMBER 19, 1925. Price One Anna.


### THE ASIATIC BILL.

In our article in the *Overseas Supplement* last month, we commented on the recent Asiatic Bill introduced in the Assembly of the Union of South Africa by Rev. Dr. Malan, the Minister of the Interior which, as we pointed out, is a measure that surpasses all its predecessors in iniquity and oppression. Since then, we have seen the full text of the bill, which has been published and widely commented upon in the Indian press. The Bill makes provisions for the reservation of residential and trading areas in Urban areas for certain persons having racial characteristics in common and to amend or repeal certain laws. The Bill, virtually, is an attempt to oust and segregate compulsorily the Indian community.

At present in Natal and the Cape Provinces an Indian is free to buy, sell or lease land. In Orange Free State and the Transvaal, certain restrictions in this respect exist. But the Bill aims at ousting Natal Indians particularly, for they have a population of 140,000. The Bill provides for areas to be set apart in towns and cities and only in such areas shall Indians be permitted to buy and sell lands. Such areas will be proclaimed by the Governor-General in Council. They will also have to trade in these areas only and no other. It further provides that no Indian shall buy or lease land more than 30 miles away from the coast line except from an Indian within that limit. This means that Indians will be deprived of the right of purchasing or leasing properties anywhere, as they are now entitled to do. Moreover, the Bill empowers the Governor-General to deproclaim such areas, and therefore no sense of security will be enjoyed by them even after they are segregated.

Some drastic changes are suggested to amend the Immigrants Regulation. If a domiciled Indian stays outside the Union for a period of three years, he will be declared a prohibited immigrant and will be called upon to deposit a bail of £100 to prove his domicile. Under "Deeming Order" by virtue of which Asiatics are declared economically unsuited to the requirements of the Union, hundreds of Indians will be declared prohibited Immigrants. Another aspect of this section of the Bill is that an Indian will not, after ten years from now, be able to come to India, marry here and take his wife to South Africa. Such are some of the salient features of this iniquitous anti-Asiatic legislation. The Bill will have retrospective effect from the 1st day of August 1925 so as "to prevent a scramble by the Asiatics to become possessed of the vested interests before the Bill could become law." The *Indian Opinion* declares that "the death knell of the Indians in South Africa has been sounded by Dr. Malan."

In reply to a deputation that waited on the Viceroy in January last, His Excellency replied in very sympathetic terms and said that he was "deeply concerned at the turn of events and the possible reaction on Imperial relationship". His Excellency further stated that the Government of India were wholeheartedly at one with the object of the deputation in its desire to be of assistance to the cause of Indians in South Africa. At the opening of the Legislative Assembly last month, when the Viceroy had just returned from England, he declared that he wished that he was in a position to report an absence of controversial matters in regard to the position of Indians in South Africa. We have no reason to doubt the sincerity of His Excellency's anxiety to help our countrymen in South Africa as much as he is in a position to do so, But the irony of the situation is that in spite of the fact that the Government of India and all shades of political opinion are unanimous on this particular question, the position of Indians in South Africa has been steadily growing from bad to worse.

Mr. C. F. Andrews, in a series of exhaustive and illuminating articles recently contributed to the *Indian Daily Mail*, analyses the whole situation and comes to the conclusion that the Indian problem in South Africa is fundamentally a colour problem. Referring to the white settler in South Africa, Mr. Andrews says: "All that he wants is this, that the Indians should leave the country and let the White man deal with the African face to face, as it were, in a single combat, and also to let him alone with the spoils of South Africa and the prize of victory when he has, as he hopes, defeated and segregated the African race".

Obviously the Union Government in its attempt to solve the colour problem has entirely ignored the interest of the British Empire, of which it is an integral part, and has indulged in a short-sighted policy of overlooking the rights of Imperial citizenship. It is quite evident from their reckless policy of Anti-Asiatic legislation that they do not care a rap for the British Empire, and much less for the Indian Government. Otherwise, how is it that even after the Viceroy's solemn apprehensions that the present policy of the South African Government *might react on Imperial relationship*, they have proceeded with their nefarious work and introduced the Asiatic Bill? The *Natal Advertiser* describes the

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Bill as "at once sinister, short-sighted, and ineffective".

In the Council of State the other day, Sir Fazal-e-Hussein was more "active" than Sir B. N. Sarma. The Hon'ble Member in a sympathetic speech said that the Asiatic Bill dropped as a "bombshell" on the Government of India. He was not "altogether without hope". He believed in the "proverbial patience of the Orient". A very minute scrutiny of what the Hon'ble Member said reveals the utter hopelessness and tragic weakness of the Government of India. Their anxiety, on the other hand, is so great that even Col. Sir Umar Hayat Khan was heard rattling his sabre to help Indians in South Africa. He said: "Let the Government of India be allowed to settle the question with South Africa direct, if necessary by force of arms". That is an indication of the Government of India's attitude towards the problem. But they are helpless.

It transpires from the discussion in the Legislative Assembly on the position of Indians in South Africa that negotiations are still going on between the two Governments and that "the Indian Government did not consider that the time had yet come for action under the Reciprocity Bill". Pandit Motilal Nehru and Mr. M. A. Jinnah discussed the whole problem with the Standing Emigration Committee and concluded that it is primarily an Imperial problem and therefore the Imperial Government should intervene and "pull up" General Hertzog who is freely proceeding with anti-Asiatic Legislation.

We understand that the Viceroy has consented to receive an Indian deputation from South Africa. Our experience is that such deputations do not materially change the situation and are, therefore, more or less futile. We know the limitations of the Government of India and their helplessness to compel the Union Government to retrace the step they have taken. But His Majesty's Government can disallow the Bill even if the Union Government carry it through both the Parliament and the Senate, and it is the duty of the Government of India to represent the grave consequences of the Bill, if brought into effect by the Union Government, and influence His Majesty's Government to disallow the Bill. We think that at this juncture the Dominions of Australia, New Zealand and Canada should lend the Imperial Government their moral support, so that pressure might be brought to bear upon South Africa to abandon its anti-Asiatic policy, which is sapping the very foundations of the British Commonwealth of Nations.

## INDIANS IN BRITISH GUIANA.

(By Mr. S. A. Waiz.)

In 1854 slave trade was abolished by the British Parliament, and the planters in British Guiana began to explore other avenues for cheap labour. The emancipation of the slaves in 1834 brought matters to a crisis. The free negro was "incapable of giving any steady work". The planters, faced with ruin, had recourse to immigration and introduced a large number of Portuguese, natives of Madeira, Chinese, and Indians. It was felt at the time that "Indians with their love for agricultural and pastoral pursuits will probably leave a greater influence on the future of the Colony than all other races put together". But these various attempts at "Colonisation both before and after the abolition of the indenture system was to increase the "working power" of the Colony, which looked only to the immediate labour requirements without contemplating a system of colonisation. Indians had no special inducements to remain in the Colony after the expiry of their agreement. Therefore, it is not Indians who have failed, but the authorities in British Guiana, who did not make sufficient arrangement to get the best out of Indians.

Indians were first introduced into British Guiana under a system of indenture in 1838, which continued until the efforts of the late Mr. Gokhale abolished the "Semi-slavery" system in 1917.

When the shortage of labour grew great in British Guiana, a deputation headed by Mr. Joseph Nunan and Mr. Luckoo with an offer of new colonisation, the terms of which were more favourable, visited India in 1918. The Indian Legislature before deciding to re-open immigration decided to send a Committee of enquiry. Owing to various hindrances the Committee did not reach British Guiana till February 1922. But meanwhile it transpired that the Nunan-Luckoo scheme was not supported by the authorities in British Guiana, and that the Governor was submitting his own scheme, which on closer attention was found as a mere bait and that in reality it was a labour scheme rather than a colonisation scheme.

Owing to radical difference of opinion between the Indian members and their English colleagues, the Report of the Committee remained un-published for over a year and a half. Meanwhile the Indian situation in Kenya and South Africa was growing from bad to worse, and the country as a whole determined not to open immigration to British Guiana. So in spite of the "wild promises" of the Nunan-Luckoo scheme and the "Governor Scheme," the whole prospect of immigration to British Guiana fell through.

It was reported by the Committee of enquiry that, apart from the coast line which may be described as the "magnificent colony", the interior is "a land of marshy swamps, mosquitœs, of malaria and filiariasis". There is very little land for cultivation and no attention is paid to sanitation, drainage and water-supply. There is no good drinking-water. Moreover, on 23rd November 1923 the British Guiana East Indian Association passed a resolution to the effect that the Indian community of British Guiana would not favour emigration from India until 1930, as they require time to settle down and to raise themselves from the prevailing state of depression and backwardness. They urge that the immediate resumption of emigration from India would aggravate and prolong the existing evils.

To add to this a most unfortunate incident happened which is known as the Shooting Affair at Reumveldt on the 3rd April 1924, when in a riot following a labour unrest, 13 persons including two women were killed. Captain Ramsay's unauthorised firing on "an unarmed mob who was clamouring for better wages" was responsible for further alienating all sympathy, if there ever any existed, for emigration at any time to British Guiana. The affair was investigated into by a Commission presided over by the Hon. Mr. J. W. Gilchrist, which reported that the shooting was "justifiable homicide". This verdict has sealed the fate of any colonisation scheme for a decade at least.

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The total population of British Guiana as shown by the latest census report is 297,691 out of which Indians form 124, 938, or 45% of the whole population but 1,529 less than in 1911. Owing to a slump in the Sugar Industry, the country is greatly depressed, the wages gone down, and there is great unemployment. During the last ten years several hundreds of Indians have returned to India, but under normal conditions, the Indian labourer is better off in British Guiana than his compatriot in India.

It was reported in January 1925 that Mr. Amery, the Colonial Secretary, speaking at an opening of an office and show-room established by the British Guiana Government at Westminster, remarked that there were few richer parts in the British Empire than British Guiana,.....and that the Government and the people of India were becoming aware of the fact that British Guiana provided a favourable opening for Indians.....The Government of India were making investigation through a Commissioner. It was suspected in some quarters that the Government of India were making secret arrangement for Indian emigration to British Guiana, but on enquiry the Government of India stated that they did not attach any official significance to Mr. Amery's speech and that his statement was made entirely in his individual capacity. But in reply to a question in the Legislative Assembly, Government said that they would be able to make an announcement on the deputation of an officer to the colony before the end of this month.

There is no racial bar existing in British Guiana and no legal discriminations are imposed upon Indians, who enjoy equal rights and privileges with other nationals. But though Indians have the franchise, they cannot become voters, because they are illiterate. Our ubiquitious friends, the missionaries also, discourage Indians to take part in politics. Indian children are entitled to free compulsory education, but the Indian parents do not avail themselves of this opportunity, because they are afraid the Christian Missionaries will make all attempts to convert their children to Christianity.

The *Hindustanee* is the only monthly magazine issued from George Town which is devoted to the moral, social, political, religious, ecomomic and general welfare of the Indian community in British Guiana.

It is earnestly hoped that Arya Samaj and the Anjuman Ishait-i-Islam and other religious bodies of the kind would send out workers and teachers to look after the moral and economic interest of Indians in that Colony.

**The Malacca Outrage:** We published in the July number of our *Overseas Supplement* details of a sensational Malacca rape case in which outrage was perpetrated on two Nair girls in a Malaya estate, and the father and brother of the girls were convicted on a charge of extortion by a European Magistrate. His Lordship, Justice A. V. Brown, in quashing the conviction, had some pertinent observations to make on the appeal preferred by the accused-appellants before the Johore Supreme Court on August 6th. "In this case", observed His Lordship, "the two appellants were convicted on two charges of what may be termed attempted extortion, and the suggestion appears to be that they demanded money from the two Europeans, Aylward and Brooker, telling them they had made complaints against them in regard to the detention of the two girls, and suggesting that if this money was paid, the complaint would be withdrawn. I am inclined to think that charges like this under such circumstances, could not have been properly laid. But even if such charges could be laid under this Section, it does not appear to me that the evidence supported the charges. There is not sufficient evidence of any actual threats being made, or that accusation had been made of any definite offence. That being so, I propose to allow the appeal, without calling upon counsel to argue it. My view is that the Magistrate was not justified in convicting these two men, even though he was satisfied that the story told by the two complainants in the case, was true. Even if their stories were true, there is not sufficient evidence to warrant a conviction." The *Straits Times*, an influential paper in the Settlement, commenting on the case calls attention to the need for redressing the wrong done to the poor victims and for taking adequate steps to see that such incidents do not happen in the future. The paper also draws attention to the danger of investing inexperienced men with larger powers as Magistrates and considers the whole business from first to last as unsatisfatory and that it would be sound public policy to refer it to an experienced Judge and one or two lay assessors giving power to enquire into all the circumstances by taking evidence on oath and extending the scope of the investigation so as to get a considered opinion as to whether present legal arrangements are satisfactory. It also suggests that every female immigrant should be under the express protection of the law as against the managerial staff of the estate and that her mere ignorant consent should be no defence in a prosecution for seductions. We hope the authorities of Malaya will institute a searching enquiry into the whole matter.

**Government's Replies to Sir Purshottamdas' Questions Regarding Indians in Ceylon:** From the Government's replies to a series of questions by Sir Purshottamdas Thakurdas regarding Indians in Ceylon, which we printed in our *Overseas Supplement* last month, it is clear that on several points—the registration of voters in the Indian constituency in Ceylon, the restriction on Indians born in Ceylon from registering as voters in the Indian constituency, etc.,—the Government's information goes to show that representations made by the local Indian community are being considered by the Government of Ceylon, and that the developments are being watched by the Government of India. As regards inadequate representation of Indians in the Ceylon legislature, the Government's reply shows that they are aware that the present provision of two elected seats is considered by the Indian community as utterly inadequate, but definite reply was not given as to whether they would make any representation to the Secretary of State for the Colonies. Replying to Sir Purshottamdas' questions regarding the ban on Indians from entering the Colonial Civil Service and Government service generally in Ceylon, Sir Alexander Muddiman, the Home Member, explained that "the present position is that while Sinhalese along with other British subjects are eligible for admission to the Indian Civil Service competitive examination in London, candidates for admission to the Indian Civil Service competitive examination in India must be of Indian domicile. Only five Sinhalese have entered the Indian Civil Service during the last 35 years. Consequently the Government of India have not hitherto considered that the question has attained sufficient practical importance to require action on their part, but they will now consider whether any action can suitably be taken." As regards Government clerical services, the Home Member went on to say that the Government were not aware that Sinhalese were ordinarily admitted to clerical services in India as such appointments were almost invariably filled up from residents

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of the province or locality concerned. The Government did not, therefore, consider that any practical advantage would be derived by making any representations to the Secretary of State for the Colonies as suggested by Sir Purshottamdas. When Sir Purshottamdas raised the question of principle, the Home Member said Government acted not merely on principle but on practical grounds, and that if definite information that a large number of Sinhalese enter the clerical service in India could be furnished, he would take the matter up. This is not what Ceylon Indians wanted. They want not restrictions to be imposed on Sinhalese from entering the Government service in India, but the removal of restrictions on them from entering the Government service in Ceylon. As regards the minimum wage of 50 cents mentioned in the Ceylon Government's communique referred to by Sir Purshottamdas, the Government of India, while admitting that they were aware of the dissatisfaction among the Indian community at this low rate of wages, did not mention what they propose to do to allay this discontent.

**Indians in New Zealand:** With reference to a recent letter to the Bombay Corporation from the New Zealand Government regarding the treatment of Indians in the Dominion, Mr. C. F. Andrews states in an article to the *Indian Daily Mail* that since the war a deliberate anti-Asiatic campaign was undertaken by passing a new Immigration Act and making admission dependent on the discretion of the Agent General of Immigration. The comparison of figures of Indian immigrants during the years 1915 to 20 with those for years 1920 to 25 would, Mr. Andrews thinks, reveal the policy of White New Zealand pursued by the Dominion.

**Indians in South Africa:** The Bombay Corporation unanimously passed on September 10th a resolution requesting the Government of India to intercede on behalf of the Indian residents of South Africa regarding the Asiatic Bill introduced in the Union Parliament as suggested in a telegram recently published in the papers from the President of the Natal Indian Congress.

**Indian Lascars and South African Sea-Men's Strike:** We are glad that the idea of despatching Indian lascars to take the part as 'black-legs' in the place of the sea-men who struck work in South Africa, to be used by the employers against the sea-men in order to break their strike, was dropped. The sea-men struck work against a reduction of wages and their fight for a living wage should command the sympathy of all. If the proposed course were adopted, the bitter racial hatred existing in South Africa against Indians would only be intensified.

## INDIANS ABROAD: SOME CENSUS FIGURES.

In the following article which we take from a recent issue of the *Servant of India* an attempt is made by Mr. J. B. Sen to present relevant figures, mostly from the latest census reports, concerning Indians living in British Guiana. The most important fact of the intercensal period is the abolition of the indenture system of recruitment. The abolition of this iniquitous and degrading system has to a great extent brought emigration under the normal operation of economic forces, enabling surplus Indian population to seek higher economic levels outside India. Civic and political disabilities, however, retard and in many cases prohibit the free outflow of the Indian population.

### British Guiana.

The area of British Guiana is 89,480 sq. miles. The population in 1921 was 297,691, an increase of 1,650 persons over that of 1911. The total number of East Indians enumerated in 1921 was 124,938, showing a decrease of 1,529 from the 1911 census. Of the total Indian population 69,130 were males and 55,808 females or approximately 80 females for every 100 males. The following table shows conjugal conditions among Indians:

| | Male | Female | Total |
|---|---|---|---|
| Married | 26,400 | 24,717 | 51,117 |
| Unmarried | 40,350 | 27,210 | 67,560 |
| Widowed | 2,380 | 3,881 | 6,261 |

Of the total number of children of school-going age, nearly 19,000, only 7,459 (M. 5,085, F. 2574) attended school. The Compulsory Education Act has not been effectively applied in the case of Indian children. The Indian population can be arranged as follows according to religious persuasions: Hindus—95,473, Mahomedans—18,217, Christians—10,000 (nearly.) The following figures show the electoral position of the different races in the colony: total adult male population—85,929. Total number of registered voters—4,976, Percentage of voters of different races to their population respectively: European—43·7, East Indian—10, black and coloured—88.

The Governor of British Guiana is assisted by a Court of Policy, a legislative body consisting of seven official members, and a Combined Court of Policy containing, in addition to the above, six financial representatives elected by the registered voters. The Combined Court considers the estimate of expenditure, raises the ways and means to meet it, and this court alone can levy taxes. Only one Indian has yet been returned to the Combined Court and no Indian has ever sat on the Court of Policy.

It will be seen that there are certain features common to all the four colonies. They are:

(1) Indians form a very large portion of the population of these colonies. Of the total population they comprise 70 per cent. in Mauritius, 39 per cent. in Fiji, 42 per cent. in British Guiana and 33 per cent. in Trinidad.

(2) Though, on the whole, the colonial Indians have a higher economic level in the colonies than the level they left or would enjoy in India, by far the largest number are employed as agricultural labourers and form what is known as the 'coolie' class.

(3) Educationally the colonial Indians are very backward. The colonial Governments do not offer them sufficient educational facilities. In British Guiana the Eduction Act is not effectively applied in the case of Indian children. Also, the schools being mostly denominational (Christian), Indian parents dislike to send their children to such schools.

(4) The influence of Indians in the municipal and political life of the colonies is negligible, due to their backwardness and lack of organization and leadership. No great improvement is possible until the colonial Indians pull themselves out of the rut of 'coolie' mentality and 'coolie' ideals of life. They have yet to traverse the distance between a 'coolie' and a citizen. Towards the achieving of this end they must rely on their own initiative more than on anything else, help from India included. Their civic and political importance must more and more correspond to their numerical strength. It will be to the permanent benefit of the colonies if their Governments recognize early that in the transformation of the Indian from the 'coolie' to the citizen lies the prosperity of these colonies.

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not the privileges of knowing Mr. Butler personally, and therefore, cannot guess what effect all these complications of what now seems to him to be a simple and straightforward matter may have on him. But I can describe what happens in England when a boy who has been taught to believe what Mr. Butler believes about the Bible, discovers, as he must discover, when he grows, if he ever troubles himself about the matter at all, that he has been mistaught and deceived, and that no churchman or scholar of any distinction now regards that view of the Bible as other than grossly ignorant and superstitious. Please mark that he does not become an Evolutionist, nor a Rationalist nor a Scientist, nor a cultivated Botonian Pragmatic Agnostic. He just throws all metaphysical ideas overboard because he has been cheated once and is determined not to be cheated twice." That is the danger of FUNDAMENTALISM!

Calcutta, Yours etc.,
6th September 1925. K. P. SHAH.

## II

The Editor, The *Indian Social Reformer*.

Sir,

Your correspondent, Geo. F. Enoch, seems to think there is a case against evolution because it has not been proved. If that is so, the case is much stronger against all religions, none of which has ever been proved or even shown to have the slightest foundation. He is certainly not right in saying that 'Science is a body of ascertained truths and facts.' Science is a good deal more than that. Science classifies facts, co-ordinating them so as to make them simpler to understand. Isolated phenomena, however true they may be, do not constitute science. It is only when certain phenomena are found to be of a similar nature, and a theory is formed so as to explain them simply, that science begins to deal with them. When there are rival theories which explain the phenomena equally well, that one is accepted which gives the simplest explanation. This does not mean that a particular scientific theory accepted at any time is the absolute truth. Only religions pretend to give out absolute truth. Science is not so conceited. It is content with giving the best possible explanation available at the moment, and to accept a better one when it comes. Newton's Law of Gravitation was a scientific theory and was accepted so long as there were no contradictions and no better explanation was forthcoming. Einstein's theory of Relativity has upset Newton's theory, and has become the current theory because it explains things better. This does not mean that it is the absolute truth. The fall of an apple from a tree was an every-day fact. It was not science. It was brought into the realm of science by Newton who tried to frame a law which would explain all similar phenomena.

Evolution is such a scientific theory. It does not matter if Darwin's ideas are not exactly accepted today. It is gross misrepresentation to say that Mendelism or anything else has disproved the theory of evolution. The theory may have been modified. But neither biology nor anything else has done anything to undermine the foundations as your correspondent asserts. He says it contradicts Genesis. Most certainly it does. But if that is a reason for not teaching it, practically all sciences will have to be excluded, at any rate, until geology fulfils G.F.E's expectations and upsets evolution, which it is not at all likely to do in a hurry!

The principal argument comes out in the last paragraph of his letter, namely, that evolution is contrary to the most sacred beliefs, or the most sacred ignorance of the parents of the children. The parents have a simple remedy. They have only to enact a law that teachers should be as ignorant as themselves of the elements of science. But even American parents will not be able to suppress knowledge!

Bombay, Yours etc.,
5-9-25. R. D. KARVE.

## A TOURIST'S JUDGMENT.

The Editor, The *Indian Social Reformer*.

Sir,

My attention has been called to a letter by Mr. S. A. Waiz appearing in your issue of August 1st. under the heading of "A Tourist's Judgment", in which the following statement occurs :—

"Even in England there are people who "worship" a hair of Cairy's beard which is most religiously kept in a glass case at the Regent Park Theological College of the Baptist Mission (London).

The statement is quite untrue, and I have not yet encountered the "American Tourist" who is alleged to have called at the College this year and found it true. What any visitor might find is a medallion containing locks of the hair of Carey, Marshman and Ward, exhibited in the same case with the surveying instruments of the missionary, George Grenfell. But I have not yet seen anyone worshipping these exhibits, or any other objects in our Museum, to which I have now added your correspondent's letter, as another interesting curiosity.

24th August 1925. Yours etc.,
H. WHEELER ROBINSON,
Principal of Regent's Park
College, London, N.W.S.

[We sent this letter to Mr. Waiz and publish below his reply to it—Ed. *I.S.R.*]

### MR. WAIZ'S REPLY.

The Editor, The *Indian Social Reformer*.

Sir,

The letter of Rev. Wheeler Robertson, Principal, Regent's Park College, London, is an interesting little document. He has isolated one sentence from my letter in question and has based his opinions of what I said as being "quite untrue". That particular sentence should be interpreted in the light of my full statement. You will find that in order to show that the phrase "worship" was not my version but that of the American's, it is put within inverted commas. Even when I used it in the sentence which the learned divine quotes in his letter, it is a borrowed expression. I objected to that word which the American persisted in using for, say, "reverential curiosity". Now, when he tells me that, what I had told him is a fact, it does not mean that he saw Englishmen and English women worshipping a hair from Cairy's beard, but that he actually saw it kept at the College, which he was reluctant to believe when I first told him. What I really meant was, that the Indian Muslim did no more worship the relic at Delhi than the English Christian did the relic at Regent's Park College. The logical inference, therefore, from his letter is that he now agrees with me that the Muslims in Delhi do not worship the hair from the Prophet's beard. I regret, however, that I did not make myself quite clear.

Westerners are prone to overlook their own weakness and exaggerate ours. I have often seen them turning their noses at Maulvis and Pandits in mosques and temples where the latter ask for *bakhshish*. They say it is wrong for these people to spread their hands for alms. I quite agree with them. But what I cannot understand is that they forget that these very things are done in their own countries, and

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they do not seem to take any notice of them. One of the priests at the Milan Cathedral (Italy) refused to give back my hat to me unless I tipped him ! !

"O wad some power the giftie gie us
To see ourselves as others see us".

If Rev. Robertson failed to encounter the American tourist, I believe it was the misfortune of the latter, even as it was mine a couple of years ago.

I thank the Principal for immortalising my name by depositing and exhibiting my letter in the College Museum.

Bombay, Yours etc.,
12-9-25. S. A. Waiz.

## ABOLITION OF SLAVERY IN NEPAL.

When the wheel of progress is moving in all directions in this country, it is a pleasure to note that far off Nepal is no idle spectator either. She has put up a stiff fight to do away with slavery—an institution as old as her religious traditions. The initiative in this direction was first taken by the Nepal Government as far back as 1896 S. E, when a "Lal Mohar" was promulgated "in which the four 'Varnas' and thirty-six castes were emphatically prohibited from recruiting or giving any free man, woman or child into slavery." This has since passed into law and has been re-enacted under every successive Government. Other laws also were subsequently enacted aiming at the amelioration of the condition of slaves. But the effect of the laws was not much in evidence as till recently the law codes remained confined within the four walls of a court and knowledge of their contents was the monopoly of a few. Now all that has changed with the progress of education and even the slaves are beginning to pick up a knowledge of their rights.

The mass mind was thus gradually prepared to receive the memorable appeal to the people of Nepal for the emancipation of slaves and abolition of slavery in the country, made on Friday, the 14th Marga, 1981 S.E. (28th November 1924), by His Highness Maharaja Chandra Shum Shere Jung Bahadur Rana, Prime-Minister and Marshal, Nepal. In his own scholarly way the Maharaja proved in his appeal, by quotations from the Hindu Shastrakaras and Western jurists and economists, that the institution of slavery was immoral, irreligious, unjust and unprofitable. He also put forth a constructive scheme for the abolition of slavery, which he summed up in three proposals as follows :—

(1) On and from a certain date, to be fixed as early as possible in consonance with the general opinion, the legal status of slavery do cease and terminate throughout the kingdom of Nepal.

(2) The owners be given the statutory price for every slave held by them according to the register, over whom claim has been fully established.

(3) The slaves, freed from the fixed date, are to be apprenticed to their owners for a period of seven years : that is, the slaves should be bound to labour for their masters, the latter in return providing them with food and clothing as at present.

There were 51,000 slaves, and Government being prepared to pay the statutory price of slaves to their owners, the Maharaja set apart 14 lakhs of rupees for the purpose and promised as much more as might be necessary.

The Maharaja's appeal received general support, and was so very successful that in Katmandu, the capital, all the slaves were emancipated within a short time. In the districts also the work is being carried on with great vigour and earnestness and already a large number of slaves have been declared free men. It is hoped that the time is not far distant when there will not be a single slave in the State of Nepal—*Forward*, Calcutta.

## THE PLACE OF SOCIAL REFORM.

*New India* (Madras) writes :—A nation's life cannot legitimately, and without incalculable harm, be divided off into insulated cells of politics, social reform etc. It was, indeed, this tendency in India, resulting from the disorganisation of her own inborn attitude to life by reason of foreign domination, that was responsible for much of the lack of perspective and dissipation of effort visible some time ago in our public life. Then the principle was propounded by Ranade and others that a root and branch reform, an advance all along the line, is the very symbol of life in any social organisation. That principle is now the guiding principle of action everywhere. If particular emphasis is laid on political reform just now, it is because we have become conscious that our political disabilities are not only blocking avenues of advance in all directions, but are also undermining the energies of our National Will for endeavour in every field; and not because "those who have clamoured most for political reform are antagonistic to social reform, being fearful of untoward consequences," as The *Madras Mail* gratuitously assumes, nor because there is any lack of "a spirit of service, a sense of responsibility for one's fellows, out of which reforms spring." And it will grow apace, without however monopolising attention, as The *Mail* wishes.

## NEWS OF THE WEEK.

**The Late Mr. C. N. Ramiah :** Madras has lost one of her silent and unassuming social workers by the premature death of Mr. C.N. Ramiah, B.A., B. L, High Court Vakil. As the Secretary of the Southern India Brahmo Samaj, he was doing splendid work. The Adi-Dravidas of Madras recognised him as one of their trusted helpers. During the mill strike at Pulianthope, he went to their rescue and boldly championed the cause of the depressed classes, unmindful of the serious personal risks then involved in it. He also took keen interest in solving the problem of social purity and was an active member of the Hindu Yuvathi Sevanalayam (managed by Shrimati Yamini Purna Tilakamma.) He never courted self-advertisement nor aimed at leadership. He was always content to remain a humble humanitarian worker, pure and simple. His sisters, Dr. (Mrs.) Muthu Lakshmi Ammal, M. B. & C. M., and Miss Nalla Muthu, M. A, L. T., are now in England in pursuit of higher studies and we convey our heartfelt condolences to them and the other members of the bereaved family.

**Convicted Persons and the Legislatures :** The Assembly passed on September 16th by 48 votes against 47 Mr. Shamlal Nehru's resolution recommending to the Governor-General-in-Council that the rules made under the Government of India Act, 1919, for elections to the Indian and Provincial Legislatures be so amended as to remove all disqualifications which are at present imposed upon any person against whom a conviction by a criminal court involving a sentence of transportation or imprisonment for a period of more than one year is subsisting.

**Animal Sacrifices and Excise Policy in Pudukotah :** At the Pudukotah Council on September 8th a resolution was carried prohibiting animal sacrifices in temples. The Government also accepted a resolution appointing a committee of officials and non-officials to examine the question of drink.

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**In Aid of Rescue Home for Indian Women:** The members of the Bombay Presidency Women's Council are holding an American sale at the Town Hall on Monday, September 21st, the proceeds from which are to be devoted to the Council's Rescue Home for Indian women, which is sorely in need of funds, and the general expenses of the work of the Council. The American part of the sale, we understand, comes from the idea that each member of the Council is expected to contribute one or two articles for sale and to buy at least one to take away. In this connection it is stated that useful articles such as tray cloths, dusters, handkerchiefs etc., or articles of fancy work will be preferred. Several stalls will display needlework, china vases and various useful articles for the home, and in addition there will be a fish pond for the kiddies, a stall with Indian sweets and pickles and a tea room where tea will be served at eight annas a head. Helpers at the various stalls include Mrs. Debdashti, Mrs. Mirza Ali Akbar Khan, Mrs. Shah, Mrs. Rustomjee, Mrs. Sirur, Mrs. Chandavarkar, Mrs. Byramjee Jeejeebhoy, Mrs. Duggan, Mrs. Foziar, Miss Atenwala, Mrs. P. M. Kanga, Mrs. Gilroy, Mrs. Hatim Tyabji, Mrs. Cosmos Fernandes. In order that the purdah lady members of the Women's Council might take part in the sale it will be open to ladies only from 4-30 to 6-30 p.m. when a variety entertainment arranged by Mrs. Sabavala will be held to which everybody will be admitted. No charge will be made for entrance to the sale but tickets for the entertainment at one rupee each may be obtained from the Secretary at the Council offices in the Town Hall any day of the week but Saturday between the hours of 11 and 1.

**The Madar Sanatorium:** This Sanatorium at Madar, near Ajmer, is intended for the treatment only of patients in the early stage of Tuberculosis. A Medical certificate from a recognised physician should be submitted by the applicant. As a general rule patients need to stay at least two months. A limited number of "N" cases will be admitted by special arrangement. Methodist patients must bring a letter of recommendation from the District Superintendent or the Manager of the institution from which they come, who will be responsible for the payment of Rs. 10 per month for each patient. Non-Methodist Christians must bring a letter of recommendation from some responsible person or pay Rs. 20 in advance. In the case of Non-Christians the nominal fee for poor people is Rs. 10 per month, but others are expected to pay according to their ability, and to furnish their own food. Some family quarters are available. Each patient should bring three changes of clothing, a warm coat, a cup and a plate and sufficient clean bedding, including one rezai and two blankets. Patients coming without previous arrangement and due notice, may not be admitted. It is understood that many Hindoos, Mahomedans and Christians from as far as Bengal, Punjab, Sind and Gujarat are availing themselves of the Sanatorium. All letters, telegrams, money orders etc. should be addressed to the Superintendent.

**Removal of Restriction on ex-enemy aliens:** The Government of India have just decided to withdraw the general restriction on the entry of ex-enemy aliens into India. We hope the Government will also abolish the restrictions on alien Christian missionary societies' organisations and individuals which will facilitate their coming in large numbers to India to continue their social and philanthropic activities in the country.

**The Glasgow Tragedy:** Judgment has been delivered in the Glasgow outrage case in which a mob attacked eight Indians in a house in Glasgow, as a result of which one Indian was fatally stabbed and others sustained injuries. The first accused has been sentenced to death for the murder of the Indian, the second to seven years' penal servitude for culpable homicide and the third to nine months' imprisonment for intimidation.

**Compulsory Military Training for Students in C. P.:** The Governor-General has refused permission to Dr. B. S. Moonje, leader of the C. P. Council Swaraj Party, to introduce a Bill providing for a compulsory course of training in infantry, drill and musketry for students in High Schools. Permission has been refused under Section 80 (A) of the Government of India Act, which provides that the Local Legislature may not take into consideration any law regulating any central subject without the previous sanction of the Governor-General. Dr. Moonje contends that his Bill seeks in no way to regulate any central subject.

**Religious Education:** The Director of Education in Cochin State has ordered that religious instruction should not be imparted during class hours in the Trichur St. Mary's English School. Vehement protests against this order are being made by the Catholic Christians of the State. Mr. Paul Mampilly, M.L.C., presided over an influential meeting of the Catholics of Narakkal the other day. It was stated at the meeting that the present order was a serious violation of the orders of the Sirkar to Catholic School managers granting them the right to teach catechism in so far as the Catholic pupils were concerned at any time during or after class hours. Resolutions were passed requesting the Director to cancel the order.

**The Dowry Curse among Catholics:** Commenting on the evil of the dowry system in South Canara, the *Catholic Leader* writes: "We believe the obnoxious system prevails also among the Catholics of the Tinnevelly District. This system is the cause of much worry and anxiety to many a Catholic parent, and we trust that public-spirited Catholic gentlemen will take effective measures to root out the practice or at least mitigate the evils of the institution. It is a pity that even educated young men should demand a determined sum of money in return for the marriage of a particular girl."

**Widow Remarriages:** Reports of 339 widow marriages have been received from the different branches and co-workers of Vidhva Vivah Sahaik Sabha, Lahore (Punjab) throughout India in the month of August 1925. The total number of marriages held in the current year i.e., from 1st January to the end of August 1925 has reached 1589 as detailed below: i. According to Caste: Brahmin 299, Khatri 353, Arora 295, Aggarwal 115, Kaisth 51, Rajput 120, Sikhs 106, Misc. 250, Total 1589. ii. According to Provinces: Punjab and N. W. F. P. 1197, Delhi 33, Sindh 35, U. P. 220, Bengal 37, Madras 19, Bombay 7, C. I. 2, Rajputana 9, Hyderabad (Da) 5, Assam 25, Total 1589. iii. Voluntary donation received during the month is Rs. 70-0-0 and total during the year is Rs. 1303-4-0.

**Schools in Jails:** At a meeting held on the 2nd September, the Standing Finance Committee of Burma Legislative Council approved of the experimental introduction of opening of Schools with qualified teachers and libraries in the five district jails for one year in the first place with effect from the 1st March, 1926 The curriculum consists of reading, writing, arithmetic, elementary geography, history and health lectures.

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**Women's Part in Social Work:** Commenting on the appeal made by Mrs. Ramanbhai Mahipatram Nilkanth, President of the Bombay Provincial Social Conference, to educated ladies to take up the programme of social reform as it contains many items chiefly concerning women, *New India*, Madras, writes: "We demur respectfully to the statement that women "should leave men to do other things," or that because "at any rate, the problems relating to women can best be solved by women themselves," therefore, "it is high time now that men should be relieved of this part of their work". Women must be in all men's work, and men in all women's, if real progress is to be achieved. We entirely disagree with the statement that any part of social work "is their (women's) own work". It is both men's and women's, at least the defects in it are due to men's wrong actions in the past, and they must now work with women, and under their guidance to set them right."

**Poona Depressed Classes Mission Society:** From the inspection remarks of the Assistant Deputy Educational Inspectors on the five educational institutions conducted by the Poona D. C. M. Society, viz., the Central Primary Boys' School, D. C. M. Society's Girls' School, Tailoring Class, Night Class and New Modikhana Primary School, we are glad to find that the Schools are making good progress. There is, however, a low attendance in some of the schools. We need hardly say that the Society deserves the encouragement of all in the educational work which it is doing on behalf of the depressed classes.

**Age of Consent:** Commenting on the Age of Consent Bill recently passed by the Legislative Assembly, the *Praja Bandhu* of Ahmedabad writes:—Though such a Bill is quite necessary for the improvement of our race, we should not overlook one of the objections which the orthodox raise that "one conviction would do away with the married life of young couples." After the Bill is passed in the Council of State and becomes an Act, if it is strictly enforced, many a husband would have to go to jail. There were amendments to modify punishment in the case of husbands but they were rejected. Even the Act, as it is, is not strictly enforced and we do not think that after it is amended it will be strictly enforced specially in the case of husbands. Its enforcement is difficult in the case of marital relation, and that difficulty can be avoided by prohibiting marriage before a certain age. Social reformers should aim at fixing the age of marriage by law rather than raising the age of consent in the case of married girls. To permit marriage but to prohibit marital relation is preposterous and mischievous. It is far more reasonable and desirable to prohibit marriage itself before a certain age.

**Crime in America:** The *Catholic Leader* of the 10th September writes: "Americans are alarmed at the enormous growth of crime and are urging the need of religion as the only effective remedy for the evils of the day. The task of suppressing crime and of supporting criminals costs America three times as much as to run its Government. Mr. Charles W. Shinn, manager of a "drive" for $225,000 by the New Jersey Protestant Council of Religious Education, declared in a recent address: "The criminality, law-breaking and common dishonesty of the American people cost us three times what it costs to run the Government—more than ten billions a year. The people of New Jersey and the nation as tax-payers and rent-payers must foot this huge bill. It is cheaper to invest money in the character-building process of religious education than to build jails and reformatories to protect us from the results of our neglect." It is only some standard of right and wrong which makes and keeps a man good and only religious education can furnish this standard; for conduct, in the absence of religion, will be largely determined by motives of expediency, advantage or tradition."


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THE Price TWO ANNAS

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Dasra or Durga Puja:** The Durga Puja celebrations which are generally observed every year by the Hindus throughout the country, though with slight differences in the outward ceremonials according to the peculiar customs of different provinces, commence this week. The celebrations last from 9 days in some places to three weeks in other places. In South India the days are devoted to prayers accompanied by music to propitiate Sarasvati, the goddess of learning. In North India and notably in Bengal where Durga Puja is considered the greatest Hindu religious ceremony, prayers and sacrifices including animal sacrifice are offered to propitiate Durga or Kali—the war-goddess—who is worshipped as the combined spiritual force of the three god-heads in the Hindu pantheon, Brahma, Vishnu and Siva. The sacrifice of hundreds of goats in Kalighat, a practice which is repugnant to the sense of humanity and strangely inconsistent with the Hindu religion which emphasises the principle of *ahimsa*, as shown in the appeal of the Humanitarian League which we notice in our news columns today, has its origin perhaps in the belief that the sacred days must be celebrated to commemorate the great conflict between the Devas and the Asuras when the goddess Durga danced in the blood of the Asuras for whose destruction she assumed a frightful form. Bengal witnesses the greatest carnival among the Hindus during these days, and Bengal papers have devoted much space to the Durga Puja celebrations. The *Forward* of the 22nd instant has issued a Puja number with 68 pages wherein appear, besides a leading article on "the Mother", several special articles on the social, religious and spiritual significance of the Durga Puja and its origin from well-known professors and pandits. Numerous legends, varying according to different religious text-books and according to different provinces, are told of the origin of Durga Puja. But there is one thing in common, namely, that Hindu India devotes these days in offering prayers to the Divine Mother, *Sakti*, the spiritual force supposed to control the destinies of mankind. Bombay Presidency and especially the City are perhaps the least interested in Durga Puja celebrations and Dasra is not given as much prominence as, for instance, Deepavali showing thereby that her interest is mainly in commerce. Attempts are made by the Hindu Mahasabha this year to rouse commercially-minded Bombay to the significance of the days devoted for offering prayers to the omnipotent Devi, by organising public lectures with the accompaniments of *kirtans* and music for three days from yesterday. The moral behind the various legends regarding Durga Puja is that when righteous people are oppressed by those stronger in physical force, the Force of the Almighty manifests itself in suitable forms to save the oppressed devotees from tyranny and injustice. It is well for all, not excluding non-Hindus, to devote these days to meditate on the great moral that lies behind the outward demonstrations.

**Lapse of News-Agencies:** It is regrettable that the two premier news-agencies in India should have given publicity to news which has proved to be exaggerated and which has led to unforeseen consequences. Reuter was responsible for the news that the Wahabis under the leadership of Ibn Saud bombarded Medina and destroyed the Prophet's tomb along with many other things. This naturally created much consternation in the minds of the Indian Muslims. The more thoughtful among them, however, did not give any credence to the news, since Ibn Saud had guaranteed the safety of the holy places. But the more panicky among them stirred up trouble and vented their wrath and spleen on the devoted heads of Maulana Shaukat Ali, President of the Khilafat Committee, who contradicted the reported bombardment of Medina, and who was therefore suspected of siding with Ibn Saud. Although the rest of India was not so much agitated over this, Bombay held many meetings to protest against the Wahabis' reported sacrilegious action. In one of the meetings Shaukat Ali was almost assaulted and, but for police protection, his life would have been in danger. Bombay also witnessed the most unedifying spectacle of two devoted friends and co-workers in the cause of the Khilafat falling out with each other. It now appears that Ibn Saud captured Medina only very recently without bloodshed or any destruction of the holy places. If only Reuter's correspondent had taken care to acquaint himself of the real situation, Indian Muslims would have been spared all this mental agony. The *Associated Press* recently broadcasted the news of a serious communal conflict at Biswas in the Sitabaldi district of the United Provinces. But it now transpires that it was entirely baseless and that the Muslim and Hindu religious processions passed off peacefully. The strangest part of the whole affair, however, is that the Superintendent of Police of the place, when asked about it, remarked that it was news to him. There is always a tendency in some quarters to exaggerate and magnify every petty street squabble between a Hindu and Mahomedan into a big communal conflict, and it ought to be treated with the contempt it deserves.

**The lot of Untouchable Converts:** We referred in a recent issue to the irreligious character of the members of the depressed classes embracing Christianity or Mahomedanism with a view to elevate their social status. The demonstrations of the Malabar Ezhavas threatening mass conversion, however, attracted the Arya Samajists and Hindu Mahasabha workers to that

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district, and it was reported that, as a result of their efforts, "converts" to Arya Samaj were allowed entry into the Agraharams at Palghat. That the reports mentioned only isolated cases of the Ezhavas having taken advantage of the shelter offered by the Arya Samaj, shows that the community in general is far from believing that the sacred thread invested by the Arya missionary is capable of taking away the "pollution" from the members thereof. While news comes from Palghat of orthodox Brahmins having raised no objection of untouchable "converts" to Arya Samaj entering Agraharams, we find a report in a Mysore contemporary of certain Christians near Kottayam having objected to the untouchable converts to Christianity passing through public streets, and that too in spite of the recent attitude of the Travancore Government towards throwing out all public roads to all classes of subjects It appears that at a village very near Kottayam, the untouchables, even after conversion to Christianity, are not allowed to pass through the public streets. The local Christians are also supporting this custom. Recently a poor Pulaya Christian of six or seven was belaboured by some Christians for the heinous crime of standing on the road while he was passing. Are Christians near Kottayam more orthodox than Palghat Brahmins who are supposed to be very orthodox? Or is conversion to Christianity less effective in removing unapproachability than conversion to Arya Samaj which, as we pointed out the other day, is but an offshoot of Hinduism? The fact is that mere conversion to a particular faith will not bring about social elevation and that the converted generally find themselves worse not only in the social sphere but also in the religious sphere than what they were before conversion.

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**Allahabad Ramlila Celebration:** The Hindus of Allahabad have decided not to celebrate the Ramlila this year as a protest against the order of the District Magistrate prohibiting music before mosques. The Ramlila is the most important festival in that part of the country, and according to old custom, it was decided to celebrate it this year also by means of processions with all the paraphernalia of music, etc. But certain Mahomedans of the place got alarmed at this and sought the protection of the Magistrate for preventing music before the mosques. The District Magistrate, instead of observing religious neutrality and maintaining the *status quo* as Government is bound to do, issued an order under Sec. 144 Cr. P. C. prohibiting music before certain mosques during sunset prayers Our complaint, on the present occasion, however, is more against the Muslims who sought government intervention in the matter, for their action is in direct violation of the resolutions passed at the Delhi Unity Conference which appointed a National Panchayat Board to which such questions ought to be referred for arbitration. There does not seem to have been even a single local leader on the spot capable of amicably settling the differences between the two contending sections The helplessness of the situation was only still more heightened by the fact that, when Mahatma Gandhi's arbitration was sought, he declined saying that he had no influene over both the sections. And this is the way the resolutions of the Unity Conference are being respected, for they are more honoured in the breach than in their observance. For our own part, we would welcome the day when religion, among all men, will be recognised to consist in the service of God and man through ways of peace and righteousness, and not through tom-toming and shedding the blood of innocent animals. True religion will never lead people to fight with each other. It is humiliating to see that Section 144 of the Criminal Procedure Code, which has earned no enviable reputation in Indian politics, should be made the arbiter whenever any religious difference arises between Hindus and Mahomedans.

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**The Prostitution Act:** The Bombay Police Administration Report contains not even a passing reference to the Prevention of Prostitution Act which was brought into effect from 29th October 1923. In our comments on the Act as soon as it was brought into effect, we pointed out that non-official work should supplement the Police work in this direction for the successful working of the Act. This cannot be done without some clear understanding between the non-officials and the police authorities. In a recent issue, we called attention to the necessity of amending the Act to make it more effective. In the meantime, we hope that some member of the Legislative Council will ask the Government to enlighten the Council, and through it the public, as regards the efforts of the Police to enforce the provisions of the Act. We understand that the necessity of having a similar Act for Madras is agitating the minds of certain social workers there, who are reported to be drafting a Bill, and we trust that they will take advantage of the experience of the working of the Bombay Act and will not rest content by copying some of its provisions. There are provisions in the Indian Penal Code which afford ample scope to restrict the traffic in girls and consequently the spread of commercialised vice. Street soliciting, which is punishable under the Act, has spread to every part of the City while before the Act the evil was confined to certain localities only. Even Hornby Road, the business locality where residential quarters are few, is not free from wandering prostitutes who do not hesitate to loiter about in such a way that street soliciting is made no uncommon thing. In almost all cases, it is the man who makes the first move, although the woman by her manners, makes her profession quite plain to encourage the man fo take the initiative. The Vigilance Committee ought to be more vigilant in the matter.

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**No Local Option for Bombay:** We have repeatedly referred to the retrograde excise policy of the Government of Bombay in spite of its avowed committal to a policy of total prohibition. The high hopes entertained of Mr. Pradhan's Local Option Bill which has received wide support throughout the Presidency and which is to have been introduced very shortly in the Legislative Council, have only been shattered by His Excellency the Governor's disallowance of the same on the same old plea of "financial considerations." His Excellency reminds us of paragraph 212 of the Excise Committee's Report wherein they say that before any steps are taken to introduce any changes into the present excise system, the necessary legislation should be passed which may enable Government to impose the taxation requisite to avoid financial difficulties. As against this, we need only say here that the Excise Committee itself recommended local option as one of the means of attaining prohibition. We also repeat what we said on another occasion that it is no business of the Legislative Council to find out means of additional taxation, which is purely Government's. We cannot help thinking that the Bombay Government have lost an opportunity of showing their sincerity, if at all they are sincere, in carrying out the policy of total prohibition to which they stand pledged.

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**Mr. Vithal Chandavarkar's Candidature:** We are glad to learn that Mr. Vithal Chandavarkar, eldest son of the late Sir Narayan Chandavarkar, is standing as a candidate for the Girgaum ward in the next elections for the Bombay Municipal Corporation. Mr. Chandavarkar, after his College career in Bombay, prosecuted his studies at Cambridge and was also called to the bar in England. He has not, however, chosen to follow the legal profession, but has adopted an industrial and business career. It is a good sign that younger men of Mr. Chandavarkar's education and opportunities are coming forward to take part in civic life. We would bespeak the support of the electors of the Girgaum ward to Mr. Chandavarkar's candidature.

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## INDIAN CULTURE AND WESTERN CIVILISATION—I.

"After all," John Morley wrote in his *Compromise*, "the permanence of Roman power was only valuable to mankind because it ensured the spread of certain civilising ideas. And those ideas had originated among people so characteristically devoid of the sovereign faculty of political coherence as were the Greeks and the Jews." Is it probable that a writer on the philosophy of history a thousand years hence, may observe that, after all, the permanence of British power was only valuable to mankind because it ensured the spread of certain profound truths which had originated among the Hindus? In a suggestive article in the *Bombay Chronicle*, Professor M. M. Gidwani mentions some facts to show that Indian thought is beginning to influence English minds. Captive Greece, it has been said, conquered her conqueror, Rome, by her culture. Is captive India conquering England by hers? Mr. Gidwani suggests she is. He mentions a few incidents within his personal experience by way of illustration. There is, however, more weighty testimony to the fact that ancient Indian thought is profoundly influencing not so much British as Western thought. As Morley pointed out in the same context as the observation quoted above, practically, and as a matter of history, a nation is seldom at the same time successfully energetic both in temporals and spirituals; seldom prosperous alike in seeking abstract truth and nursing the political spirit. England for nearly seven centuries has been nursing the political spirit. She is, as Swami Vivekananda once remarked, the world's greatest teacher in the art of politics. But she does not care for abstract truth. Not only does she not care, but she has a positive contempt, for it. She has also a deep prejudice, which was unknown to the ancient Romans, against adopting or assimilating any idea or institution belonging to the subject people of India. When she is obliged to do so by force of circumstances, she does her best to persuade herself or to pretend that she has discovered or invented it out of her own head. Nine-tenths of the work of establishing and maintaining Pax Brittanica in India has been done by Indians. Many of the achievements claimed to the credit of British rule were made possible by the solid structure of Indian social polity and the work of Indians in the background. But the palm has always been appropriated by the Britisher, while the dust and drudgery of British rule has devolved upon Indians.

Western countries which have no political reason for concealing their indebtedness to India, have more freely acknowledged it, though even they have not wholly liked the idea of deriving any inspiration from a coloured people. In the course of a conversation with Professor Maximilian Lancsner, who is trying to interest the Bombay public in ancient Indian psychology by means of some exhibitions of the power of mind over matter, we happened to mention that Indian culture was more studied in American than in European universities. "No," emphatically protested the Professor. "It is we in the Continent of Europe that have done and are doing most to acclimatize the ancient thought of India in modern civilisation. The American Professors whose works create the impression in you are mostly Europeans. You know that we in Europe have been made destitute by the War. The Professors have suffered the most and the worst. So when the American millionaires come along, they are able to snatch away our best men, and these are the men who are moulding American thought." The Professor, it may be mentioned, is a native of Poland who received his education mostly in Sweden and Austria. He declares he has come to hand over to India the key to her ancient culture which she had lost, but which European thinkers have found. There is much truth in Professor Lancsner's claim. Even before the War, Continental European scholars were doing more to advance Oriental studies than British scholars. Professor Cramb in his "Germany and England", quotes the indictment of British rule in India by Dr. Karl Bottieher: "You govern millions who read their sacred books in Sanskrit and Arabic characters; but the fairest specimens of those types are still cast in German forts. A German taught you the meaning of the religion of that province which you regard as the brightest jewel in the English crown; and to German scholarship you owe the initiatory impulse to study each of the four great world-religions of your empire—Mahommedanism; Zoroastrianism, Buddhism and Brahmanism. Even today when British statesmen are seriously thinking of means whereby a self-governing India can be permanently affiliated to the British Commonwealth by bonds of mutual interest and sympathy, they are unable to think of anything deeper than Imperial preference!"

The fact is that the position of political dominance which Britain occupies is her greatest barrier to a sympathetic understanding of India and her problems. The absence of this barrier in the case of the Continental nations explains their comparatively greater appreciation of Indian thought and culture. Meredith Townsend, who is still regarded by many Anglo-Indians as the best exponent of Indian mentality, travestied it for the delectation of his countrymen in the grossest fashion. His method is very simple. He begins by pretending to appreciate the virtues of Indians and ends by showing that their virtues are all rooted in vices which are abhorrent to the European mind. A whole-hearted acknowledgment of the greatness of Indian culture or achievement in any sphere, would, so the average Englishman apprehends, destroy the moral foundation on which, he likes to think, the right of Britain to dominate India is based. The British people are deeply sensible of moral values. They like to feel that their national policy and methods are strictly compatible with, if they do not actually flow out of, ethical ideals;

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and three-fourths of the business of British statesmen is to discover or invent such an inspiration for their most imperialistic measures. For this purpose, they are obliged to study not the great achievements and the good qualities of subject nations, but their most miserable failures, their weakness, their communal and caste differences, and the corrupt and degraded aspects of their religions. The Christian Missionary of the old type was very helpful in this sort of work and hence Imperialism, whether of the German, British or American type, extended its protection, sometimes against the wishes of the finer type of Missionaries, to Christian Missions in India, China and Africa. The cry of "Down with Christianity" which was raised by the students at Shanghai during the recent riots, was entirely due to its evil association in their minds with the imperialism of the White races.

## INDIA, AMERICA AND WORLD BROTHERHOOD.*

Messrs. Ganesh & Co., ought to be congratulated on bringing out this neatly-printed volume from the pen of that eminent American friend of India, Mr. Sunderland. The picture which Mr. Sunderland presents in this book of India and its problems is quite different from that which we ordinarily meet with in the writings of foreign writers. The book resolves itself into three parts, part first devoted to the three eminent Americans, Abraham Lincoln, William Lloyd Garrison and Mrs. Julia Ward Howe, part second dealing with India's great struggle for freedom and nationhood, and part third treating of World Wide Brotherhood.

The life and teachings of Araham Lincoln, the representative and torch-bearer of democracy, so to speak, are full of lessons to us. For years after his death his watchwords that democracy is "the government of the people by the people for the people," and that "no man is good enough to rule another man, and no nation is good enough to rule another nation," have continued to sway the destinies of nations. The time when Lincoln was elected President of America was one of great crisis, when the country was agitated over the question of slavery, and he replied with an emphatic 'no' to the question whether slavery should be allowed in the Southern States. Relations became so strained that they finally culminated in the inevitable conflict between the North and the South which dragged on for four years, and in the second year of the war, Lincoln issued the proclamation of the emancipation of every slave in the land.

Next to Lincoln, the name that Americans cherish most dearly in their memory with reverence and admiration is that of William Lloyd Garrison, the friend and collaborator with Lincoln in the anti-slavery work. The author has been kind enough to refer in flattering terms to his immortal words in the *Liberator* which appear at the head of this journal. The one thing remarkable about Garrison was that throughout all the trials and tribulations which he had to face in his early years and that, in spite of personal risk and unpopularity he had to experience at the hands of his countrymen during his later days, he remained loyal and faithful to his cause to the end of his life without compromising even in the least.

The third character which Mr. Sunderland places before Indians is that of Mrs. Julia Ward Howe. This remarkable American woman scorned the life of richness and luxury and dedicated herself to the service of humanity. She took a prominent part in all the social movements of the day chiefly directed towards the emancipation of women. She was one of the very earliest of the advocates of woman suffrage and she also enlisted early in the anti-slavery cause. All her life she was a friend of Italy and Russia and sympathised with their heroic struggle for national freedom and unity. Surely Indian women have much to learn from this gifted American lady.

The large part of the book, however, is devoted to India's struggle for Swaraj. The India of which Mr. Sunderland writes is the *real* India "as experienced by the 320 millions of Indian people who are not barbarians or 'half-civilized' as many seem to suppose, but people who represent an ancient and high civilization." He does not blind himself to the benefits British rule has conferred upon India, and he even admits that possibly no other nation would govern it as well. But his point is that no nation in the world can rule another without awful injustice, and that foreign domination, however benevolent it may be, is founded on force and not on justice, and is demoralizing, degenerating, and destructive to the character of those held in subjection, and is productive of a slave-psychology which robs them of all hope and incentive in life. He catalogues all the indictments generally made against British rule during the past one and a half centuries—the terrible famines that periodically stalk throughout the length and breadth of the country sweeping away millions and millions of people, the awful and growing poverty of the people, half the agricultural population not knowing from one half—year's end to another what it is to have a full meal, India's impoverishment through heavy taxation, even of the barest necessaries of life, the destruction of her indigeneous manufactures for which she was far famed in olden times, the enormous and wholly unnecessary cost of her civil service, the heavy military expenditure due to the maintenance of an army much larger than is necessary for the ordinary defence of the country and the vast annual drain of money from India in the shape of Home Charges amounting to nearly one half the income from taxes. The only hope he can think of for remedying these evils and sufferings from which India is suffering is for her to become an absolutely independent nation with no connection with Great Britain or else to be given as true freedom and as perfect equality as the Dominions enjoy. Two of the arguments oftenest used against India's fitness for self-rule are the differences of race, language and religion, and the consequent lack of unity in the country. He rightly says that such a state of things, far from justifying foreign rule, requires that it should be ruled not by foreigners but by its own sons who know most about these languages and peoples. He instances the case of America and Canada which grew united and strong under independence and pleads for a parliamentary government on the same model for Indians also, which would mightily increase their self-respect, their confidence in themselves, and their interest in one another.

The Montagu Reforms Scheme which Lord Birkenhead considers as a too liberal gift conferred upon India by Mr. Montagu, comes in for sober criticism at his hands. The first defect which he points out is that the British Government are the judges of the time and measure of each advance which practically comes to mean that Indians should have no voice whatsoever in determining their further advance, and that the Britishers alone, to whose interest it is to keep India in bondage as long as possi-

*By J. T. Sunderland, Ganesh & Co., Madras, Price Rs. 3.

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ble, should have the whole say when and what the next advance should be. The Assembly, in passing by a large majority Pandit Matilal Nehru's amendment to the Government resolution on reforms did no more but demonstrate its indignation against this insult to the sense of self-respect of the Indian people implied in the preamble. He aptly describes diarchy as an attempt to mix oil and water or to ride two horses going in opposite directions. In the closing chapter of this part, he appeals to Great Britain in her own interests to summon a representative Conference consisting of, say, twenty of India's wisest and most trusted leaders to meet with a corresponding number of wise and trusted representatives of Great Britain. And it is this modest demand that was made by the Indian Legislature when it passed a resolution in February 1924 asking for a Round Table Conference and more recently Pandit Motilal Nehru's amendment to the Government resolution on the Reforms. But will England act up to this?

The last part of the book deals with human brotherhood in four directions, between nations, between races, between individuals and classes, and between religions. The last few centuries which have witnessed tremendous changes in the physical world, have brought on their wake many problems with which the old world was not confronted. Distance has been annihilated, nation and nation, race and race, religion and religion, separated by thousands of miles of sea and land, have been brought together. The white man looks down upon the coloured; the stronger and the more advanced races tyrannise over and oppress and wrong the weaker ones. The greatest problem, therefore, today is how to reconcile these jarring elements and to evolve out of them a world wide brotherhood embracing in its fold every religion, race, and nation. The world should be taught to realise that "the fact that I love my nation is no reason why I should hate or distrust or encroach upon other nations", and that "larger than any nation is humanity". Mr. Sunderland pleads for the same spirit of toleration and brotherhood between religions and between the various classes. The book is a valuable contribution to the cause of human brotherhood.

## WITHERING FLOWERS.

( By Mr. G. K. Nene. )

In those bitter moments through which every young man in India has to pass to-day, on the threshold of life, he finds all his sublime brightness of outlook suddenly darkened by the gloom of despair. In his college days, he learns with what comparative ease and peace of mind fellow-students in free lands travel on their way to academical honours and with what exubérance of hope they look forward to their entrance into life. He begins to peep a little deeply into the arrangements of things in his own country only to shrink back at the prospect of stonewalls on all sides save a crevice or a hole here and there. His very idealism is chilled: he descends down too precipitately from the heights of generous hope to the desolate plains of dreary reality. He resigns himself to that eternally consoling philosophy which leans upon the potency of fate and which is the mighty cause of the docility of the Indian to hardships and domination. He has now been honoured with a wig and a gown; he proceeds to see to what use he can put them. The knowledge dawns upon him that the crevices that met his sight as a student have been filled up with brick and mortar and that he is nowhere. What he can call his are the firmanent on high and the ground under his feet. He may wander and wander to wish at last that he had rather been never educated.

Of all problems of national reconstruction, the renovation of the youthful energy of the nation is by far the most important; yet it is perhaps the worst neglected as well by the Government as by the leaders. They are so intent upon legislating and debating that there is scarcely time for anything else left. All the same, the process of dissipation continues; nobody for a moment seems to consider that there is such a thing as unemployed youth and it is a perilous and calamitous thing. The leaders perhaps think that coming men will elbow their way up into the world and that it is no part of their patriotic activities to enquire into the nature of the difficulties, the obstacles, and the diappointments which young men in India have to encounter to-day. The question is a vital one, involving the replacement of some of our odd notions regarding capacity for character and work.

The experience of the present writer and some of his intimate friends has confirmed him in the view that square men in round holes is the order of the day in this country. Clerical labour, which is the one great pasture-land set apart for the gifted sons of the soil, is a mighty leveller. The talented and the foolish, the clever and the doltish, have to work side by side in a department where quickness, intelligence, self-respect are the least part of the matter. You may perhaps expect that a brilliant youth of a scientific turn will find his proper employment in the laboratory; that a sinewy youth full of warlike ardour will turn to martial exercises leading on to a military career. No—the principles of employmentology as conceived in this country are a triumph of no-logic and unbusinesslike ways. Bachelors of arts, bachelors of science, bachelors of laws, and masters of all these several arts, crafts, and sciences are cooped up within the great enclosure of clerkship. It is a bitter ridicule of education to compel a youth to undergo right through all the travail of physical and mental anguish and then to crown it with a worthless writership. He who has the literateur, the scientist, the administrator slumbering in him is a biological mishap. It may be a wise saying that chance must be created, but it has no application to India where individual exertion is confronted by the imperial governance of a parliamentary democracy. In spite of all that one can do, one can accomplish little because the very field of endeavour is fenced in.

Now, it is clear that the demands of clerkship leave little margin for talent. Its one requisite is a toler-

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ably working knowledge of English and of its alphabet, and in this point of view a third-class matriculate is as good as a first-class graduate. There are, of course, scales of payment, but so far as the quality of the work goes, there is hardly any difference. For this reason it is that captains of industry and agriculture entertain not a very respectable opinion of the turn-out of the Universities. And it is for the same reason that English education has not made headway among the enterprising Marwaris and other classes who rightly think that they are better off than if caught in its meshes.

That, however, is not the whole story. The old haunts are overcrowded. There is quite a deal of disproportion between the clerical requirements of the country and its output of the educated. This disproportion has given rise to a phenomenal abundance of commendatory capacity which is almost without a parallel. The most capable person is left to contend with dire necessity if he is unfortified with recommendations from 'distinguished' men. These so-called commendations are very difficult to obtain owing to the canker of jealousy that is rampant today if it was at any time. It is yet to be recognized so far as it concerns this country that a variety of talent and accomplishment is the very source of national life. Jealousy shoots up into luxuriance in a subject country. By all means excel others: but have the generosity to keep the field open. It will pay to remember that the attempt to drown your fellow-swimmer will result ultimately in your own sinking to the bottom.

It is only just to remark that it is part of the general topsy-turveydom of things that those who are most in need of commendatory letters are those who cannot get even a scrap; while those who want only a hundred are loaded with twice as many. There is a sort of inverted aptness in that the man who is the least trusted among his fellowmen for integrity and honour is held qualified for granting certificates of character to men who are immeasurably superior to him in those respects and many others of the like kind. This great humbug of certification has so entirely beridden the minds even of many big people that a Tilak or an Asutosh is felt like an oasis in the sandy waste. It is a rare commodity, the discerning eye, the eye that dives into the deep and picks up the pearls. The meanness of raiment is enough to scare away some sane people under which the perceiving eye detects time-ringing genuineness. Commendatory letters have however a side which cannot be ignored. At present, when there is little need of special aptitude, the question of employment resolves itself into a question of pushing in and they are excellent so far as they tend to effect that purpose.

The harm that this state of things is doing to the country is incalculable. The frightful want of originality of thought and feeling and of powerful literature as a consequence is attributable to nothing so much as the absence of proper persons in proper places. The educational appointments in India in Government and private institutions most forcibly illustrate this point. The ghost of commendation has not spared even the sacred temples of learning; and, the same havoc here as everywhere. It is a common sight, professors having no more right to that title than the layman. It is distressing to find professors of history, for instance, giving notes to students that have not a line of individual impress upon them. Indeed, it surprised me once to hear a mutilated article from the *Encyclopædia Brittanica* being given out by a professor as his own—at least we were so led to suppose. Literary and philosophical pursuits ought to be the chief occupation in the cloister. On the contrary, it is thought quite a creditable performance and the beginning and end of scholarship to compile, in the most literal sense, notes on all conceivable subjects, and these, too, based upon those of some Western author, with which the market is uncommonly teeming. I am aware that the professorial chair is not a delphic tripod; but there are subjects, excluding, of course, poetic creation, which are wholly dependent for extension and investigation upon scholarship and habits of research. There are instances of capable persons being thrust aside to make room for others less capable and even incapable from purely extraneous considerations. Then, again, in India where libraries are not so widespread as to make their treasures accessible to those who do not finish off with text-books and degrees, the evil of educational appointments is doubly enhanced.

But, after all this has been said, the present problem of unemployment remains inexorable. Has the Government no duty to discharge to those young men who find no work and therefore no pay? Is it not the duty of public men to devise means for putting a stop to the useless fritteriug away of the nation's vigour, energy, and talent? It is no use telling people to be self-sacrificing; self-sacrifice is possible where there is something to sacrifice. Various suggestions have been made for getting over the difficulty. But the most remarkable seems to be the one thrown out in one of the Poona papers. The correspondent proposes colonization as a partial remedy. But then we must beware of a Kenya and South Africa, if the colony is at all allowed to make a beginning. The proposal is full of possibilities both as an accredited solution and as an immense contribution to the formation of an *esprit de corps*—that invaluable virtue which lies at the foundation of national greatness.

## CALCUTTA LETTER.

(*From our Correspondent*).

The Police Magistrate of Alipore heard arguments for the complainant in the matter of the Corporation Overseer *vs.* the Hon'ble Mr. Justice Page. The Judge dismissed the suit under Section 203 of the Cr. Pr. C.

* * * *

H. E. the Viceroy's address to the Council of State is as it should be. That Council has justified the trust reposed in it by the Government by its attitude towards the salt tax, the Princes' Protection Bill, the Bengal Ordinance Bill, Arms Bill and the resolution on the Muddiman Report. For all that they have done, His Excellency thanked them with all his heart. But what about the country to which

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these members owe their duty? That is of course a subsidiary affair in their eyes, and if they have betrayed its interests on important occasions, they have certainly gained glowing tributes from His Excellency. Commenting on the address, the *Statesman* remarks: "The Council of State is essential to the new order of things in India and we agree with the Viceroy that on the whole it has served India well. It cannot expect to be, and it certainly will not be, popular with the average Indian politician. Those who accept service in it must be content with their own consciousness of well doing and remain impervious to a great amount of criticism to which they will be subjected." But according to the *Forward* (and other pro-Indian papers): "The division lists in the Council of State furnish an abiding record of the huge fraud which the Government of India have been perpetrating not only upon the Indians themselves but upon world opinion. It was a packed House which acted as a "brake" admirably on Indian interests and Indian aspirations, adjusted the acts of the larger Chamber to the wishes of the bureaucracy. They furnish surely enough an abiding record of the Government's fraud, the Council's vassalage, abjection and betrayal." We only wish that the people will realise the game played by Government in the Second Chamber and work whole-heartedly in electing only those who will think of 'service to the country' before 'self'.

* * * *

Judgment was delivered in the Garden Reach Bakr-Id Riot case yesterday. Out of the 31 accused persons 19 were acquitted by the Magistrate in agreement with the unanimous verdict of the jury, who found 28 of the accused not guilty and gave the benefit of the doubt in the case of three. The Judge disagreeing with the verdict of the jury has referred the case to the High Court, and directed that these 12 men should be released on a bail of Rs. 500 each.

* * * *

The *Forward* is to be congratulated for having brought out an excellent Puja Number covering 68 pages. There are a variety of original and interesting articles, and the efforts taken by the publishers were amply repaid by the rush of the intelligentsia for the Puja Number.

## THE PRAYER OF CHRIST FOR HIS ENEMIES.

The Editor, The *Indian Social Reformer*.

Sir,

In your issue of Sept. 19, Mr. C. F. Andrews alludes to the well-known fact that certain verses and passages in the Christian Gospels are of more doubtful authenticity than the rest, because they are lacking in some of the earliest manuscripts. He points out that one instance of this is the well-known prayer which (in the Gospel of St. Luke) Christ is said to have uttered for His enemies while on the Cross, 'Father, forgive them, for they know not what they do.' This verse is lacking in some of the most important early manuscripts,—not, as a matter of fact, in the best-certified form of the 'Sinaitic' manuscript, to which Mr. Andrews refers, but in the equally important manuscript known as 'B' (which, together with the Sinaitic, constitutes our main authority for the early text of the Christian Church in Alexandria), and also in certain manuscripts and early versions which seem to preserve the earliest text of Syria and Palestine. It appears, however, from the manuscript evidence, that the verse was probably contained in the earliest text of the Churches of Rome and the West.

Now, whilst Mr. Andrews has quite rightly stated that we cannot in view of this be absolutely certain whether Christ spoke these words or not, and that in any case there is abundant evidence that they are absolutely true to His character, our knowledge of which does not rest on isolated texts, still it may interest some of your readers (and Mr. Andrews also, if he does not happen to have seen the book in question) to know that Canon Streeter, who is rapidly becoming the leading authority in England on the origin of the Gospels, in his recent work on 'The Four Gospels', gives good reason for thinking that these words of Christ were, in fact, not later interpolations into St. Luke's Gospel, but were in the original Gospel which he wrote. I will briefly indicate this reason.

Mr. Andrews, in his letter, has pointed out that one simple way of explaining the existence of these passages which are found in some only of the early manuscripts and not in others is to suppose that they were originally written as notes in the margin of some manuscript, and later when a copy of this manuscript was made, they became embodied in the text. Till recently this explanation was supposed to cover all, or most, of such cases; and it was accepted as a canon of criticism that such passages were mainly of the nature of 'interpolations', and the genuine text of the Gospels was the shorter one which omitted them. Canon Streeter, however, has pointed out that this question of 'interpolations' has been set in an entirely new light by the researches of Mr. A. C. Clark, Corpus Professor of Latin at Oxford, who, in a book called "The Descent of Manuscripts" published in 1918, showed how, in the copying of texts, the accidental omission of words and phrases, and even whole lines, is a far commoner occurrence than interpolation, and that, so far from the shorter of two texts being the more original, the longer is usually to be preferred. Canon Streeter thinks that this position, which was worked out in connection with *classical* (*viz.*, Latin and Greek) texts, needs certain modification when it is applied to the text of the Gospel, but that in the main it will hold good there also. He then proceeds to lay down a very important principle of his own, *viz.*, that, when such accidental omissions occured, they would be most likely to be made good in the place where a book was originally given to the world, as in that place more than one copy made from the autograph would be in circulation, and it is very improbable that the same mistake would occur in all, whereas in the case of distant cities only a single copy of such a work would be in circulation, and so the mistake, once made, would tend to be perpetuated.

This principle has an important bearing on the case in question. St. Luke's Gospel belongs to the western part of the Roman Empire. If not actually written in Rome, it certainly arrived there very shortly after its composition, and became an accepted Gospel of the Roman Church at an early date. Those manuscripts, therefore, which give us evidence of the earliest Western text, are in the case of St. Luke's Gospel those which may be considered most trustworthy; and we have seen that these are the manuscripts which contain Christ's prayer from the Cross. There is, therefore, in Canon Streeter's opinion, a distinct probability that these words were in the original Gospel, and are not a later interpolation. They may have been accidentally omitted in the first copy which went outside Rome, and which became the parent of the other eastern copies; or a conjecture of Dr. Rendell Harris which Canon Streeter is inclined to approve, may possibly be true, *viz.*, that the passage was deliberately omitted in certain manuscripts in the second century, because owing to

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persecution the feelings of Christians against the Jews was then so bitter that they could not believe Christ would ever pray for their forgiveness.

Christa-Seva-Sangh Ashram, Yours etc.,
Ahmadnagar, Sept. 20, 1925, J. C. WINSLOW.

## AN ANCIENT METHOD OF BIRTH CONTROL.

The Editor, The *Indian Social Reformer*.

Sir,

This social and economic problem can be successfully tackled in accordance with the dictates of *science* and with due regard to human nature without resorting to the ways of the western modern scientific men. The problem should be solved by going to the root cause of conception as the ancients had done in the olden days when the West had not seen the light of civilization.

The root cause is that the conception takes place after menstruation. Regulated menstruation in women, will not only control the birth-rate, but also the death rate among the innocents. Very often weaklings are produced by child-mothers, and prolific bearing is the cause of the mothers, with their innocents, finding an early demise for want of good, long sustenance to both. How to prevent this, is the question. There are medicines devised and perfected in the Ancient Chemistry of the *Agasthya School of the Indian Mystics and Hermetics*, left intact and handed down to us, in their chemico-philosophic literature. These medicines, when administered with certain tonics (Anupanas) a certain number of times at certain intervals of their monthly periods, with certain dietary observations, enable the regulation of child birth. The physico-chemical action of these medicines which takes place in the frames of women begins to exert its influence especially on the ovaries in restraining the cellular incessant action of the nucleus which becomes inert and prevents the nature of menstruating periodically at regular intervals and thereby conception, until the energy of the medicine itself becomes frittered away in the ordinary course of time. This can be observed and studied even now.

The method mentioned above does in no way interfere with connubial happiness ; the child bearing mothers pick up strength and will produce healthy well-grown children. Even in well-to-do families in countries where there is no law of primogeniture and where there is law as observed under the Mithakshara and Dayabhagha systems of the Hindu Law, this is very highly useful to restrict the number of births in the family. This is the economic effect produced by these medicines. Whenever the mothers desire to have the usual course of ordinate lives, the desired effect of menstruating can be reverted to by taking another medicine which works as an antithetical one to the first. With perfect safety and confidence and with no apprehension of mercurial poisons and with no kind of deleterious after-effects of any kind whatever to the woman, these medicines can be had, with perfect ease, convenience and utility, to the greatest advantage to humanity. The Puranas bear ample evidence to the existence of this method of birth control in ancient India. These facts may be laughed at by people in their ignorance. Especially the man-made modern western medical man with his yet improving science, begins to say this and that, and induces others not to believe in the old stories. Those who practise the Indian system of medicine with their sonorous Sanskrit titles, though they may believe in the method I mentioned, may yet dissuade the lay folk not to have recourse to such means as it is not contained in their high sounding "Ayurvedic" Literature and as they themselves do not know it.

This is the only real scientific way, which is in accordance with Nature and of the laws of the Universe. The modern sage, philosopher, economist and the statesman can find this as the best means of solving the population problem to the greatest advantage of the country and community at large with perfect confidence. The undersigned shall be glad to furnish any more particulars to those interested.

11, South Mada Street, Yours etc.,
Mylapore, Madras, C. S. NARAYANASWAMY AIYAR.
September, 1925. Indian Chemist.

## APISH MENTALITY.

(*From a Correspondent.*)

To point out defects and shortcomings attaching to one's habits or customs is to do a service to him. No man is perfect, for the world itself is imperfect. The realities of the natural phenomena around us are hidden behind a thick curtain, to unravel which and to hit at the realities is the object of human life on earth. As is well admitted, by students of religious systems of the world, customs, manners, and habits and ideals of morality are affected by local environments as much as the climate of a country by the geographical situation. This is illustrated by the fact that in South India a piece of cloth to wrap round the loins is sufficient to cover nakedness, and extra clothing is uncomfortable and unhealthy. Those who ignore this necessary corollary of the law of nature should be prepared to pay the penalty in the shape of a heavy bill from the doctor at the end of the month. In Simla I find even the poorest are obliged to clothe themselves in warm clothing in three or four layers. Again, the diet of the South Indian consists of rice and vegetables as staple food and curds as good cold stimulant, while in Simla one observes strict restrictions with regard to these foodstuffs ; wheat and milk and nuts are essential to enable man to bear against the snowy winter. (I refer to strict vegetarian diet).

Although enlightened people do seem to appreciate these phenomena of an inviolable and relentless nature, they do conveniently ignore them and their implications, being unable to resist the enchantment of an illusory mirage.

The Christ who died on the Cross to found the basis of refined Judaism lived and died a Jew. Changing his costume, eating and drinking differently (in the material sense), shaving off his beard and moustache were not the manner in which he taught and practised, nor did these symbolise an inward change ; nor were these, or such, adopted by early Christians ; nor are these so warmly or customarily adopted by other countries in modern times. But what do we find in India ? In North India, particularly, the education and ideals imparted and instilled into impressionable minds in schools and hostels both by word of mouth and influence are such as to misdirect and misinterpret the significance of a Faith whose indifference and contempt for externals are such as to drive one to the conclusion that they are absolutely unreal and illusory. The modern reformer, Christian, Hindu and Muslim, scrutinises the external and counts the number of heads.

An up-to-date "Kala Sahib" is concerned more with his pair of trousers, neckties and collars, either clean shave to look like a woman or fairer, or retaining only two dark stumps just below the nostrils ; with his tables and chairs and mirrors (in cities unavoidable) ; and with the liberty to use

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meat and drink—which, by the way, invariably goes hand in hand—than with the spirit of service, sympathy, goodwill and peace towards mankind, or the acquiring of such spirit. One of the ugliest developments is noticed amongst girls who after schooling for a year or two begin to feel most acutely the lack of a bonnet, a dozen skirts and frocks and stockings and shoes as high-heeled as they can bear.

Disconcerting as these are to themselves in the initial stages, it is still more so to the unfortunate husband who, captivated by the "beauty" and "grandeur" of the quaint costume, takes to occasional visits to the perfumery and the fashionable outfitter on the Mall,—and eventually brings his bride home to an ill-lit hearth, to a store ill-filled with provisions and to a ward-robe ill-furnished with refined paraphernalia. And when the glowing ardour of a dreamy honeymoon had exhausted and when the mists of the nights had vanished before the illuminating rays of the rising sun, the reality of an awkward situation staggers man and woman alike.

While one complains against the waywardliness of the housewife, the other murmurs against the petty purse and emphasises the necessity of dignity, "izzat", in polished society. To make both ends meet, wherever possible, by mutual consent, the little wife takes to some employment, as nurse or compounder, catechist or health visitor and the like, and while the husband sweats in the factory or racks his brains in office, the wife wends her way from home to home or from home to hospital.

Associates and gossips help to widen the gulf in due proportion to the degree to which these are resorted to. Days drag on, and the mustard-seed of distrust and discontent assumes grave proportions uncontainable in the narrowed breasts; until at length Dame Rumour wafts the news on to the restless winds the ominous word—"separation". The rest of the story is better left unsaid; they are too bitter, too shameful, too degrading to commit to writing. Excepting separation the rest of the episodes are experienced by the average Indian Christian of the north, central and east India.

The magnitude of the moral degradation caused by want of sense of responsibility corresponding to the respective degree of freedom claimed and eventually appropriated by both sexes is appalling. One who runs may read in the follies of an apish mentality the inevitable result it will end in, suicide of the individual, followed by a revulsion of feeling against those responsible and their institutions, until a new order has been brought into being which would be in better harmony with the traditions and culture inherent in the nation.

There is hope yet and it is not too late to mend.

## INDIA AND JAPAN

Prof. J. Takakusu, Professor of Sanskrit in the Imperial University of Tokio (Japan), writes in the *July* number of the *Young East*, a Japanese Magazine of Buddhist life and thought:—

It was only in recent times that materialistic intercourse along the path of merchants was opened between India and Japan, but spiritual association or what Dr. Rabindranath Tagore beautifully calls "the path of poets" has been kept up between the two countries for nearly fifteen centuries. We, however, have known India chiefly in an indirect way, instances recorded in history of our direct intercourse with her being rather few, though it is quite probable that it was of much more frequent occurrences. Unfortunately history has failed to chronicle them and even the few instances known in history of our direct intercourse with India, which were of great importance to the development of Japanese culture, are now in danger of being forgotten. It is with the object of preventing it that I take up my pen to give a detailed account of these. By the way, I attempted this task many years ago and published some articles on the subject in certain journals, but without completing them. It is now my intention of accomplishing it once for all.

As a matter of fact, it was as early as the eighth century that Japan first came into contact with Indian civilization and received its beneficient influence. It came by sea to Japan and the country that sent it to her was the Vijaya Empire, which originally arose in the present region of Coromandel in Southern India. At the beginning of the fifth century, streams of Indian immigrants found a new home in Java, where during the eighth century that famous terrace of a thousand Buddha's, Borobudur, was built. Prior to this, Indian culture had been transplanted to Sumatra, where it bloomed with particular splendour at Sribuja, now Palembang, and Buddhist civilization attained a high degree of development, which was witnessed and recorded by the Chinese traveller, I-tsing, in the seventh century. Further some of these Indian people finally settled in Cambodia, and there they laid a foundation to the great civilization of Malay-India. It was with Lin-yi or Campa of this ancient empire that Japan first came into direct touch with in the eighth century by way of the sea and it was its civilization that powerfully influenced Japanese life and thought during the Nara epoch (710—793 A.D.). Even before this period, Japan had used to receive Indian civilization by land. All the gifts of Indian civilization carried by many "posts" first went to Central Asia and thence to China and Korea, and were at last thankfully taken by Japan through the medium of the latter two countries. Once they entered Japan, there was no exit for them to go out, so that during all the long years following, Japan has carefully and reverently preserved and are still in possession of these priceless heirlooms from ancient India.

It is very probable that in those early times there were travellers from Japan who proceeded to India or attempted journeys to that centre of ancient civilization. History, however, has but few records of such men. This was not due to any lack on the part of ancient Japanese of the sense of adoration and attachment for the land which gave birth to Buddhism, the faith which they so eagerly embraced. The fact that many Chinese and Korean travellers visited India in early times shows that "the path of poets" was already kept open between their countries and India. The stormy seas surrounding Japan, however, proved an almost insurmountable obstacle to any Japanese desiring to visit India for attaining their longing. In spite of it, it is plain that there were not a few Japanese admirers of India who hankered after a journey to that land. Myoye Shonin, a noted priest (1163—1222 A. D.) was certainly one of such men. In fact, so great was his desire to visit India that with the object of realizing it some day, he drew up Indian itineraries and maps, but being unable to carry out his cherished plan, he appeased his craving by giving Indian names to a hill and a stream near a temple he had founded at Togano in one of the suburbs of Kyoto. Even in such a later period as the age of the Tokugawa Government, a great scholar of the Avatamsaka school of Buddhism, Hotan by name, consoled himself by bathing his feet in the sea water at a beach in the province of Kii

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and by indulging in the thought that the water extended to the shore of the motherland of Buddhism.

### Kongo Sammai.

After the priest Hiuen Tsang of the Tang Dynasty opened "the path of posts" to India, many hundred Chinese and Korean priests undertook journeys to that country one after another. This we know from a record left by the Chinese traveller I-tsing that within only fifty years after Hiuen Tsang had succeeded in entering India as many as fifty-six priests, including eight Koreans, found their way thereto. In this connection, it may here be noted that not long ago an interesting account of a travel to India written by a Korean priest, Hui Chiao by name, was discovered by M. P. Pelliot of France in the Cave of Thousand Buddhas at Tun-huang. Certain is it that Japanese caught this fever of Indian adoration and in fact there was at least one Japanese priest who entered India in those early times. His name was Kongo Sammai or Vajra-Samadhi in Sanskrit. He travelled to India from China and in the 13th year of Genwa (818 A.D.) had already returned to his starting point. His name and his Indian journey are found mentioned by a noted Chinese literati Tuan Cheng Shih in Vol. III of his book, Yu-yang Tsa-tsu. Substantially the author says that a Japanese priest, Kongo Sammai by name, paid a visit to Middle India. He found hemp-sandals, spoons and chopsticks used by Hiuen Tsang painted over pictures of five-coloured clouds on the walls of several temples there, and that on festival days people came to pay homage to the painted mementoes of the Chinese Saint. The Japanese priests also found millions of big flies swarming the dining room of Nalanda Monastery during the hot season, but that when the priests came to take meal there all the flies flew away and remained on the trees in the court yard while the repast lasted. In Vol. II of the supplement to the same book, the author says he heard the Japanese priests tell him of a hermit he had met in Ssuchuan, and after giving a particular description of their meeting, says that it took place in the 13th year of Genwa (818 A.D.). Who was this Kongo Semmai and what became of him, we do not know. But a theory has long been advanced that he may be Kenye, a Yogin-like priest of Muroo, one of the disciples of the great Buddhist teacher, Kobo Daishi, who went to China in 804 A. D. and founded the Shingon sect after his return home. Nothing definite is known of the life of this man. It is said that he accompanied his teacher to China and also that he proceeded to India and never came back. This much, however, is known that he lived in a temple called Kongo Sammai In, of Muroo Monastery in the province of Yamato, and, founding there a new temple called Butsu-ryu-ji about 850 A.D., had a bell cast and wrote an inscription for it. He may be or may not be the Japanese priest referred to by the Chinese literati above mentioned. At any rate, it is certain that at least one Japanese saw India when she was in the height of her glory.

### Hodo.

Another Japanese priest is described in an old manuscript I have discovered to have visited India in early times. For the past five or six years, I have been engaged in investigation of innumerable documents, records and copied sutras, which were made between the begining of the Heian epoch (800 A.D.) and the end of the Tokugawa Government (1867), and which are kept intact in many old temples of Japan. In the course of this work, I came across in the treasure magazines of Koyasan Monastery an old manuscript entitled Secret Notes of Koyasan. It consists of only two pages and gives a romantic or rather legendary story of a priest of the name of Hodo (Dharma-bodhi in Sanskrit). Briefly, the story runs to the effect that Hodo was engaged in meditation for a term of a hundred days in a temple called Horinji at Saga near Kyoto. On the seventieth day of his religious practice, a beautiful lady entered the room in which he was confined. He fell in love with her and was so ashamed of his sin that he went to China vowing that he would never return home. In China an idea struck him that he would travel to India to visit the Vulture Peak where Buddha is said to be living for ever according to the Lotus of the Good Law. A divine boy suddenly appeared before him to act as guide and presented him with a white horse. Hodo rode on the horse and crossed the Gobi Desert. He was also able to cross the Onion Range in Pamir by riding on a blue sheep supplied by his guide. Next a Yaksha appeared before him and presented him with a flying vehicle, by which he reached the Vulture Peak of Rajegriha. At the top of the sacred Peak he had the audience of Buddha and after being taught by the Great Saviour he was commanded to return to China, thence to his native country to teach the people. He then travelled back to China under the protection of the divine guide in the same manner as before and ultimately came back to Japan. Now this story appears to be entirely incredible, especially as the Indian journey of its hero is said to have been accomplished in about seven days. It is, however, not a rare thing in such stories of religious experiences and faith that time and space are transcended. Accordingly, I wonder whether something real lies concealed at the bottom of this romance or whether Kongo Sammai mentioned in the preceding paragraph and the priest Hodo mentioned in this story is one and the same man. Besides, there is reason to believe that the story, fantastic as it is, was written on the basis of accounts written by Hodo himself, for the story was handed down by Jitsuye (d. 857 A.D.), a contemporary of Hodo himself, and was further annotated by Doban (d. 1252 A.D.), a learned priest of Koyasan.

### Prince Takaoka.

There was yet another Japanese who attempted to visit India in early times, the man being no less an exalted personage than an Imperial Prince. He was Prince Takaoka, Heir Apparent to Emperor Saga, known by the priestly name of Shinnyo Hō-Shinno. He had his hair shorn in Todaiji Monastery in Nara, became a disciple of Kobo Daishi, and after studying for some years in Koyasan Monastery, crossed to China for further study in the 3rd year of Jogan (861 A.D.) in company of the eminent priest Shuei and a large retinue. While in China he changed his name to Henmyo and planned to proceed to India. He probably went by sea and when he reached a place called Laot in the southern extremity of Malay Peninsula, was taken ill and died there. A legend has it that he was killed by a tiger, but this is probably an imaginary story.

The Prince was a man of great learning and enthusiastic student. Not satisfied with all what he had learned during his twenty years' sojourn in China, he still wanted to learn and that was the motive that led him to attempt the hazardous journey to India, which cost him his life. His memory has always been and is highly revered in Japan as a keen seeker after truth and pioneer in the path to light. The place where he breathed his last is supposed to be somewhere near Singapore and there is a pious and commendable plan on foot among Japanese Buddhists to erect there a monument in his memory.

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## NEWS OF THE WEEK.

**All-India Congress Committee:** The All-India Congress Committee that met at Patna on the 22nd instant altered the present yarn franchise into the alternative franchise of four annas or 2,000 yards of evenly spun yarn, by adopting Pandit Motilal Nehru's resolution. There was a warm discussion whether Khaddar should be used habitually or only on Congress and other ceremonial occasions. The Committee protested against the use of Indian soldiers for suppressing the Chinese movement for freedom and condemned America's ban on Mr. Saklatwala, M. P. The Committee has recommended Congress organisations to call public meetings of all parties on the 11th October to protest against the treatment meted out to our kinsmen in South Africa.

**Bombay Mill Strike:** Since writing last week, the strike has assumed larger proportions. It is now reported that only three out of the 82 mills are working and that nearly one lakh and forty thousand people are out of work. The few labour leaders and those who sympathise with labour in their hardships are quite helpless beyond making representation to the Government to institute an inquiry into the present industrial crisis. The behaviour of the mill-hands has up to now been very peaceful and exemplary, considering their lack of organisation and unity. It is understood that nearly twenty thousand people have gone back to their villages and many are rushing to the Alexandra docks to take the earliest steamers for their homes in the coast.

**The New Law Member:** The appointment of Mr. S. R. Das, Advocate General, calcutta, as Law Member in the Imperial Executive Council in the place of Sir P. N. Sarma who is shortly to retire, has almost come as a surprise. Sir Chimanlal Setalvad, Mr. Jinnah, Ballubhai Desai and Pandit Malaviya were among the names mentioned for the post. This undue preference of Bengal to the neglect of Bombay has naturally caused the resentment of both the press and the public in Bombay.

**Suppression of Brothels in Madras:** It is understood that the Vigilance Committee of Madras of which the Archdeacon is the President is drafting a Bill to bring brothels and prostitutes under proper control with a view to their ultimate suppression. The Archdeacon is being assisted by the Servants of India Society, the Missionaries of the Wesleyan Mission and the Officer-Commanding, Madras. As soon as the Bill is drafted, the Committee will wait in deputation on the Hon'ble the Law Member of the Madras Government, and if the Bill could not be introduced as a Government measure, a private member of the Madras Legislative Council will introduce it. The Bill is on the same lines as those in Bombay, Calcutta and Rangoon.

**Infant Mortality in Madras:** In the course of a leaderette reviewing the City Health Officer's Report for the year 1924, *New India* writes: "Last year's Report recorded an infant mortality rate of 254 per 1,000 live births, the lowest ever recorded in the vital statistics of the City. The record excited premature jubilation in certain quarters where it was felt that at least in the Child Welfare Scheme, Madras had hit upon an expedient to counteract all the causes of infant mortality. This year's increased figure of 264 per 1,000 births shows that while Child Welfare work is highly desirable and effective the root-causes of sickness and mortality yet remain to be attacked."

**Ban on Political Prisoners:** Commenting on the statement made by the Home Member that a person breaking the law "*was prima facie* evidence that he was not a desirable person to be elected," in the course of the debate on Pandit Sham Lal Nehru's motion for the elimination of the bar against convicted persons, which was passed by the Assembly, the *Tribune*, Lahore, observes: "Has the Home Member ever asked himself against how many persons, ancient and modern, held in the very highest respect by humanity all over the world he is passing a sentence of exclusion from parliamentary bodies by the rule he is laying down? Is he unaware that under such a rule most of the members of the present Irish Parliament, including a good many of the members of the Irish Government, would have to be excluded from the House? Is he aware that his own chief, the present Secretary of State for India, would have been in exactly the same category if the British Government had been impartial in its treatment of Irish Home Rulers and of Ulstermen and their friends? In England itself have not ex-convicts risen to the very highest position in Parliament? In our own country have not at least two ex-convicts become ministers of the Crown, and did not Sir Alexander Muddiman himself acclaim one of them as his friend only the other day? It is unnecessary to pursue the line of inquiry further. A rule which disqualifies Christ in ancient times and Gandhi at the present day is a rule which stands self-condemned—beyond the possibility of redemption."

**The Social Democratic Federation:** The Organising Secretary, Royapettah, Madras, writes to us that, as the manifesto issued by him last year regarding the formation of a Constitutional Socialist party, called the Social Democratic Federation of India, Burma and Ceylon, has elicited a sympathetic and favourable response from several prominent public workers, it is proposed to convene a preliminary meeting at Madras at an early date to concert measures for inaugurating the Federation. Its main objects are: (1) nationalisation of the essential instruments of economic production and of all means of public transport and communication, (2) equitable distribution of wealth and equality of opportunities and (3) abolition of war and establishment of a Commonwealth of Nations. It will endeavour to achieve these ideals by constitutional means.

**Animal Sacrifices:** The Bombay Humanitarian League has addressed a memorial to the rulers of the various States requesting Their Highnesses to prohibit animal sacrifices either by the State or by the public on Dashera days and on other occasions. The occasion for this memorial seems to be the practice generally prevalent in many Indian States and elsewhere of sacrificing animals on the Dashera days. The memorialists rightly point out that our scriptures do not sanction such sacrifices, but that they have only come into vogue by misinterpretation of shastras. It is gratifying to see that many humane Indian princes have prohibited animal sacrifices in their respective States, and it is to be hoped that others also will follow suit.

**Control of Family:** The *Catholic Leader* writes: "The Church, far from objecting to, encourages self-control. There is nothing wrong in a couple getting married on the understanding of living as brother and sister for any length of time. This is self-control. Again, there are certain solemn and penitential seasons, like Lent, Advent and the Eves of great Feasts, and husband and wife may, with great merit, exercise self-control on these occasions from a religious point of view. But, it may be said—is not this in some way control of family? It is, but in a lawful way. What the Church will not allow, because it cannot, is any interference with the ordinary course of nature,—not observing self-control, but avoiding the consequences. This is to interfere with God's rights over life in its initial forms. It is always a mortal sin, just as murder is."

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**The late Sir Ramakrishna Bhandarkar and Christianity:** The *Subodh Patrika* the organ of the Bombay Prarthana Samaj, writes:—"The English and the Marathi editors of the *Dnyanodaya* in their articles on Sir Ramakrishna, after describing him as India's truest saint, a fearless and ardent reformer, a great, chaste and conscientious scholar, have pitied him because, to put it briefly, he did not accept Jesus Christ as his saviour! Writes the English editor:—"Sir Ramakrishna has shown himself throughout his long life so ardent and fearless a reformer that, we repeat, that it is little less than tragic that he failed to realise that only in Jesus Christ will India obtain *adequate* reform in either the social or religious realm." The Marathi editor deplores that the Christian missionaries failed to carry the gospel of Christ to Sir Ramakrishna and considers that as an omission of duty for which they should hang their heads in shame! Sir Ramakrishna, these worthy friends perhaps are not aware, had studied the Bible as critically as some of them have done but his very *conscientiousness* as a scholar and a *Bhakta* came in his way of accepting the gospel as true. Sir Ramakrishna often used to wonder how men who are otherwise so intelligent as European Christian missionaries generally are, could make up their mind as to believe in the seven days' creation of the world, the virgin birth of Jesus, his sinlessness and his divinity, his miracles and his resurrection. It was a puzzle to him to see these men shutting their eyes steadfastly to the discoveries of Science and to believe in revelation and the Christ incarnation and their many other beliefs which had no foundation in Science. But he used to explain this phenomenon by comparing them with the *Karmath*-bigotted Brahmins to whom the Vedas with all their inconsistencies are a revealed scripture! As pointed out in our Marathi columns last week, Dr. Bhandarkar used to look upon the worship of Jesus as God and Unity in Trinity as sheer idolatry. And that was why he did not believe that only in Jesus Christ will India obtain *adequate* reform in either the social or the religious realms. Sir Ramakrishna was intellectually too honest to trifle with his religious convictions formed after mature consideration and study. It was his allegiance to truth which prevented him from calling anything which fell short of it by the glorious name of truth and light. Would that all Christian missionaries were as conscientious and as true devotees of reason as Sir Ramakrishna was!"

**New India Assurance Company, Limited:** We have received a copy of the Directors' Report of the above Company for the year ending 31st March 1925. In the Fire Department, the net premiums amounted to Rs. 63,95,908-3-6, showing a decrease of Rs. 16,66, 471-5-1 as compared with the previous year, and the net claims, paid and outstanding to Rs. 47,87,195-6-6. The large reduction in premium income in this department seems to be due to the Company's decision to cancel certain American reinsurance business. The reserve for unexpired liability remains at 40% of the premium income for the year. In the Marine Department, the net premiums amounted to Rs. 12,22,572-11-6, and the net claims, paid and outstanding, to Rs. 9,76,915-13-8. The Marine Insurance Fund stands at Rs. 7,98,250-12-6 being equivalent to 65% of the premium income. In the Accident Department, the net premium amounted to Rs. 1,64,148-1-6, showing an increase of Rs. 50,239-7-11 as compared with the previous year, and the claims, paid and outstanding, to Rs. 62,625-0-4. The Reserve Fund remains at 40% of the premium for the year. After making provision for everything, there remains in the Profit and Loss Account a balance of Rs. 5,85,184-7-6, and the Directors recommend that a dividend of Rs. 1 per share shall be paid which will absorb an amount of Rs. 4,74,737, carrying forward to the next account the sum of Rs. 60,447-7-6. The total funds of the Company now stand at Rs. 1,64,01,848-7-6 including Capital Paid-up, Rs. 1,18,68,425. The Company hopes very shortly to get the necessary sanction of the Court for reducing its capital from Rs. 20,00,00,000, to Rs. 10,00,00,000, when the face value of the share will be reduced from Rs. 250 to Rs. 125, of which Rs. 25 will still remain paid up.


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[FROM THE *Foreword.*]

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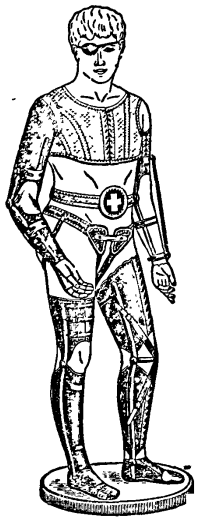

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News of the Week.

## NOTES

**Is Hinduism Worth Saving?** Lala Lajpat Rai has thought it worth his while to answer some persons in the Punjab, presumably Hindus, who, he says, hold that unless Hinduism is destroyed there can be no salvation for the country. Lalaji argues that this is an idle dream. Hinduism which has assimilated so many creeds and cults, which has survived so many catastrophes, and has persisted for so many centuries, will not be destroyed. He suggests that it should be improved by suitable reforms. Lalaji does not go into the secret of the undoubted vitality of Hinduism. Foreign observers who have no access to the soul of Hinduism and, therefore, complacently assume that it has no soul to speak of, think that it has been saved by its social structure. "I firmly believe," wrote Meredith Townsend, "caste to be a marvellous discovery, a form of socialism which through ages has protected Hindu society from anarchy and from the worst evils of industrial and competitive life—it is an automatic poor law to begin with, and the strongest form known of trades union." The poor law character of caste, by the way, is an incident and not of the essence of it, and as for trades unions, the fundamental principle of caste is totally opposed to that of these institutions called forth by the stress of modern industrialism. The European necessarily tries to understand Indian institutions by referring them to the nearest analogues in his experience, and as necessarily succeeds only in caricaturing them to himself and to those who depend upon him for enlightenment on Indian life. Now caste is no more an integral part of Hinduism than the House of Lords is an integral part of British Christianity or even the Church of England. The Parsis are a caste, the Khojas and Bohras are Mahomedan castes, Indian Christians fight over their caste privileges, and Englishmen in India are known for the strong spirit of caste which exists among them. On the other hand, many of the best Hindus of our day have ceased to believe in caste and have given it up in their daily lives. Clearly, then, we must seek elsewhere for the secret of the vitality of Hinduism. We can only say to-day that it is its *Brahmagnyan*—its longing to know that, which,—to quote the tense language of the Upanishad—being known everything is known. This to-day is what great western thinkers are pressing towards by the method of experiment which is the form of experience to which they attach most importance. The Hindus of whom Lalaji speaks, evidently do not know what Hinduism consists in. They evidently think that it is a matter of custom and ceremony and caste. They must pray for light—get some one to translate to them, that most glorious prayer for light, the *gayatri*. Even from the politician's point of view, the disappearance of Hinduism would mean the disappearance of the greatest influence that makes for religious toleration, which is the rock upon which the Indian polity has been reared from the dawn of history.

**The Burma Expulsion of Offenders Bill:** This obnoxious Bill which has aroused a storm of protest throughout the country, was passed by the Burma Legislative Council by a large majority on Monday last in spite of the opposition of Indian members and the non-official Europeans. Though the ostensible object of the Bill is to authorise the expulsion from Burma of non-Burmans convicted of a criminal offence or ordered to furnish security for good behaviour, it is principally aimed at the Indian residents in Burma who form the majority of the non-Burman population. The All-India Congress Committee which recently met at Patna condemned it in no uncertain terms. Its resolution rightly declared that it renders insecure the position of Indians residing in Burma for trade or otherwise and puts an affront upon them implying, as it does, that there are many bad characters among Indian residents requiring drastic course of expulsion. The Indians have settled in large numbers in Burma and, in fact, they have been the pioneers of industrial enterprise there and, as such, they have a large interest in its prosperity to which they have contributed in no small measure. But all this they will have to forfeit now for the sin of their being Indians. The Burmese may commit the most heinous crime, but the non-Burmese (which is practically tantamount to Indian), if convicted even on trivial offences, should be expelled forthwith as an undesirable. It is not difficult to understand the object underlying this policy. The truth is that all political progress in Burma is due to the Indians and, once this thorn on the side of Government is removed, they will have an easy time with the docile Burmese. So much for the effects of the Bill. But there is a fundamental objection to the Bill itself. In as much as domiciled Indians do not come under the purview of this Bill, it might have been something if domicile is defined. But it leaves the definition of domicile to the sweet will and pleasure of individual Magistrates. It passes one's comprehension how it is that the Government of India ever gave its consent at all to a measure of this kind. Now that it has been passed, the only way to prevent its operation is for the Viceroy to withhold his consent from it, if at all he is anxious to respect the wishes of a united India.

**Tinnevelly Nadars' Conference:** Communal conferences as such are not an evil. It is only when they have a selfish political objective behind them which embitters the relations between the various communities and thus renders the existing cleavages between them wider, that they ought to be discouraged. Any conference, therefore, that is designed to promote the well-

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being and happiness of a particular community without prejudice to other communities and also to solve its own peculiar problems, ought to be welcomed. The Tinnevelly District Nadar Conference that recently met, affords ample proof of what such conferences can do towards educating a community. Till recently the Nadars were a backward people. Their chief occupation is tapping toddy, and they were subject to many social disabilities and indignities. Slowly, however, by dint of organisation and effort, they have made themselves a political force. Some of the resolutions passed at the Conference are worthy of notice. One resolution requested the Nadars to continue firm in their endeavours to boycott the sale and tapping of toddy and another requested the Nadars in the local Legislative Council to press the Government to adopt a policy of total prohibition. That a community whose occupation is to tap toddy is ready to sacrifice it, is itself proof positive of the success of the prohibition movement in that part of the country as well as the realisation by it of the benefits of prohibition. One resolution regretted that the subordinate officials of the Abkari Department continue to harass by false and vexatious prosecutions the members of the community who refuse to tap or sell toddy at their request. This is a serious allegation. We hope the Department concerned will see that such things do not occur in future.

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**Churchianity or Christianity?**: In his remarkable sermon to the students of Edinburgh, Dean Inge of St. Paul's Cathedral, London, observed more than two years ago that an intelligent and impartial student of the Gospels and Epistles might say that "Christ did not mean to found a religion; his example and teaching are deepening and elevating of the religious principle itself." Many educated Hindus who have openly acknowledged their indebtedness to the teachings of Christ have found themselves in the same position as that of the Hindu leader, who was reported by the Rev. Dewey, in his letter on "Religious Co-operation and Social Service" which we printed in the *Reformer* of the 5th September, as having declared how easy it would be to proclaim one's belief in the teachings of Christ while in no way altering his religious or social status in the community where he lives. We were led to these reflections when we read the comments of the *Examiner*, the local Roman Catholic weekly, on the statement of the Hindu leader referred to by the Rev. Dewey. We reprint the *Examiner's* comments in our news columns. The *Examiner* makes the astounding revelation that there is nothing like Christianity, but there is only the Christian Church better known as the Catholic Church the membership of which alone would entitle one to be called a Christian. Our contemporary forgets the significance of the remarks of the Roman Catholic Archbishop of Bombay about the Catholic Christian Kolis that, while being members of the Catholic Church, they could not be regarded as Christians unless "one was prepared to give a very broad definition (to the term Christians) to include them". We would commend to the *Examiner* a careful perusal of the thoughtful address delivered by Principal McKenzie as Chairman of the Bombay Christian Council at a public meeting which was held on the 9th instant. "There could be no more tragic misunderstanding of the mission of the Church", he said, "than that it should be thought that it was concerned simply with the turning of people into a community different from that in which they had been brought up." A recent number of the *Dnyanodaya* contains the full text of Principal McKenzie's address which deserves to be read and digested by all missionaries, especially by those of the way of thinking of the *Examiner* who want to supplant Christianity by Churchianity. The *Examiner's* exposition of Christianity cannot appeal to those who have discarded the outward forms and ceremonials of their own religion as a sort of weeds obstructing closer understanding of true religion. We might also draw the attention of our Catholic contemporary to a remarkable article on "the Christian ideas of Faith and Eternal Life" which appears in the January number of the *Hibbert Journal* from the pen of Professor James . Ward of Trinity College, Cambridge. "The profession of a creed", writes the eminent Professor, "is a poor substitute for a living faith in New Testament; and a baptismal certificate to start with and a priestly absolution on your death-bed are anything but a clear title to the fruition of eternal life as these understood. Yet, I ask again, are there not thousands of professing Christians who are content with this?" Professor Radhakrishnan's recent address to the Calcutta Missionary Conference reflects the attitude of educated Hindus towards Jesus Christ and organised Christianity.

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**Anglo-Indian Deputation's Misrepresentation**: In an editorial note in the *Reformer* of September 12th, we made a passing reference to the memorandum submitted by the Anglo-Indian Deputation in England to the Secretary of State for India. That the memorandum contains several misrepresentations is evident from the *amende honorable* published by the Rev. H. Y. Necker, the President of the Anglo-Indian Association of Southern India and the editor of the *Anglo-Indian*, the official organ of the Association, as regards the Deputation's statement with regard to the appointment of Anglo-Indians in the Imperial Bank of India. In the September number of the *Anglo-Indian*, there appears an editorial over the signature of Mr. Necker wherein he refers to the statement of the Anglo-Indian Deputation contained in its memorandum that Anglo-Indians are definitely excluded in the scheme of training Indians for appointment in the official grades of the Bank, and quotes instances to prove that the Deputation's statement is a gross perversion of truth. He concludes: "We most sincerely hope that other similar statements which the memorandum contains will bear scrutiny better than this, for representations based on misrepresentations may discredit not only our Don Quixote and his Sancho Panza, but also us "Forlorns" whom they have sallied forth in true Quixotic spirit to rescue. We hasten to make public our *amende honorable* to the Imperial Bank of India, Madras, to disclaim all responsibility for the memorandum of the Anglo-Indian Deputation, and to express our thanks to those who do include the Anglo-Indian in their schemes for Indianisation." We do not wish to add to the comments of the President of the Anglo-Indian Association and the Editor of the *Anglo-Indian*, as the disclaimer of all responsibility for the memorandum coming from such a source is itself sufficient.

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**Bombay Prostitution Act**: Referring to our note on the subject in the last issue of the *Reformer*, a valued friend writes: "I am interested in your note in the *Indian Social Reformer* about the Prostitution Act. As to the substance of it, I may mention that I asked Mr. H. Rahimtoola to put two questions on the subject, but Government at the Poona session said that time would be required to prepare an answer. I was not vigilant enough to notice your suggestions as to amending the Prostitution Act, but probably you know from the minutes that the Vigilance Association has sent to Government suggestions for amending the Act, mainly with reference to the punishment for soliciting and to arrest without warrant.....As to soliciting, I have made women on Choupathy move on, but the punishment to which they are at present liable does not make it worth while taking the trouble of prosecuting. My experience is that soliciting, save in Suklaji Street, is less common than it was ten and more years ago, but I may be mistaken. The best way in which to be helpful is to collect the evidence and send it to the Vigilance Association: there is little good in general statements. The phenomenon you seem to be referring to may be related to the reported increase of clandestine prostitutes. I do wonder what your generalisations are founded on."

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INDIAN SOCIAL REFORMER.

*BOMBAY, OCTOBER 3, 1925.*

## INDIAN CULTURE AND WESTERN CIVILISATION—II.

The early Anglo-Indian statesmen, the men who built up the British Empire in this country, did not think that their own culture or civilisation was superior to that of Indians. They lived among the people, talked their language, understood their ways and appreciated their points of view. Sir Thomas Munro, giving evidence before a Parliamentary Committee in 1813, said in reply to a question :

> I do not exactly understand what is meant by the 'civilisation' of the Hindus. In the higher branches of science, in the knowledge of the practice and theory of good government, and in an education which, by banishing prejudice and superstition, opens the mind to receive instruction of every kind from every quarter, they are much inferior to Europeans. But if a good system of agriculture, unrivalled manufacturing skill, capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching reading, writing and arithmetic, the general practice of hospitality and charity amongst each other, and, above all, a treatment of the female sex, full of confidence, respect and delicacy, are among the signs which denote a civilised people—then the Hindus are not inferior to the nations of Europe, and if civilization is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo.

Politicians like Lord Birkenhead may speak of India before British rule as a sink of iniquity, and Christian Missionaries, for propagandist purposes, fasten upon the dark points, such as exist in every society, of Indian civilisation and proclaim themselves to be the divinely-ordained saviours of Indian society. Even to-day when Europe and America do not wholly depend upon political and propagandist sources for their knowledge of India, the sedulously fostered old prejudices have not disappeared. But it is only fair to say that, so far as Christian Missionaries are concerned, a new generation has grown up which keenly realises the injustice of much of its predecessors' observation and methods, and gladly recognises that India, if she has much to learn from, has also much to teach to the West. In fact, some of them make no secret of their hope that from India will come an interpretation of the meaning of Christ's life and teachings which will help the Churches in their own lands. But the politicians are still at their old game notwithstanding that they must see that it is now nearly played out.

A heavy dead-weight of prejudice thus obstructed the recognition of Indian culture in European and American countries. The pioneer work in this direction was done by the Orientalists who made the Indian classics first accessible to the Western world. Edwin Arnold's "Light of Asia" was the first great piece of literature which brought the results of research in the important field of Buddhism within reach of English readers all the world over. Next to the scholars, great credit belongs to the Theosophical Society for popularising Indian culture in western lands. Dr. Besant has herself done a great deal in this direction. Swami Vivekananda, and after him, his colleagues and disciples of the Ramakrishna Mission, have been another channel through which Indian culture has found its way to western countries. Individuals, like Swami Ram Tirth, have also helped the cultural appreciation of India by the West. The writings on Indian Art by Dr. Ananda Coomaraswami and Dr. E. B. Havell, should not be omitted in an enumeration of the ways in which Indian culture has become intelligible and understood in Western lands. The scientific researches of Dr. J. C. Bose, the poetry of Dr. Rabindranath Tagore, and the gospel of non-violence of Mahatma Gandhi, have profoundly modified the Western attitude towards India and Indians. The position to-day may be summed up in a sentence. The old prejudice against India has very nearly disappeared. There is a growing feeling among serious-minded men and women that the barriers which keep India from developing according to her own genius ought, in the interests of world culture, to be steadily removed. In another article, we shall indicate the main lines in which Indian ideas have influenced and are influencing Western culture.

## FOREIGN CAPITAL IN INDIA.

It may be recalled that, during the discussion of the Steel Industry Protection Bill in the Legislative Assembly in June 1924, Sir Charles Innes, on behalf of Government, promised to take up separately the question of the influx of foreign capital into India by associating with Government a committee of the Legislature appointed for the purpose. It was in fulfilment of this promise that the External Capital Committee under the chairmanship of Sir Basil Blackett, the Finance Member, was appointed. Its report is now available. Pandit Madan Mohan Malaviya and Mr. Goswami have appended to it separate Notes of Dissent. The Fiscal Commission which reported some three years back, made an examination of the subject and, the minority dissenting, favoured the unrestricted influx of foreign capital except when the industry in question received any special concessions from Government, on the ground that such capital not only brought with it advanced technique but also allowed the benefits derived from it to remain in the country itself. The Committee in saying that, as a general principle, the inflow of external capital is not only unobjectionable in itself but is a valuable factor in assisting the development of a country and in

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increasing its wealth and employment, has practically echoed the majority of the Fiscal Commission with this difference that it concedes that it is even more advantageous that India's requirements for new capital should be supplied from internal sources so far as internal capital is forthcoming. Nobody can dispute the fact that India cannot dispense with foreign capital altogether, for, proverbially shy as Indian capital is, it will be long before all owners of capital can be induced to invest only in productive and remunerative enterprises. But to say, as the Committee does, that foreign capital is not only unobjectionable but also a valuable factor, is rather going too far. It might have been so years ago when India was set on the path of industrialism, but under the altered conditions, far from being so, it is a positive evil. The benefits which foreign capital confers on India, are more than ever compensated by the vast amount of money which leaves the country in the shape of profits to enrich the pockets of the foreign investors.

The main question, therefore, which the Committee had to consider, as Pandit Malaviya says, was, what measures, if any, should be adopted to ensure that in every public company which may be incorporated in India in the future, a certain proportion of capital shall be Indian, and in regard to this point, the Committee cannot be held to have given a satisfactory answer to the Indian public. Except when definite concessions are granted to individual concerns, it says that restrictive measures would be either impracticable or disproportionately injurious to the Indian investor. This would have been justifiable, as Pandit Malaviya points out, under conditions of free trade. And now that Government have adopted a policy of protection of industries by tariffs and bounties, they are bound in fairness to the general consumer to see that the industries which benefit by such tariffs are either wholly or largely Indian, both in the matter of capital and control. The essence of protection is to stimulate indigenous enterprises by making the capital, control and management as far as possible rest in the hands of Indians. The registration of new companies in India with rupee capital, the definite reservation to Indian investors of a proportion of the shares, stipulation for a definite proportion of the directors being Indian and for facilities being afforded for the training of Indian apprentices—, these are some of the modest and reasonable demands made to further this protectionist policy upon which Government have embarked. If such restrictions were not placed upon foreign capital, the result would only be to encourage foreign concerns to come inside the tariff walls. As the minority of the Fiscal Commission observed: "If our colleagues' recommendation is accepted it will be open to every foreigner to establish manufacturing industries in India by means of companies incorporated in their own countries and in their own currency. This danger did not exist under a policy of free trade, but it is bound to materialise when the benefit of protective duties becomes available. . ... The consumer will have paid a higher price, due to protective duties, and the entire manufacturing profit will have gone out of the country". In these circumstances and with such facts as these before it, it is much to be regretted that the Committee has not though fit to adopt any of the suggestions made with a view to ensure the presence of Indian capital and control as far as possible. The Committee says that it has not attempted to estimate the amount of external capital in India, as any such calculation must be largely guess-work. Probably it has deliberately avoided such an enquiry in view of the astounding revelations it will make in regard to the extent to which foreign capital has hold of India. The only point on which there can be no difference of opinion is where the Committee recommends that, for the purpose of developing and making available for investment the large store of dormant capital, a preliminary survey should be undertaken by Government without delay of the whole banking organisation and credit facilities in India, the preliminary survey to be followed by a detailed examination by experts.

## COMMUNALISM IN OUR PUBLIC LIFE.

(*By a Rational Nationalist*).

### A Contrast.

The lecture delivered by Mr. Chagla, Secretary of the Bombay Muslim League, on "Hindu-Muslim unity" at the Students' Brotherhood in Bombay last Sunday (13th inst.), and the presidential address of Shah Mohammed Zubair to the Bihar Provincial Conference during the same week at Purulia are two distinctly welcome signs of the time. In the former case almost for the first time in recent years, it may be said, has a Muslim in India sounded the note of true nationalism and of rational politics, however haltingly it may be, and the younger generation of cosmopolitan Bombay may well be proud of it. The lecturer was for divorcing our politics from 'religion' (in the sectarian sense), and he, a Muslim, charged Gandhiji with having committed a "blunder" of the first magnitude in the manner in which the sectarian agitation of the Khilafat was tacked on to the national programme of Swaraj. How instructive is the contrast between this attitude—the only rational one to take—and that of Dr. Kichlu as President of the last year's Khilafat Conference! While the Doctor blamed some (unnamed) Hindu leaders for not taking sufficient interest or showing enough enthusiasm for the Khilafat movement, here is a would-be Musalman leader in Bombay who blames Gandhiji for having taken too great an interest in the same! While the Punjabee is inclined in true communal

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fashion to suspect the other fellow's motives and to hint (*unscrupulously enough*) *hostility* on that fellow's part towards his own, as though all his own were *pucca* Khilafatists without an exception, here, on the other hand, is a young Muslim Bombayite *frank* enough (supposing he is a Sunni) to confess that in espousing the Khilafat cause Gandhiji loved the Muslims not wisely but too well! I make the reservation 'supposing he is a Sunni' designedly,—for, if Mr. Chagla happens to be of the Sunni sect, his declaration of the "blunder" of Gandhiji's participation in the Khilafat will be the more significant since the Ottoman Khilafat was really a Sunni affair only. It will also be interesting to know whether Mr. Jinnah, Mr. Chagla's political chief, is a Sunni himself, and why, even if he is a non-Sunni, he did not during the palmy days of the Khilafat come out and either take part in the 'Islamic' agitation, or boldly oppose it then as a 'blundering' mixture of politics and religion. No doubt it was a Sunni concern, but if a Hindu like Gandhiji could lead it, surely many non-Sunni Muslims in India might have participated in it,—but how many did? But be that as it may, both Mr. Jinnah's example and Mr. Chagla's confession knock the bottom completely out of the Tanzimite Doctor's petulant complaint aired at the Belgaum Conference about Hindu politicians' want of sympathy towards the Khilafat agitation,—not to speak of Turkey's own action in the matter.

### Unconscious Self-contradiction.

However, it is a matter for gratification that the true note of national politics has been sounded at last in one quarter, and we may hope that it will be echoed soon in other quarters also. Not that Mr. Chagla and his chief have put themselves right on the communal questions as completely as one would wish; for, by their very positions in public life at present, they are directly, though unconsciously, contradicting their liberal professions. Thus while they deprecate any mixture of politics and 'religion,' inconsistently enough, one is the Secretary and the other the President of the Bombay Muslim League, a *political* body which is founded on a *religious* creed, because restricted to those who profess a particular religion, and they acknowledge no other political body, moderate or extremist, founded only on political principles. We cannot also forget that Mr. Jinnah is opposed to Dr. Besant's Commonwealth of India Bill, for the only reported reason that it does not provide for communal representation with separate electorates for Muslims, despite the fact that it provides for 'reservation' of seats for all claimant communities with, of course, a due time-limit. While Mr. Shaukat Ali, the erstwhile Moslem-Leaguer, has signified his satisfaction with the Bill including the said provision by signing the memorandum covering the Bill, we find that Mr. Jinnah, once acclaimed as 'the ambassador of Hindu-Muslim unity' and still professing to abhor any miscegenation of politics with religion, can bring himself to give the unkindest cut of all to a constructive national effort like Dr. Besant's. What a sweet irony this, for 'Hindu-Muslim' unitarians to contemplate!

### The Lucknow Pact.

Such obvious self-contradiction in position is not all. Mr. Chagla's confession, remarkable as it is for an office-bearer of the Moslem League, still has some traditional fallacies lurking in it. They are not at all peculiar to him, but they are the shibboleths of every-day political life. They are implied in the term 'Hindu-Muslim,' itself—as when we say 'Hindu-Muslim unity,' 'Hindu-Muslim question,' 'Hindu-Muslim problem' and what not. In my opinion, the Lucknow Pact of 1916 which Mr. Chagla professes to admire as a national achievement or as a landmark, was in reality a piece of short-sighted, selfish 'log-rolling' (the *Reformer's* phrase) which was carried out between the short-sighted and selfish Hindu bosses of the Congress and the selfish and short-sighted Muslim leaders of the League. It was that Pact in the first place, and the Khilafat agitation only in the *next*, that have induced the 'Hindu-Muslim' mind, instead of the desired 'Indian' mind, into our body politic. The framers of that Pact were blind to two most vital facts which even a schoolboy less precocious than Macaulay's might have been alive to. First, whatever be the case with the Musalmans, the Hindus are not a community in any appreciable sense, except perhaps in a metaphysical or semi-religious sense. There are within the nominal Hindu fold sections and communities more backward than the most backward classes of Muslims, though infinitely less vocal than the 'politically important' Muslims. Indeed, if any sections of the Indian population need special protection by a Pact, they are the aborigines, and the 'untouchables,' 'unapproachables,' 'unseeables' and 'unhearables' amongst the Hindus. But what do our political bosses care for them, so long as there are no Depressed-Class Leagues to make themselves sufficiently inconvenient to the bosses? To our Pact-mongers the 'untouchables' have ever remained unthinkables! Yet a member of these classes has not hesitated to sign Mrs. Besant's memorandum, which Mr. Jinnah and his ilk think impossible to do! Secondly, Muslims and Hindus are not the only two 'communities' in India. Everybody knows, even Lord Birkenhead knows, that there are a good few others: Christians, Sikhs, Parsis, Jains, Jews and Buddhists. Already we have had the segmentation of Christians and Non-Brahmins in the South, and Sikhs and non-Sikhs in the Punjab from the irrational 'non-Mahomedan' kingdom out of the two contemplated by the 1916 Pact; and whereas then only the Mahomedans claimed and got separate electorates, now two more sections, viz., the Christians in Madras and Sikhs in the Punjab, have succeeded in getting themselves recognised as chosen peoples within the nation, and have separate electorates. But to judge from what our communalists have been incessantly saying, recommending and formulating 'Hindu-Muslim unity,'—these and other classes might not very well exist! They know only *Hindus* and *Muslims*. Who knows it will not be Sunnis and non-Sunnis to-morrow? For, are not the non-Sunnis (Qadianis, Khojas and other Shias) a minority among the Muslims? Why, only last year the Sunnis of

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Thana held a meeting and protested against the appointment of a Shia Bohra gentleman as an Honorary Magistrate and called for the appointment of one from among themselves in place of or at least in addition to that of the Shia. So, where shall we stop? Surely Mr. Chagla and his political friends cannot expect that the revised edition of the Lucknow Pact on which their hearts are so fondly bent will be treated as the law of the Medes and Persians by any sectarian movement that may rise up in future to nurse a grievance against it, any more than the original Lucknow Pact is treated as such a law by the present Moslem League. It is so sacrosanct that Dr. Kichlu at the Belgaum Khilafat Conference wanted it to be 'burnt'.

*(to be continued)*

## CONTROLLING SEX.

The Editor, The *Indian Social Reformer.*

Sir,

Your correspondent 'Student', in his letters on 'Sex in Control' has indulged in a mass of verbiage full of contradictions. He admits that 'the sex relation...should be based first and foremost on...biologic compatibility and psychic affinity.' Also that 'the experience of sex should originate and centre never in overhead compulsion, but in the free choice of the heart's desire.' In the next letter, however, he advocates legal compulsion to monogamy without divorce, on the ground that the numbers of men and women are *approximately* equal, and that it is admittedly the best form of marriage. That a thing is admitted does not necessarily mean that it is true, and the approximate equality of numbers is no argument. He wants the help of education, legislature and *religion to enforce* a strict monogamy, not the present theoretical monogamy practised in Europe. I should like to know which religion advocates monogamy. Or is a new one to be started with a revelation about *monogamy*? He says he is opposed to divorce because he thinks it is an admission of failure of marriage, but would permit 'separation' if there is 'alienation of affection'. Is not separation a failure *of* marriage? Certainly, but it is not admission of failure. 'Student' does not mind failures, he only objects to an admission of failures! He says 'matrimonial mal-adjustments' can be prevented by marriage laws. Why not make a law preventing 'alienation of affection'? It would be equally sensible and equally effective.

He says 'Rational Control, (meaning compulsory monogamy) agrees that sex satisfaction is a normal experience deserving of public approval; but goes on to declare that the right to such an experience belongs...to *any* adult sufficiently sound in mind and body'. This *right* to sexual satisfaction is obviously not to be an absolute right since 'Student' himself admits that the free choice of both parties is necessary. If this is so, how is one to agree with the following: 'legal compulsion towards that end (monogamy), like a law for the equitable distribution of wealth, means essentially not restriction, but opportunity. If no particular class is allowed to hoard up a supply of mates, the opportunity for normal constructive sex satisfaction found in marriage will be generally available for every individual.' What I gather from this is that a desirable individual of one sex will naturally be desired by a considerable number of the other sex. He or she is to be monopolised by one individual only, so that the others will have to look elsewhere and be forced to accept less desirable mates, who would otherwise have not had any opportunity of getting one at all. And this is apparently '*free choice*'! It is perfectly true that freedom in sex matters cannot be absolute, since it has necessarily to be modified by the freedom of other individuals. It is absurd to try to give satisfaction to every individual by legislation. And it is certainly contrary to the most elementary Eugenics. I am as opposed to polygamy as anybody can be, I mean, if the law has anything to do with it. I am equally opposed to legal monogamy. Monogamy is the perfectly unjustifiable legal monopoly of one individual by another. I oppose it on the same grounds as I oppose slavery even when the owner of the slave may be quite a humane person. Polygamy being the monopoly of several individuals by one, is of course much worse. The sex affairs of *two* individuals are their private concern, not affecting society, unless there are children or disease involved. Both these can now be prevented. The only sensible legislation in this matter will be to prevent undesirable parents from having any progeny at all, and all parents from having more than they can bring up, or, if society undertakes the bringing up, *from* having more than a certain number, to avoid over-population. Any other legislation is unnecessary interference with individual liberty and, as such, unjustifiable. Self-control is desirable to prevent excess. But the control must come from within, not from without. I do not require legislation to tell me how much I shall eat. The experience of every individual tells him what is good for his health, and any ontside interference is naturally resented.

'Student' thinks his solution is perfect because it takes scraps from three different theories. In reality he is influenced more by the 'Sinfulness' theory more than by any others. He says: 'Self-control, indeed, is always necessary; and especially before marriage, and between non-married persons.' Here *obviously the function of self-control is not* to prevent excess, but to prevent 'illicit' relations. Sexual satisfaction is apparently a sin allowed by law under certain conditions, as artificial abortion is sometimes *legal*.

After all this mass of contradictions, I have to congratulate 'Student' on arriving at conclusions as regards birth-control which are mostly acceptable to people who reason. But even here, 'Student' is not logical. If voluntary marriage means legal compulsion to monogamy, why should even voluntary parenthood be unrestricted? Here, at any rate, the State is directly concerned and would be *justified in preventing* undesirable children. But here, restriction being justified, 'Student' advocates perfect freedom!

Girgaum, Bombay, Yours etc.,
5th Sept. 1925. R. D. KARVE.

## APISH MENTALITY.

The Editor, The *Indian Social Reformer.*

Sir,

May I write a few lines in reply to your correspondent who has written on 'Apish Mentality'?

Men and women living in cities are thrown into a fashionable society and they try to adapt themselves—their dress and manners—to the society in which they move. Is that wrong? And because they dress beautifully—according to their idea of beauty—does it mean that they lack the spirit of service, sympathy, good-will and peace towards mankind? May not an up-to-date 'Kala Sahib' have a kind heart beneath his *stylish coat*—a short coat held by one button, and may not the girl who wears a pretty bonnet to suit her face, a well-cut frock, silk stockings and high-heeled shoes, do social service?

It is only in cities that you find so much thought bestowed on dress. The very men and women who dress in the height

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of fashion, when in a city, think no more about such things hen they go to the districts; their sense of beauty finds expression in other ways.

A man who is captivated merely by the 'beauty and grandeur of the quaint costume' suffers and deserves to suffer for his lack of insight, because he has failed to choose the true worth, the loving heart of a woman.

Does a girl who thinks so much about the 'izzat' in polished society, seek employment as a nurse or compounder, catechist or health visitor?

If by mutual consent the wife takes to some employment, it is because she feels that her husband and children are not comfortable enough with the money earned by the husband alone and that she ought to share the burden of earning, to keep the family fairly comfortable. If the husband had given his willing consent to the wife to work, then neither gossip nor criticism can ever mar their married life. Unkind people are ever ready to gossip but it does not affect great minds.

We are often told that freedom does not mean rebellion against authority—exemption from all responsibility. The husband who gives his wife full liberty, treats her as his companion, as one who is equally capable of taking a share in the support of the family. The wife who is so treated knows her duty to her husband and children and renders the service needed in the home. Granted that the children who attend Anglo-Indian and European Schools are invariably impressed by the externals are unable to find the real values. But why not send Indian children to Indian schools?

The woman who works cannot devote as much attention to the home as the one who stays at home, although her heart is there as much as the other's. But she must help her husband and give her children comforts and the advantages of movements which exist for the improvement of their mental and physical faculties, education, music and sports. I think the writer of 'Apish Mentality' is very severe and has drawn a very dark and bitter side of the picture.

St. Thomas Mount, Madras, Yours etc.,
29th Sept. 25 C. R. D.

[The writer of the above letter is an Indian Christian lady!]

## THE PURITY MISSION SOCIETY.

The Editor, The *Indian Social Reformer*.

Sir,

A small leaflet has just come to my hands. It is the report of a new society called "The Purity Mission Society." The report says that the Society was started six months ago "under the auspices of the Central Labour Board with the object of propagating ideas of Temperance reform and purity of life among the masses, it being known that the workers waste their money in drink and in practising other evil habits." The beauty of the work is that Mr. Jhabwalla's comrades who go with him for propagating temperance etc., are themselves labourers. This is the right way of working as it is through the influence of the literate labourers that the surging mass of the illiterate can be roused. The aims and objects of the Mission are very laudable. I have had the good fortune of occasionally witnessing their activities and it was a pleasing sight to see this enthusiastic band under Mr. Jhabwalla working every Sunday. This party took with them a sadhu who used to chant religious songs etc. These songs together with the sermons of Mr. Jhabwalla and his companions visibly moved the crowd and once I saw a drunkard kneeling before Mr. Jhabwalla and taking a vow to keep Lord Bacchus at arm's length.

Besides music and sermons the party distributes freely handbills and the report says that more than 20,000 were distributed during six months. One of these handbills gave Lord Buddha's Ten Commandments. This is good propaganda work during its existence of six months.

Lastly the report says that the Mission distributed clothes to children from donations received from philanthropic gentlemen. Looking at the work done by the Mission during its short existence of six months, one can expect much more in the future. In concluding his report Mr. Jhabwalla appeals for funds to give food and clothing to these starving and naked children of Mother India. Let us hope the public responds and helps a deserving cause.

Bombay, Yours etc.,
28th September 1925. B. R. Bomanji.

## INDIA'S POLITICAL CONFUSION.

The *Dnyanodaya*, the organ of the following six missions working in the area of the Bombay Christian Council—American Marathi, American Presbyterian, Church of the Brethren, Methodist Episcopal, United Free Church of Scotland and Wesleyan Methodist—has the following in its editorial notes in this week's issue:

We cannot help feeling that both the Government of India and the leaders of Indian politics are being guilty of frittering away the golden opportunity which offered itself on the return of Lord Reading from England after his conferences with the Secretary of State. We deplore what we cannot but describe as the Government's reactionary attitude to the Legislative Assembly's practically united demand for reform on the lines indicated in the Minority Report of the Muddiman Committee and we think Government is in danger of greatly over-rating the importance of the Council of State's negativing of the Assembly's proposals. Then too, what would Englishmen and Scotsmen in Britain itself say to a statesman who referred to the Prohibition decision of the Bombay Government in the apparently minatory tone Sir Basil Blackett seems to have adopted in his speech on Local Option and Prohibition for all India, a speech which was unworthy of any British statesman? If he were to adopt such a tone in the House of Commons, the Government would be turned out the next day. What kind of things enrage and irritate Indian public men is illustrated by the drama now being enacted in connection with a license which the licensing authorities wish to thrust upon the unwilling inhabitants all around Tribhuvan Road, Girgaum, Bombay, who have sent in earnest protests *in a constitutional way*, only to keep being frustrated. But if Government and some of its officials are making grave mistakes, what shall be said of the All-India Congress Committee which is stultifying itself in various directions, one being that 'though the Congress is pledged to prohibition, there are members of it who make no secret of their partiality for liquor, of course, in moderation. Mr. Gandhi and the Congress Committee have not had the courage to demand that every member of the Congress shall be a total abstainer, though he must be a spinner.

## GERMAN MISSIONARIES IN INDIA.

The following letter appears in a recent issue of the *Guardian* of Calcutta from the Rev. Herbert Anderson, a British Missionary, who is a prominent figure among the enthusiastic workers in the cause of Total Prohibition:

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Dear Sir,—On September the 10th the *Statesman* had the following paragraph in its "Occasional Notes":—

"The complete withdrawal of the ban upon German entrants into India was of course inevitable, and the 5 years' period of grace or rather of disgrace—having now fully expired, the Government has given its formal sanction to their admission under conditions identical with those attaching to other immigrants. One wonders how many members of the old "Deutscher Verein" will have the hardihood to revisit Calcutta! It is significant that permission has not yet been given to German missionaries to return to their former spheres of work. The hesitation of the authorities is natural, and should be maintained at least until a more settled atmosphere prevails in India. Professing Christian missionaries who could take advantage of the hospitality of the British raj to undermine the loyalty of the simple people coming under their influence should not be given another opportunity of doing mischief."

The following letter was sent to the *Statesman* Office (by Rev. H. Anderson) on September the 11th.

Sir,—A few individual German Missionaries are already in India working in connection with other societies. The Government of India has now opened the door to German Missionary Societies to return if they desire to do so. Your charge against German Missionaries of disloyalty is an old calumny that will not bear investigation. As long ago as 1916 the Metropolitan of India, then Bishop of Chota Nagpur, characterised the anonymous charges of disloyalty made against German missionaries in that area as malicious falsehoods. They were charged with stirring up the Oraons but the Government of Bihar itself repudiated the suggestion as did the Anglican Missionaries working side by side with them. They were charged with having pictures of the German Emperor in all their schools. Enquiry proved that in 267 schools only one had seen a picture—and that had been placed there under very special circumstances. They were charged with inculcating disloyalty throughout a Mundari text book in use. That book had never been in use and did not inculcate disloyalty. Finally they were charged with praying for the German Emperor in their public services, where the truth was no such prayer was included in their liturgies—but one for the King-Emperor was regularly used. Our national reputation for fair play goes, if we charge a band of 800 men and women with a crime that could not be brought home at the worst to more than a very few individuals among them. The pre-war record of German Missionary work in India has been one of devotion and success.

## OPIUM CONSUMPTION IN ASSAM.

(By Mr. C. F. Andrews)

It is necessary, in order not to discuss the matter too vaguely, to give the actual Government figures for opium consumption in Assam, comparing them with some definite standard. We have such a standard now offered to us by the League of Nations, which has fixed the normal consumption,—including all medical uses and leaving a big margin over for exceptional circumstances.—as 600 milligrammes per annum per individual or 6 seers per 10,000 when taking the whole population of a country.

How liberal this League of Nations' amount of six seers is, may be seen by taking the Sylhet figure for 1922-23, which only came to 0·991 seers per 10,000 in a population of two and a half millions. It is, when seen in comparison with such consumption figures as these, which are quite normal over very large areas of British India, that the enormity of the consumption in Assam, and especially in the Brahmaputra Valley, where the figures are between 200 and 300 seers per 10,000 becomes apparent. It is evident at once from these enormously high figures, that the Assamese indigenous races and the Hill Tribes are extravagant consumers. Such a conclusion is not a new one. It is found recorded in every book that deals with Assam. Nevertheless when comparative figures are given, the situation more readily strikes the imagination and leaves a deeper impression behind it.

First let me take the provinces of India and show Assam's position. Instead of the 6 seers per 10,000, of the League of Nations, the index figure for Assam in 1922-23, including Sylhet, is 52 seers per 10,000 of the population. If, however, Sylhet were to be excluded, the figure would be over 80 seers per 10,000; and if only the five Upper Assam districts were taken, it would be nearly 130 seers per ten thousand.

But let us take the Assam Province, exactly as it stands including Sylhet, and compare it with the other provinces. The list in 1922-23 reads as follows:

| | | | |
|---|---|---|---|
| Assam | ... | ... | 52 |
| Bengal | ... | ... | 8 |
| Behar | ... | ... | 8 |
| United Provinces | ... | ... | 6 |
| Punjab | ... | ... | 11 |
| Madras | ... | ... | 8 |
| Bombay | ... | ... | 22 |
| Central Provinces | ... | ... | 16 |
| Burma | ... | ... | 28 |

Here it is clear that Assam has a thoroughly bad eminence having nearly double the consumption of any other Province even when Sylhet is included.

But let us go a little further back to the year 1919-20 before the Non-co-operation movement began. In that year the consumption of opium in Assam was 1,718 maunds compared with 961 maunds in 1922-23. Therefore the consumption for the whole of Assam came to the index figure (speaking roughly) 90 seers per 10,000 people instead of 52 seers per 10,000.

Let me now take the consumption, district by district, and give (i) the population, (ii) the consumption of opium in seers, (iii) the rate of consumption in seers per 10,000 people. We must continually keep in mind the League of Nations' index figure of six seers per ten thousand as our standard of comparison. Anything above that figure is bad; anything below that figure is good.

First of all, let us take the table for 1922-23 (using the Census figures of 1921 for the population.) The table is as follows:—

| District | Population | Consumption in seers | Rate of consumption per 10,000. |
|---|---|---|---|
| Cachar | 527,228 | 1,032 | 19.574 |
| Sylhet | 2,541,341 | 252 | 0.990 |
| Goalpara | 763,523 | 173 | 2 268 |
| Kamrun | 762,671 | 3,472 | 45.524 |
| Darrang | 477.935 | 5,101 | 106.729 |
| Nowgong | 397,921 | 6,909 | 173.627 |
| Sibsagar | 823,197 | 9,133 | 110.945 |
| Lakhimpur | 588,295 | 11,176 | 189.972 |

Secondly let me take the figures of 1919-1920 before the Non-co-operation movement. The table is as follows:—

| District | Population | Consumption in seers | Rate of consumption |
|---|---|---|---|
| Cachar | 517,000 | 1,393 | 26.770 |
| Sylhet | 2,501 000 | 337 | 1.305 |
| Goalpara | 748,000 | 260 | 3.467 |
| Kamrun | 732,000 | 7,547 | 103.384 |
| Darrang | 474,000 | 8,301 | 170.167 |
| Nowgong | 389,000 | 11,923 | 205.720 |
| Sibsagar | 807.000 | 13,847 | 170.950 |
| Lakhimpur | 486,000 | 19,137 | 390.551 |

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# Prohibition Supplement.

TO

## The Indian Social Reformer.

"Abstinence and Purity, Unity and Service."

Vol. II. No 2 BOMBAY—SATURDAY, OCTOBER 3, 1925. Price One Anna.

**Manager's Notice.**

*In response to our notice in the last issue to inform us in case any of the subscribers of the* Prohibition Supplement *wishes to discontinue the* Supplement, *we have heard only from 2 persons to discontinue their copies. We assume that all other subscribers of the* Supplement *wish to renew their subscriptions, and accordingly, we are sending copies to all who have been subscribing to the* Supplement *hitherto. They are further requested to remit their subscriptions without delay. The annual subscription per copy is Re. 1. We repeat that subscribers of the* Reformer *get the* Supplement *FREE, and this notice is applicable only to those subscribers of the* Supplement *who are not subscribers of the* Reformer.

## BOMBAY GOVERNMENT'S BETRAYAL.

We make no apology in filling the columns of this issue of the *Supplement* with Indian press opinions on the disallowance by the Governor of Bombay of the introduction of Mr. Pradhan's Local Option Bill, and with the remarkable rejoinder of the Council of the Deccan Sabha to the local Government's reply to its memorandum. The Governor's disallowance of the introduction of the Local Option Bill which has received wide support from the Indian press and public bodies including the various missionary bodies, marks the culmination of retrogression in the Bombay Government's excise policy to which we have referred more than once in these columns. Coming as it does so soon after the passing of the Prohibition resolution in the Legislative Assembly by the unanimous vote of the non-official Indian members, the Governor's action is not without some significance. Sir Basil Blackett's speech in the Assembly opposing the Prohibition resolution contains an indirect rebuke to the Bombay Government in accepting prohibition as the goal of its excise policy, and it is not unreasonable to infer as the *Tribune* rightly suggests that His Excellency's disallowance of the Bill means that either he is going back upon the declared policy of his Government under the influence and pressure of Simla opinion or his Government was indulging in a camouflage when it declared Prohibition as the ultimate goal of its excise policy.

We do not wish to comment at length on the action of the Bombay Governor which is in wanton disregard of the complete consensus of public opinion in the country. The singularly unanimous support of the Indian Press to the Assembly's resolution on Prohibition cannot but have a wide moral effect. The civilised world will come to know that it is the Government that stands against the people to bring about Prohibition in this country. Speaker after speaker during the debate in the Assembly pointed out that religious dictates, tradition and sentiment of both the Hindus and Mahomedans demand Prohibition. Dr. S. K. Datta, representing the Indian Christian community, showed in a vigorous speech that on medical and economic considerations Prohibition could not be delayed. But Sir Basil Blackett, the Finance Member, in a long speech, couched in the language typical of an anti-Prohibitionist, declared that it was quite impossible to accept anything in the nature of a commitment by Government to a statement that the ultimate goal of policy should be Prohibition. It is interesting to read the trenchant criticism of the *Dnyanodaya* edited not by an Indian extremist but by a sober Englishman, on Sir Basil Blackett's defence of Government's policy. In this week's issue, the *Dnyanodaya*, the organ of six different missions, characterises Sir Basil Blackett's speech as "unworthy of any British statesman." "If he were to adopt such a tone in the House of Commons", writes our contemporary, "the Government would be turned out the next day." We are unable to force the will of the nation on the Government. The Government has un-equivocally declared its opposition to Prohibition. It is a challenge to the nation, and we must take up the challenge by co-ordinating the forces at work for the cause of Prohibition. Fortunately in this respect, not only are the Hindus and Mahomedans equally strong in their demand for Prohibition, but we have also the support of that body of American and English Missionaries—who should be distinguished from others of their countrymen in that they have come to *serve* India in the spirit of their Master and not to rule and exploit according to the dictates of Imperialism.

## BOMBAY LOCAL OPTION BILL.

### Governor Disallows Introduction.

In intimating to Mr. R. G. Pradhan, M. L. C., the Governor's refusal to accord his previous sanction to the introduction of Mr. Pradhan's Local Option Bill, the Private Secretary writes to Mr. Pradhan as follows:

"With regard to the preliminary point whether His Excellency's previous sanction under Section 80 C of the Government of India Act is required or not I am to say that His

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Excellency after considering your arguments and on the advice of his legal advisers has decided that the Bill is a measure affecting the public revenues and cannot, therefore, be introduced without his previous sanction. As His Excellency has already explained to you every endeavour has been made to meet your wishes and the possibility of amending your Bill in such a way as you suggest so as to provide that effect should not be given to its provision until the taxation necessary to prevent any loss of revenues had been passed by the Legislative Council has been carefully examined but no such amendment has been found practicable. As matters stand however it is only the Bill in the form in which it was submitted with your letter of June 28th that is before His Excellency for consideration and in this connection I am to remind you that the Excise Committee stated in paragraph 212 of their report as follows: Before any steps are taken to introduce any changes into the present excise system the necessary legislation should be passed which may enable Government to impose the taxation requisite to avoid financial difficulties.

His Excellency has been advised to accept this recommendation of Excise Committee and does not therefore find it possible to accord his sanction to the introduction of your bill."

## Indian Press Comments.

( The *Bombay Chronicle.*)

After deep cogitation lasting for months, the Governor has disallowed Mr. R. G. Pradhan's modest bill for Local Option which received widespread support all over the Presidency. The reason assigned is similar to that which the Government urged in their reply to the representation of the Deccan Sabha—in fact it is the one reason always assigned in this country for obstructing all progressive and beneficent measures, that of revenue considerations. Since anyone can quote the Bible, the authority is cited of the Excise Committee which held that before any changes were introduced in the excise system, legislation should be passed for filling the financial gap. As Mr. Pradhan's bill discreetly left out the problem of making up the fiscal loss, the Governor having been advised to accept the recommendation of the Excise Committee has vetoed the measure. This reverence for the Excise Committee's opinion is very touching but we wish His Excellency had been "advised to accept" some other pertinent facts also. Apart from the success of local option elsewhere or the responsibility of the bureaucracy for the exhaustion of the taxable capacity, the primary fact is that the Committee itself favoured the adoption of local option as one of the steps for enforcing a policy of prohibition and for the Government to rely on its opinion when it suits it is hardly fair. More important, however, is the fact that Government in their Resolution on the Committee's Report declared that "they do not think it necessary to make the increased taxation an integral part of their new excise policy." But while the recouping of loss to excise revenue is to be no bar against the acceptance of a policy of prohibition, it is enough to mutilate and scotch a concrete proposal for furthering that policy. If the perfunctory treatment meted out to the measure is an indication of the Government's sincerity in promoting prohibition, we prefer Sir Basil Blackett's frank negation.

( The *Mahratta*, Poona. )

The Prohibition Bill which Mr. R. G. Pradhan intended to introduce in the Bombay Legislative Council, has received strong support in the Presidency, but strangely enough, H. E. the Governor has refused to grant the necessary previous sanction to it. The ground on which the sanction has been refused makes an interesting reading. The report of the Excise Committee in its paragraph 212, states that "before any steps are taken to introduce any changes in the present excise system the necessary legislation should be passed which may enable Government to impose the taxation requisite to avoid financial difficulties." His Excellency has been advised to accept this recommendation of the Excise Committee and did not find it possible to accord his sanction to the introduction of the Bill. We fail to see any logic in this. If the necessary legislation to avoid financial difficulties must needs be undertaken who prevents the Government from introducing such legislation? If the Government proposal is unacceptable, the Council will suggest alternatives. In fact, the advocates of the policy of Prohibition have expressed their readiness to support any suitable taxation if necessary in order to stop the unholy trade in alcohol. Except a few officials, the real representatives of the people are unanimous that the money from this tainted source is not needed by the people. They would go to any length of new taxation if the Government puts a stop to the liquor traffic. Mr. Pradhan is resourceful and his armory is full. He would do well to table a resolution embodying the above desire of the people and put the Government in the wrong.

( The *Tribune*, Lahore. )

After the Finance Member's declaration in a recent debate in the Assembly against prohibition being made the goal of the Government policy in India, and his somewhat ironical observation about the Bombay Government having fixed the limit of one or two centuries by which to attain complete prohibition, it was only to be expected that the Governor of Bombay would refuse his previous sanction, under section 80 of the Government of India Act, to the introduction of Mr. R. G. Pradhan's Bill providing for local option as a step leading to total prohibition. Local option is a matter in respect of which enlightened public opinion in India has always been unanimous, and the acceptance of the goal of prohibition by the Bombay Government, to which more than one member referred in the recent debate, has no meaning and no reality if that Government is not prepared to support the introduction of local option as a step leading to it. The action of the Governor of Bombay can, therefore, mean only one of two things. Either he is going back upon the decision of his Government under the influence and pressure of Simla opinion, or his Government only indulged in a camouflage when it announced its acceptance of the goal of prohibition.

( The *Swarajya*, Madras. )

It is curious that the Bombay Government, which is supposed to hold very advanced views on the subject of prohibition, should have refused sanction to Mr. Pradhan's bill for Local Option. It would be remembered that the Bombay Excise Committee reported in favour of ultimate Prohibition and that this was accepted in principle by the Bombay Government. This bold declaration was hailed as a sign of a new and liberal policy in Excise matters, and it was confidently expected that the lead given by Bombay would encourage other provinces to start work on the same lines. But the present action of the Bombay Governor, in disallowing the Bill, stands in strange contrast to the declared policy. If Prohibition is accepted as the ultimate objective what objection could there be to a bill which merely seeks to carry out the policy of the Government? Should the Legislative Council be even prohibited from discussing such measures? The Government of India Act has been so framed that it is within the power of the Governor to shutout even from discussion any bill which affects the revenues of the province. But if these extraordinary powers, which are meant to be used for exceptional circumstances, are to be taken advantage of to disallow every bill of importance, it is a mocking irony to give it the grand name of "a Legislative Council." Probably the explanation for the Bombay Governor's present attitude is to be found in the speech of Sir Basil Blackett in the Assembly two weeks back. In a taunting speech which

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he made on that occasion, he plainly declard that "in India the ultimate goal of Prohibition is an experiment which should not be tried or thought of." When reminded of the Bombay Government's view, he said; "It is not possible for the Government of India to give directions to Provincial Governments as to what their action should be in regard to Provincial Transferred subjects, but I am inclined to agree that if a policy of Local Option or Prohibition in going to be attempted by Local Governments with any great vigour, then the Government of India will not be able to look on." This threat seems to have had the desired effect on the Bombay Government. The Assembly voted for a policy of Total Prohibition, and desired as a first step, that Local Governments should be directed immediately to inaugurate a policy of Local Option. Within two weeks of the passing of this resolution, the very Government which declared Prohibition as its ultimate goal, has refused permission for even the introduction of a Local Option Bill. We do not know if the views of the Bombay Excise Minister have also undergone a rapid change. In any case, we do not see how he can appropriately remain in office after this decision of the Governor.

## BOMBAY GOVERNMENT'S EXCISE POLICY.

### Deccan Sabha's Rejoinder.

In a remarkable rejoinder to the Bombay Government's reply (which we printed in the July *Supplement*) to its memorandum (which we printed in May *Supplement*), the Council of the Deccan Sabha observes:

Government express the opinion at the outset that it is impracticable to lay down "an early time limit", in which total prohibition, which is the accepted goal of their excise policy, should be reached. It is not clear from the letter under reference whether Government think it impracticable to fix an *early* time limit, or any time limit, early or late. It would seem from a later paragraph in this letter that, in their opinion, it is not practicable to set any limit of time whatever. For the sake of clearness it would be well if Government informed the public what precisely they *felt* on the matter, whether they believed that it was not feasible to bring about total prohibition at an early date, or whether they believed that no date, near or distant, could be named when prohibition would cease to be an aspiration for the future, but would become an accomplished fact even assuming that normal conditions prevailed in the interval.

Government give two reasons for refusing to mention a period within which they would expect the measures of their excise policy to eventuate in a complete cessation of the drink and drug traffic: (1) the fact that the Excise Committee did not recomend a definite time limit and (2) the uncertainty of the Legislative Council voting the necessary supplies to replace the excise revenue. As to the first reason, the Council of the Sabha would point out that the Excise Committee did not recommend a specific period for the achievement of total prohibition because they were aware that such a time limit was implicit in their recommendations. "These steps (they say) recommended by the Committee will, in actual operation, lead to (the) extinction (of the liquor traffic) within a definite maximum limit of time and may hasten such extinction, but not delay it, should people and Government combine to bring it about sooner. In fact our scheme has been so devised as to admit of the whole traffic in liquor being totally abolished as soon as desired by the community, but will not, if once adopted and properly acted upon, delay the closing of the last liquor shop in the Presidency beyond any calculable limit of time". The extract shows that the Committee could calculate the outside limit of time when the whole Presidency would go dry, but did not lay down such a limit because they were sanguine that prohibition would come about much sooner. If the Committee's recommendations were adopted *in toto*, a time limit might be superfluous, but Government do not accept and do not mean to give effect to many important recommendations of the Committee, which fact renders it necessary that Government should declare a period within which, at the latest, total prohibition will, according to their intentions, be enforced throughout the Presidency. At all events Government, having turned down the Excise Committee's recommendation in favour of local option, by which the Committee laid much store, cannot in fairness now quote in their support the authority of the Committee against prescribing a definite time limit for the accomplishment of prohibition. In the absence of local option, it would mainly rest with Government when and how they would take successive steps required for introducing prohibition—a contingency against which the Committee guarded themselves in advance by declaring that they were altogether opposed to "leaving it to Government to carry out the final extinction of consumption according to their wishes and convenience and the fiscal and other exigencies of the State". It is clear from this that the Excise Committee's Report does not afford a justification to Government for their failure to lay down a time limit.

The other reason assigned by Government is equally void of justification. It is of course true that Government cannot carry out a policy leading by gradual steps to total prohibition without the co-operation of the Legislative Council; but the Sabha cannot understand how this self-evident truth militates against the laying down of a time limit by Government. What of course Government mean is that they may desire to introduce prohibition soon enough, but they may be foiled in the attempt to do so if the Council does not manifest a willingness to devise other means of raising a revenue equal in amount to what will be lost by prohibition. But the same reason can be advanced with equal validity against adopting any other measure of excise policy. Even such a small matter as the closure of shops in taluka towns on fair days, on which Government have decided, depends for its execution on the co-operation they will receive at the hands of the Legislative Council in replacing the revenue that will thus be lost. This has not, however, deterred Government from adopting this policy in advance. Evidently they anticipate the approval of the Council. This is precisely what the Sabha wishes Government to do in respect of laying down a time limit. Nor have Government any misgivings as to the Council's readiness to vote the necessary money, for they express complete confidence in the attitude of the Council in the following words in their Resolution No. 982-24: "Government have no doubt (they say) that both the Legislative Council and the public would willingly assent to any increased taxation that would be necessary to meet this two-fold drain on their resources" (viz., the extinction of the excise revenue and the additional expenditure on a larger preventive staff).

In fact, the support of the Legislative Council is necessary not only in making up the loss of revenue, but in adopting any policy whatever, apart from the financial consequences that may ensue therefrom. A policy of checking excessive consumption of alcoholic liquors, *e. g.*, though it may not involve Government in any financial loss, still requires the Council's approval; and if this approval be not forthcoming, if on the contrary the Council be in favour of encouraging consumption, Government will not be able to put its policy into effect irrespectively of the question of money. A legislature's sanction is no doubt an indispensable prerequisite for the execution of any policy in all democratic countries, but in no democratic country does the responsible Minister wait on that account for an expression of opinion by the Legislature before he outlines the policy that he will carry out. He first lays down a policy on his own and on the Cabinet's responsibility, anticipating the support of the Legislature; should that support fail, he and the whole Government resign, putting into office those who caused the defeat of the policy in question. When, for instance, the first Excise Minister of the Bombay Government announced his policy of rationing, he had received no kind of guarantee from the Legislative Council that the latter would support him in that policy. There was of course the possibility of the Council demanding a gradual increase, instead of decrease, of consumption or a larger or a smaller reduction in the total supply of liquor than was actually proposed; but the Minister risked an adverse vote of the Council. Had the Council not approved of the policy he would have had to resign; but he obtained the Council's consent and could therefore retain his seat in Government and put into operation the policy mapped out by him. It is only in this way that responsible Ministers in popularly governed countries gauge the opinion of their Legislatures: they first decide upon the line of

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action which approves itself to their individual judgment and then seek a favourable verdict of the Legislature on it, their tenure of office depending upon their winning the support of the Legislature. The uncertainty as to whether the Legislative Council will or will not vote the money required for replacing the excise revenue is thus no reason why the present Minister of Excise should refuse to declare that it would be his aim to bring about total prohibition within a specified period (provided of course he felt for his own part that prohibition ought to be and could be brought about within that period.) When the Council of the Deccan Sabha suggested that Government should undertake to enforce prohibition within a certain period, they did not mean that the Minister should issue a fiat to that effect and give effect to it, no matter whether the Legislative Council agreed to this policy or not. The Legislature's approval is of course the governing condition of all the suggestions made by the Sabha. All that they meant by this particular suggestion was that the present Minister should announce the period within which he individually thought it was practicable to bring about prohibition and then challenge the Legislative Council to throw out Government's proposals for increased taxation that might be necessary to implement his policy. The immediate question, therefore, is not whether the Legislative Council will or will not give him the necessary backing (for their part the Council of the Deccan Sabha do not doubt that it will back him in all reasonable proposals and indeed Government themselves entertain no doubt on this score, as stated above,) but whether the Minister himself is or is not willing to propose to the Council a date before which he would aim at introducing prohibition. It is time the Hon'ble Minister of Excise took the public of the Presidency into his confidence and made an unequivocal statement of his own individual views on this important question.

### Local Option.

The paragraph under this head in Government's letter makes it plain that the only difficulty which they anticipate in the way of the adoption of this measure is the financial one. Government fear that, under the exercise of local option, far more shops will be closed than they can at all cope with by bringing forward taxation proposals. The first remark that it occurs to the Council of the Sabha to move on this is that Government have made a complete *volte face* on this subject. Hitherto Government used to deny stoutly that there was such a predominant feeling in the country in favour of the stoppage of the liquor traffic that the grant of local option would immediately result in the wholesale closure of shops. An admission to this effect would have been tantamount to a confession that Government had forced the present liquor shops on the people against their wishes, and naturally Government were loth to make this confession. Now, however, the present Minister of Excise rests his refusal of local option on the sole ground that it would not give him the breathing space necessary to make the requisite financial re-adjustments; that his taxation proposals could never keep pace with the closure of liquor shops on a large scale that would surely result from the grant of local option. This, in the opinion of the Council, is a very valuable admission inasmuch as it clears the Deccan Sabha's discussion of this subject of all cant and places the difficulties of Government, which are such as to command the sympathies of all responsible persons, in a clear light. It may be added by the way that the Excise Committee was not unmindful of these difficulties and it was on account of these that they recommended that a reasonable amount of time should be allowed to Government for giving effect to the wishes of a locality, the local option enactment making it clear that "the delay was due to solely financial and no other considerations." The Council of the Deccan Sabha can see no conceivable objection to Government's adopting the policy of local option under such express proviso, unless it be that it would be embarrassing to Government to blazon it forth that they would not allow a locality to go dry merely because they could mint money out of people's drunkenness and they could not afford to lose it. Appreciating this position of embarrassment, the Council of the Deccan Sabha in their evidence before the Excise Committee, suggested a way out, viz., that Government should grant restricted local option somewhat on the lines followed by the Government of the United Provinces (vide the Sabha's memorandum quoted in the Excise Committe's Report). The Council earnestly hope that Government will still find it possible to see that their Advisory Committees will, after the changes they will undergo, aproximate to the position of the Licensing Boards in the United Provinces if local option of a wider character is not thought admissible.

### Rationing.

In the letter under reply, Government claim that their orders on rationing do not lag behind, but rather go beyond, the recommendations of the Excise Committee on the subject. In the view of the Council of the Deccan Sabha, however, this claim is unfounded and cannot be substantiated. Government seem to believe that the Committee recommended putting an immediate stop to the system of periodic reduction of the liquor supply in rural areas. They make out therefore that in sanctioning the continuance of rationing in rural areas in the current year and at the same rate as in previous years, Government have left the Excise Committee far behind. The Council, however, regrets to observe that this is not a correct representation of the Committee's attitude. In the first place, the Committee recommended reduction in the quantity of liquor supplied to urban areas year after year. Government have no doubt continued rationing this year but refuse to commit themselves to continue it in successive years. This, it is clear, detracts very much from the Committee's recommendations. As to rural areas, the Committee did not recommend the discontinuance of rationing in them, as Government apparently imagine. All that they said was that in the case of these areas, Government might not be in a position to give the undertaking which was required of them in urban areas, viz., that an annual reduction by a certain percentage should go on automatically, that on account of the danger of illicit distillation, Government would be justified in exercising more caution in the application of rationing to the rural areas and even in discontinuing the further reduction where "the danger on this account becomes serious." Even Government do not contend that the danger of illicit distillation has yet become serious and therefore in continuing the rationing system for this year, Government cannot claim to have gone farther than the report of the Excise Committee. Moreover, the Committee's recommendation in this respect must be taken along with and as conditioned by the other recommendations they have made in regard to rural areas. They say that, "although rationing may cease in these (rural) areas (when and if illicit distillation is practised on a dangerously large scale therein), we believe local option will be brought into force in many of them." And, again, "reliance might in their case (i. e., in the case of rural areas) be placed on local option and other educative and preventive factors". It is grossly unjust first to adopt the Committee's recommendations in a truncated form by turning down their proposa for local option and then to over-emphasise the need for caution, which they merely say would be warranted in certain contingencies, so as to draw from such a perversion of facts the conclusion that Government's action is actually in advance of the Committee's recommendations. This is a conclusion not borne out by facts. On the contrary the conclusion becomes irresistible to an unbiassed reader of the Excise Committee's report that in the form in which Government have decided to act upon them, the Committee's recommendations in this behalf are divested of much of their value.

In conclusion, the Council of the Deccan Sabha would respectfully invite Government to define their excise policy in greater detail than they have done in their recent resolution. They have earned the gratitude of the public by enunciating prohibition to be the goal of their policy, but the means to be adopted in reaching the goal lack precision. A hand-to-mouth policy such as Government are now pursuing cannot satisfy the public mind which is intent on seeing an end of alcoholism as soon as possible. A more comprehensive policy ranging over the next few years, till prohibition is accomplished, requires to be set out in broad outlines. It is to be hoped that the Hon'ble Minister will take early occasion to expound the policy which he intends to pursue in order to attain its final objective, viz., prohibition.

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It will be seen at a glance how good the figures for Sylhet are where there is no indigenous Assamese population and how bad are the figures for Lakhimpur.

What is to be thought of an administration that allows such figures to run on year after year and meanwhile increases the revenue by between 300 and 400 per cent?

There is one more table, which ought to be studied very carefully indeed. It is the table of revenue and consumption for the whole Province since the time that the Government exercised the complete control as a monopoly, in 1875—76, down to the Non-co-operation movement in 1921; and then the figures from 1921 onwards after the effects of the Non-co-operation movement had been felt upon the Government and upon the people. I can only give decennial figures at the outset, because otherwise the list would be too long. The salient figures are as follows:—

| Year | Opium Revenue Rs. | Opium Consumption Maunds. |
|---|---|---|
| 1875-76 | 12,25,141 | 1874 |
| 1885-86 | 16,75,363 | 1446 |
| 1896-98 | | 1318 |
| 1905-06 | 16,55,706 | 1415 |
| 1915-16 | 30,53,933 | 1560 |
| 1919-20 | 38,37,125 | 1748 |
| 1920-21 | 44,12,308 | 1614 |
| 1911-22 | 35,60,920 | 1013 |
| 1923-24 | 36,23,841 | 884 |

The things stand out very clearly indeed:—(i) The Government Policy, before the Non-co-operation movement, was dilatory in extreme. It did not deal drastically with the evil. It had the question of revenue always in mind.

(ii) There has been a remarkable change, since the pressure of the Non-co-operation movement made the Government realise for the first time the stern determination of the people not to trifle with the subject any longer. All the trouble of 1921-22 was worth while, if this has been the result.—*The Times of Assam.*—

## MRS. FERGUSON'S LECTURE ON THE DRINK EVIL.

The first of the series of lectures arranged by the Danish Mission, Madras, to be delivered on problems affecting India was delivered recently, by Mrs. Ferguson, on the drink evil, with Sir T. Sadasiva Iyer in the chair. The lecturer began by saying that the drink problem was one of the greatest problems of India at the present time. The question seriously considered was, "Can drink be prohibited?" The lecturer took the audience through the several stages in America before reaching prohibition. Finally the whole nation expressed its will in favour of prohibition and the new Prohibition law came into force. It was true there had been violations of the law, mainly by strangers in America. The result of the law was, jails were closed, schools and colleges were over-crowded, unemployment became a negligible factor, savings had increased enormously, labourers built and owned homesteads—in one word, there was prosperity in the land. If India neglected the drink evil, she would have to pay dearly. The revenue of 20 crores ought not to be secured at the cost of souls and bodies of citizens and of their material gain. The drink evil must be up-rooted at any cost.

The Chairman envied America which produced women of noble qualities to work for India. If Indian women also were educated, they would be able to work in an effective manner. The drink evil had been in existence for a very long time and was one of the five deadly evils to be avoided. The higher castes had given up drinking and even they were gradually taking to it and the English Government were responsible for such a state of affairs. He once objected to the bar in the Cosmopolitan Club but his objection was over-ruled. After Mr. Gandhi's arrival the members of the Club stopped the bar but an attempt was made to revive it and the question was postponed. The sooner they got rid of the State revenue question connected with temperance the better. He was glad that the Legislative Assembly had taken up the question of prohibition. It was quite true that Sir Basil Blackett and others of his way of thinking on the drink problem like Lord Milner and Lord Curzon were heartless and irreligious people. After Lord Ripon's Viceroyalty India had no religious man as Viceroy. So long as India was ruled by such irreligious people India must suffer. India must fight against the evil and in that fight they wanted the help of white-skinned people. In a few days, he continued, a big memorial would be printed in the languages of the Presidency and Mrs. Ferguson would take the lead in obtaining signatures for total prohibition and he hoped that young men and ladies would show their earnestness for the eradication of the drink evil by associating with Mrs. Ferguson in her laudable efforts.

## NEWS OF THE WEEK.

**Social Service League, Bombay:** The General Secretary writes to us that the Annual General Meeting of the members of the Social Service League, Bombay, will be held on Saturday, the 10th October 1925, at 6 p.m. (S.T.) in the Servants of India Society's Hall, Sandhurst Road, Girgaum, to transact the following business:—1. adoption of the Annual Report and the audited statement of Accounts for the year 1924, and 2. to consider any other business brought forward with the Chairman's consent.

**The Late Maharaja of Kashmir:** We regret to record the death which took place on the 23rd September of Lieutenant-General His Highness Maharaja Sir Pratap Singh Bahadur of Kashmir. The late Maharaja was seventy five years old, and was a great Sanskrit scholar. As a Rajput belonging to the ancient historical family, His Highness kept up the high traditions of the Hindu Kings. The heir to the *gadi* of Kashmir is Sir Hari Singh who figured as Mr. "A" in the sensational case in England which was calculated to undermine the reputation of any person of his position. We hope this experience must have been an eye-opener to H. H. Sir Hari Singh and that it must have so completely metamorphised His Highness that the apprehension entertained in some quarters regarding the future of the State will prove to be unwarranted.

**Indian Christians and Politics:** *The Forward* writes.: "An Indian Christian from Maymo has been quoting the Bible to explain why Indian Christians do not take part in politics, as Mahatma Gandhi observed. It is a well-known fact that before the emancipation of slaves in the U. S. A, clergymen of the Southern States supported slavery also by quotations from the Bible. As a rule the Scriptures are not in fault but the interpretations often are, especially when isolated passages are taken. The excuse is not new, nor indeed, convincing, because just as many other passages may be cited against the gentleman's argument. The truth is, that most Indian Christians are strongly dominated by the ideas of their white "gurus," who happen to be Britishers, or other foreigners who are careful not to meddle in the politics of the country. According to the Maymo interpretation of the Bible, no Christian can take his place in the march of political progress. Yet striving for justice is one of the keynotes of the Christian Scriptures, so far as we understand them."

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**Is Nabha an Indian State?**—The *Swadeshamitran* writes: This question has been answered in the negative by the First Class Magistrate of Amritsar in the judgment delivered by him in the case under Section 124 A. of the I. P. C. in which the Printer and the Editor of the *Quaumi Dard*, Amritsar, have each been sentenced to 2 years R. I. and a fine of Rs. 200. An article was published in the newspaper purporting to describe the tortures to which Akali prisoners in Nabha were alleged to have been subjected in order to extort apologies from them. Nabha Administration has been thus insulted and brought under ridicule or contempt. The contention of the accused was that they were right in publishing the article with the object of obtaining redress for a public grievance and that they could prove the truth of the various statements for which they cited a hundred witnesses. The other ground of defence taken up by the accused was that Nabha was not a part of the British territory and therefore I. P. C. 124 A. does not apply. The Magistrate writes: "This argument is void of all force. Government established by law in British India means British rule and its representatives as such, that is, the existing political system as distinguished from any particular set of administrators. In this sense the Government includes not only the Government of India, but the Local Governments and any Administrator of a Native state appointed as such by the Government of India. The Nabha Administration is being carried on by the Nabha Administrator under orders of the Government of India on the voluntary abdication of the Maharaja. Therefore if one criticises the Nabha administration it is quite the same as if he were criticising the Government of India or the Government established by law." But we remember that at the time of the enactment of the Indian States (Protection against Disaffection) Act 1922, the necessity was expressed for dealing with cases of disaffection against the rulers in Indian States, as I. P. C. 124 A. was held to be inapplicable to Indian States and the Press Act had been repealed. If the accused had been proceeded against as per Indian States Act it would have been appropriate. But the Magistrate thought it otherwise. For purposes of Sedition, Nabha is under British Government and not an Indian state. But very recently when a debate was sought to be raised to discuss the situation created by the firing at Jaito the then Home Member opposed the motion on the specific ground that Nabha being an Indian State her affair could not be discussed in the Legislative Assembly. This amphibious position held by Nabha will have to be settled by the High Court when the appeal comes up before it."

**Excise Administration in C. P.** The *Lokmitra* writes: The report on the working of the Excise Department shows that there was an extremely low level of consumption in all four areas of the province. At the same time Government cannot but view with regret the lack of sustained interest in the temperance movement among the aboriginal tribes of the Plateau, who are the heaviest drinkers in the province. The Province is not wanting in men who are ready to devote their time and energies to social service; and in keeping such a movement alive they would find a fruitful field for their energies. Government hopes that all who have the cause of social reform at heart will give the matter their earnest attention".

**Successful candidates in the I. C. S.**: We take the following from the *Leader*:—The number of candidates who have come out successful in the I. C. S. examination in India since 1922 is 28. Of these the largest number (10) belong to Madras, followed by Bengal (8), the United Provinces (6), and Bombay, the Punjab, Bihar and Orissa and the Central Provinces, each of which had only one successful candidate to its credit.

**Christianity and Physical Force**: In the course of a sermon preached before the International Committee of the World Alliance for Promoting International Friendship through the Churches in Stockholm Cathedral on Sunday, the 9th August, the Bishop of Lincoln said: "Our duty as Christians has been defined for us by our Blessed Lord. Love is the supreme Christian duty. It is the one law which includes all other laws. On the night, however, before He suffered, our Lord deliberately said: "Let him that hath a sword take it". As it seems to me, there are only two ways in which this arresting statement can be interpreted. If we regard Jesus of Nazareth as mere man—the best, perhaps, and noblest of men, but still a man and no more—then this saying is clearly the pathetic confession that all that he had stood for had failed. It is the bitter cry "The world has been too much for me; I have failed: do as other men do". If, however, we hold the majestic faith of the Church, if we believe that He spoke not for the present only but for all time, if we believe that while He spoke things necessary for the present, He had His gaze fixed nevertheless on a distant horizon, then we must interpret the perplexing saying of Gethsemane in relation to the serene teaching of the Sermon on the Mount. Both are true for Christian men. The teaching of the Sermon on the Mount is not withdrawn. Our Lord, however, does recognise that in a world evil as this is evil there are occasions when force may legitimately be used to restrain force; when the word may rightly be spoken "Let him that hath a sword take it."

**Mahatma Gandhi on the Age of Consent**: In reply to the request of the Vice-President of the Women's Indian Association for an expression of his opinion on the question of Child Motherhood, Mahatma Gandhi said that he most strongly supported any effort to raise the age, and added that he would write on the subject in the next issue of his paper. In forwarding us the following extract from Mahatmaji's note in *Young India*, the Vice-President of the Women's Indian Association, whose appeal we cordially endorse, most earnestly commends his words to the careful consideration of all Gandhiji's admirers and to those who profess to follow him. Writes Gandhiji in *Young India*:—

"I must confess that I am ignorant of the Bill, but I am strongly in favour of raising the Age of Consent not merely to 14, but even to 16. Whilst, therefore, I can say nothing about the text of the Bill, I should heartily endorse any movement whose object is to save innocent girls of tender age from man's lust. A so-called marriage rite ought no longer to confer legality upon an immoral and inhuman act which consummation, even at the age of 14, in my humble opinion, undoubtedly is. Sanskrit texts of doubtful authority cannot be involved to sanctify a practice which is in itself immoral. I have witnessed the ruin of the health of many a child-mother, and when to the horrors of any early marriage is added enforced early widowhood, human tragedy becomes complete. Any sensible legislation in the direction of raising the Age of Consent will certainly have my approval. But I am painfully conscious of the fact that even the existing legislation has proved abortive for want of public opinion to support it. The task before the reformer in this, as in many other directions, is most difficult. Constant and continuous agitation is necessary if any real impression is to be made on the Hindu public. I wish every success to those who are engaged in the task of rescuing Indian girls from premature old age and early death, and Hinduism from being responsible for bringing into being ricketty weaklings."

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**Churchianity or Christianity?:** The *Examiner*, the local Roman Catholic weekly, writes:—That Christianity is not merely a doctrine but that it is a new life, that it is not enough to study the Gospel but that one must receive from above the interior principle of that life seems to be the great mistake which Indian students make. It is due of course to the fact that they study Christianity in Protestant writings. Really, there is no such thing as Christianity, there is only the Christian Church, better known as the Catholic Church. Christ entrusted His teaching to its infallible care and—which is no less essential to His plan—He gave it means of conferring and preserving the interior principle of the Christian life, without which no amount of mere study will make a man a Christian, supernatural grace. All this is clearly unknown to those who like a recent writer in the *Indian Social Reformer* imagine a type of Christian who should "proclaim his belief in the teachings of Christ, while in no way altering his religious or social status in the community where he lives." If conversion involves a change of social status, that is not the fault of the Catholic Church; but it certainly involves a change of religious status—an interior change from the natural to the supernatural order and an outward change from the position of a non-Christian to membership of the Catholic Church.

**Social Legislation in Baroda:** The *United India and Indian States* refers to two important bills published in the "Baroda Government Gazette" for the 25th August 1925, bringing social legislation regarding certain offences relating to women, into line with the law in British India. The first of these Bills follows the British Act XX of 1923 and raises the age-limit of girls in connection with the crime of procuring minor women for immoral purposes or for abducting them into the territory of the State from outside. The second Bill follows the British Act XVIII of 1924, and raises from 14 to 16 the age in the case of girls whom the Magistrate can release from improper imprisonment and order to be handed over to her parents or guardians.

**"Abolish Drink Evil":** The residents of Illorkallamadi and Tasimela Groups, Anantapur Dt., have submitted a memorial to the Board of Revenue, the Government, Fort St. George and the Ceded Districts' members of the Legislative Council, urging the abolition of drink in their villages. In the course of their memorial they say: Our temperate life for these five years has fully given us a glimpse of the advantages of total prohibition and the result thereof is clearly manifested in remarkably low number of crimes and disturbances as with those prior to 1921 and by the fact that those who have emigrated to distant places from these villages seeking for livelihood in these days of famine are also very few when compared with those of other villages where drink evil is prevailing. Being fully convinced of the advantages of sober life we are craving for the permanent abolition of toddy and arrack shops.

**New Marriage Law In Russia:** The Muslim conception of marriage as a civil contract, writes the Turkey correspondent to the *Hindu*, has been carried to its extreme length by the promulgation and enforcement of a new marriage law in Russia. The law was enacted only recently and is experimental in character by which it is said, parties to a matrimonial engagement can adopt one another for three years without the observance of any religious ritual and ceremony. If within the prescribed period of three years, relationship of the parties proves harmonious and their character accommodating to each other, it is open to them to enter into permanent wedlock by the observance of all rituals and formalism. If, on the other hand, the relationship turns inimical and unsatisfactory to either or both, the marriage tie can be severed as per desire of either party. If within that period of experimentation and in the event of dissolution there happens to be a pregency, then according to the law one-third of the cost of maintenance and upbringing of the child should be borne by the father. At first this law was set in certain territories and within a short time the law has become universalised in Russia. Since the promulgation of the law there has been a heavy rush of applications addressed to the registering authorities of marriages by the public signifying its willingness to take advantage of the law.

**The Assembly's Vote for Prohibition:** There cannot be the least doubt that Indian public opinion throughout the country is strongly in favour of Prohibition, and now that the Assembly has given a valuable lead and has added its final voice to the national demand, we trust that Provincial Governments will not hesitate to devise drastic methods to resist the rising tide of the drink menace. In the division list that is published we are filled with surprise and sorrow to find the name of the Rev. Dr. E. M. Macphail among the 39 who voted against the prohibition amendment. Is this the kind of help that the country should expect from a Christian Missionary? There can be no other attitude that a Christian can consistently take in this matter save that of unceasing and uncompromising hostility towards the liquor traffic.—*The Christian Patriot.*


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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Mrs. Sarojini Naidu:** In the *Reformer* of September 5th, we published in the news columns that on scrutinising the proposals received from the various provincial committees regarding the presidentship of the forthcoming Congress session, it was found that Mrs. Sarojini Naidu had the largest number of votes. The Reception Committee has now declared that Mrs. Naidu has been duly elected president of the Cawnpore Congress. This is the first time in the history of the Indian National Congress that an Indian woman is called upon to preside over its annual deliberations, and it is evident from the complete unanimity of Indian press opinion not excluding those which are opposed to Congress politics, that the choice is hailed with delight throughout the country. Mrs. Naidu is not one whom politics brought to the public view. As a poetess, she had earned international reputation even before her entry into the arena of Indian politics. She is not by instinct a politician, a fact which she has herself declared on several occasions, and it was her oratorical gifts together with her poetic insight into human emotions and her lofty patriotism that drew her into politics. She has been a staunch apostle of Hindu-Moslem unity, and inter-communal unity has been her pet subject. When acute differences arose in the Congress ranks, Mrs. Naidu acted as a connecting link between the two parties and her endeavours to heal differences have been her greatest contribution to Congress politics. On her return from her tour in South Africa last year, Mahatma Gandhi himself suggested her name for the presidentship of the Congress, and her election this year was a foregone conclusion. Interviewed by a press representative after the announcement of her election to the Congress presidentship, she gave a message which sums up her programme of work. She said:

> Mine, as becomes a woman, is a most modest domestic programme, merely to restore to India, her true position as supreme mistress in her own home, the sole guardian of her own vast resources and the sole dispenser of her own rich hospitality. As a loyal daughter of Bharatamata, therefore, it will be my lovely, though difficult task, through the coming year, to try and set my mother's house in order, to reconcile the tragic quarrels that threaten the integrity of her old joint family life of diverse communities and creeds, and to find an adequate place and recognition, alike for the lowliest and the mightiest of her children and foster-children, the guests and strangers within her gates.

In this "modest domestic programme" is embodied the social and political programme of the nation. The need of the country is Unity above everything else and it is clear that Mrs. Naidu has determined to address herself to this task. The All India Congress Committee which met at Patna has failed to pave the way for unity among political parties. Mrs. Naidu who made the bold declaration in Madras in 1923 that she would leave the Congress if necessary to work for unity which she considered even above the Congress, will, we hope, chalk out a new programme to ensure unity not only among the political parties but also between the various communities, and in her efforts to this end we can unhesitatingly bespeak for her the support of all patriotic people.

**Mahomedan Opposition to Sind Hindu Marriage Bill:** It looks strange that Mr. Advani's Bill to make monogamy obligatory on Sind Hindus should have evoked strong opposition from Mahomedans of the province. In a leading article in the last issue, the *Muslim Advocate* of Karachi, professing to voice the Moslem opinion of Sind, appeals to Mahomedan M. L. C.'s to attend the next meeting of the Bombay Legislative Council and oppose Mr. Advani's Bill which, it thinks, interferes with Mahomedan religion. It also appeals to the Hindu members not to take advantage of their majority in the Council in trampling on the religious rights of their Mahomedan brethren. How the Hindu Marriage Bill tramples on the religious rights of Mahomedans is stated by our contemporary in the following words:—

> A Hindu husband marries a Hindu wife, and makes a declaration of monogamy under the Bill. He then embraces Islam, and his marriage with his Hindu wife is automatically dissolved. But under the Bill, he is both restricted to his first marriage which ceases to be a marriage after his conversion to Islam, and is prohibited from contracting another marriage which Islam allows him. He is thus either compelled to live in sin, or is condemned to lifelong celibacy, if he is to avoid the penalties prescribed by the Bill. This new-fledged measure will, therefore, deprive him of his inherent rights. A legal ordinance will thus override a religious sanction.

This is the most extraordinary claim on behalf of Islam that we have come across. Evidently the Hindu community cannot make any reforms in their personal law without the approval of Mahomedan Maulvis. If this is allowed, we may next have a demand to have the Indian Christian and Parsi Marriage Acts amended on the same lines.

**Hinduism and Christianity:** The thoughtful and learned address delivered by Professor Radhakrishnan, King George Professor of Philosophy, Calcutta University, to the Calcutta Missionary Conference held at Calcutta on the 7th September, correctly represents the attitude of the educated Hindus towards Christianity. We have referred again and again in these columns to the splendid and beneficent work the Christian Missions are doing in the field of social service, in the matter of the social uplift of the lower classes, the spread of education and the mission of healing the sick. We have

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regretted the aggressive proselytising propaganda of the missionaries not seldom mixed with prejudiced attack on other religious propagandas. True, the present attitude of the Christian Missionaries to Hindu ideals is much more sympathetic than it used to be owing to their deeper understanding and appreciation of Hinduism and its ideals. But, the average Christian Missionary, with some honourable exceptions here and there, to use Prof. Radhakrishnan's words, is a dogmatist with an inflexible mind like the Hindu Sastri or the Mahommedan Maulvi The Christian Missionary finds it difficult to adopt, what Prof. Radhakrishnan calls, a strictly scientific attitude, for he has all the time his 'vested interests' to consider. The attitude of Hinduism is set forth by Prof. Radhakrishnan in lucid terms: "It forbids compulsion in religious matters. It recognises that the Supreme is *one* though He has many names, that He has no special favourites, that all men in a true sense are His children, that His inspiration is not confined to any age or race, that His revelation is larger than any single book or set of books and that He has raised up teachers and saints in all lands". Prof. Radhakrishnan, however, does not blind himself to the evils of present-day Hinduism. "I own", he said, "that there are gross imperfections which justify the most bitter criticisms ever made against it. If this were a Hindu audience, I would deal at length with the curse of untouchablity, the prejudices of caste, the rigours of the social code, the excessive emphasis on ceremonial piety and the exaggerated importance attached to trivialities which are associated with Hinduism and which draw into disgrace the whole institution". But what he wants to point out is that in the Christian criticism of the Hindu faith, what is unfair is the settled conviction that these features of Hinduism are not merely lapses from the Hindu ideals, but are their inevitable results, and that there is no hope for India unless it accepts Christ. The true Hindu attitude to Jesus he explains thus: "Respect for other peoples' faiths which has been a marked feature of Hinduism is responsible for the Hindu attitude to Jesus Christ. While the Hindu is willing to regard Jesus as a striking character revealing some of the divine attributes, he hesitates to accept Jesus as the one unique revelation of God bringing out the divine glory in all its fullness for all time. Such a kind of exclusive mediatorship and final revelation is inconsistent with the whole tradition of Hinduism." We cannot better close this than with the appeal made by Prof. Radhakrishnan to the Christian Missionaries: "If you devote less of your time, energy and fervour to preaching and polemics and direct all your tremendous power to the practice of love, you will help to deepen and elevate the religious life of the Indian people . . . . Your task is not so much to make Christians of Hindus as to purify or Christianise, if that term is more acceptable to you, Hinduism so as to make more real the central principles of love and non-resistance, service and self-surrender which are as much Hindu as Christian".

**The Pandharpur Orphanage and Foundling Asylum:** We have received a touching appeal for funds issued by the Managing Committee of the Bombay Prarthana Samaj on behalf of the Pandharpur Orphanage and Foundling Asylum. This institution is the only one of its kind in this presidency to give shelter to deserted and stranded women, especially to erring widows, and to bring up their children. It is managed by the Bombay Prarthana Samaj, and has a record of nearly half-a century's social and humanitarian work. That the Bombay Government has passed rules for the remission and suspension of sentences of widow convicts for infanticide and have them transferred to the Pandharpur Orphanage bears eloquent testimony to the confidence inspired by the institution. With increasing popularity the financial burden on the management has become very heavy, and the cost of maintaining the institution has been growing and the monthly expenees now come to between Rs. 2,500 and Rs. 3,000. It has also become absolutely necessary to purchase a new plot and erect new buildings as the present building is in a dilapidated state and the accommodation is utterly inadequate to meet the increasing admissions to the Home. There are other schemes to extend the work of the institution and all these require at least four lakhs of rupees as estimated by the Samaj. The signatories of the appeal, Mr. V. G Bhandarkar, Dr. (Miss) Kashibai Nowrange and Mr. Y. V. Bhandarkar, the president, vice-president and secretary respectively of the Bombay Prarthana Samaj, hope that during the Divali holidays which fall next week, they will be able to collect a handsome amount, and they appeal to the philanthropic public to contribute liberally to make up the amount so badly required. We cordially endorse their appeal and hope that the institution which, to use the words of the appeal, stands to relieve "the cries of innocent infants and the tears of misled and miserable womanhood", will not be made to suffer for want of financial support from the generous public.

**Social Service:** Though India has always had an honoured place for social service workers and though individual men and women have been noted for their unselfish spirit of social service, the idea of men and women organising and dedicating themselves to work among the masses, is only of comparatively recent growth. We can almost say that the first impetus in this direction came from the activities of Christian Missionaries and Missionary organisations who have established themselves in this country. Apart from their missionary propaganda which has been the subject of much criticism, fair and unfair, the one solid work that stands to their credit is in the field of social service. The scope for social work is unlimited, and any organisation that has its object for the service of fellow-men should command not only the sympathies but also the active support of all. It is in this spirit and with these hopes that we welcome the "Mylapore Star", the newly formed organisation, under the able guidance of the well-known Swami Sharvanandaji, its President, who is also the President of the Ramakrishna Mutt which did no small amount of work during the South Indian Floods. Mr. K. V. Sesha Iyengar who delivered the inaugural address, advocated a system of health visitors to take steps to combat the appalling growth of infantile mortality and also a mass movement in the direction of better sanitary education.

**Mendacious Propaganda:** The *Hindu* of Madras recently called attention to the effusions of an Englishwoman in the *Yorkshire Post*, who claims to have had a good experience of the working of the Montagu-Chelmsford reform in Behar. Oppression of the poor, corruption of Judges and Magistrates, the reversing of the decisions of the I. C. S. officials by higher native officials, these are some of the results which she attributes to the reforms. We need hardly say that such irresponsible statements indulged in by interested parties seriously discredit and prejudice Indians in the eyes of foreigners who know nothing about India and who are credulous enough to believe anything and everything said about India, good, bad and indifferent. Our contemporary rightly insists upon the necessity for an efficiently conducted bureau of political propaganda abroad.

**The Burma Expulsion Bill:** We are glad to see that the better and more enlightened section of Burmese opinion has had no hand at all in the anti-Indian movement in Burma which finally culminated in the Expulsion of Non-Burman Offenders Bill, and that it is all the work of of a small caucus supported by Government. Presiding over a mass meeting of Rangoon citizens to protest against this obnoxious measure, Mr. U. Tok Kyie, the Burmese representative in the Legislative Assembly, observed that the masses of Burma are against the measure. It is also significant that all the resolutions at the meeting were moved by Burmese members of the Burma Swaraj Party.

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INDIAN SOCIAL REFORMER.
*BOMBAY, OCTOBER 10, 1925.*

## THE NIZAM'S DOMINIONS.

The companion volume to the general administration report of His Exalted Highness the Nizam's Dominions for the year 1331 Fasli (6th October 1921 to 5th October 1922) is a very interesting publication containing a wealth of information of historical and antiquarian interest. As distinguished from the general administration report, the volume under review contains revised up-to-date information regarding the physical features, historical summary, form of administration, land tenures, civil divisions and the details of the Census of 1921. It was stated in the preface of the general administration report for the year 1331 Fasli that a separate publication was in the course of preparation by a Special Officer. We have since then received the general administration report for the year 1332 Fasli (6th October 1922 to 5th October 1923) which we reviewed in the *Reformer* of the 21st February. The present volume is compiled by Moulvi Mohamed Rahmatulla Saheb, the Director of Statistics, under instructions of Nawab Hydar Nawaz Jung Bahadur, the Finance Member to H.E.H. the Nizam's Government. The delay in the publication of the volume is justified in view of the research work and the collection of materials involved in the compilation of the volume.

The chapters dealing with the historical summary and the evolution of the present system of administration are specially interesting. It is stated that the earliest rulers of the Deccan were Andhras, a Dravidian people now represented by the Telugu-speaking population, who ruled the country independently for four centuries and a half up to about A.D. 225. The Report traces the history from the third century B.C. when during the reign of the famous Hindu King, Chandragupta Maurya (323 to 298 B.C.) the Andhras were compelled to submit to the Maurya kings and recognise the suzerainty of Magadha. Reference is made to a rock edict recently discovered at Maski in Raichur district which goes to confirm Asoka's edicts wherein Andhras are mentioned among the tribes resident in the outer circle of the Empire. After the downfall of the Andhras in the early part of the third century, the Deccan passed into the hands of Chalukyas who claimed their descent from the Rajputs of the north. With the death of Vikramaditya VI in the 12th century, the kingdom passed into the hands of Yadavas and Hoysalas from whom it was captured by Ala-ud-Din Khilji in 1294 A. D., the year which witnessed the Mahomedan conquest of the Deccan. The economic condition of the country seven centuries ago can be gauged from the enormous amount of treasure consisting of 600 maunds of pearls, two maunds of diamonds, rubies, emeralds and other precious stones presented by the last independent Hindu Sovereign, Ramchandra, to the Sultan to save his kingdom from being captured. In A. D. 1307 the Hindu ruler, Ramchandra, had to submit to the Mahomedan invader, Malik-Kafur, and the Deccan was completely lost to the Hindu rulers from that date. The Report deals with the various Mahomedan conquests beginning from Muhammad Bin Tughlaq in 1322 A. D. It is stated that the family of the present Nizam is indisputably one of the most illustrious that ever came to India, and it is traced on the father's side to the first Khalifa, Abu Bakr, and to the female line to the Holy Prophet himself.

It is clear that the Nizam came completely under the influence of the English in the middle of the eighteenth century, as it is stated that when in 1751 Salabat Jung, who became the ruler with the help of the French, was dethroned, Nizam Ali Khan, the fourth son of Asaf Jah, was proclaimed ruler by the English. During the reign of Nizam Ali Khan extending over 42 years, several treaties were concluded with the British as a result of which the Nizam had to cede to the British the Northern Circars and the Ceded Districts. The very fact that it was the English who proclaimed Nizam Ali Khan as the ruler is a sufficient commentary on the extent of the influence the former could exercise on the latter. In view of the importance the question of the rendition of Berar assumed recently as a result of H. E. H. the Nizam's letter to the Viceroy, it is interesting to peruse the agreement under which Berar was leased to the British Government in 1902 during Lord Curzon's Viceroyalty. The agreement runs :—

Whereas by the Treaties concluded between the British Government and the Hyderabad State on the 21st May 1853, and the 26th December 1860, the Berar districts were assigned to the British Government for the maintenance of the Hyderabad Contingent, the surplus, if any, from the Assigned Districts being paid to His Highness the Nizam.

And whereas the British Government and His Highness the Nizam desire to improve this agreement,

And whereas it is inexpedient, in the interest of economy, that the Assigned Districts should continue to be managed as a separate administration or the Hyderabad Contingent as a separate force.

And whereas it is also desirable that His Highness the Nizam should receive a fixed instead of a fluctuating and uncertain income from the Assigned Districts,

The following terms are hereby agreed between the Viceroy and the Governor-General of India in Council and the Nawab Sir Mir Mahbub Ali Khan Bahadur, Fateh Jung, Nizam of Hyderabad.

1. His Highness the Nizam whose sovereignty over the Assigned Districts is reaffirmed, leases them to the British Government in perpetuity, in consideration of the payment to him by the British Government of a fixed and perpetual rent of 25 lakhs of rupees per annum ;

2. The British Government, while retaining the full and exclusive jurisdiction and authority in the Assigned Districts, which they enjoy under the Treaties of 1853 and 1860, shall be at liberty, notwithstanding anything to the contrary in those Treaties, to administer the Assigned Districts in such manner as they may deem desirable, and also to redistribute, reduce, reorganise and control the forces now composing the Hyderabad Contingent, as they may think fit, due provision being made as stipulated by Article 3 of the Treaty of 1853 for the protection of His Highness' Dominions,

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There is nothing in the Report calculated to support directly or indirectly the contention that undue influence was exercised on the Nizam in 1853 when the original treaty whereby Berar was ceded to the British was concluded. Perhaps information of such nature cannot be expected to find a place in the official publication of the kind under review. The Report says that as the pay of the Contingent troops had fallen into arrears, a fresh treaty was concluded in 1853 whereby Berar and the districts of Osmanabad (Naldrug) and Raichur were ceded to the British, and that the last named two districts were restored to the Nizam by a treaty of 1860 in recognition of his services during the Mutiny.

The administration of Hyderabad was conducted primarily under the direction and on the responsibility of the Minister. When Nawab Sir Salar Jung became the Minister in 1854, he introduced several administrative reforms. In 1893 a Cabinet Council was established to assist and advise the Minister. In 1914 His Exalted Highness, that is the present Nizam, was pleased to take the direct supervision of the Government into his hands and entrusted it to an Executive Council with a President with charge of the legislative portfolio, seven members in charge of Finance, Judicial, Military, Revenue, Public Works, Political, Commerce and Industries portfolios and an extraordinary member without a portfolio. There is a Legislative Council which was established in 1893 for the purpose of enacting laws for the State, and it is composed of a President, Vice-President and 23 members of whom three are ex-officio members and of the remaining 20, nine are Government officials and eleven non-officials. Thus there is a clear official majority. It is high time that the necessity of introducing constitutional reforms on the same lines as those introduced in British India and some of the progressive Indian states, was realised by His Exalted Highness's Government. The premier Indian State, as Hyderabad undoubtedly is, is expected to set an example to other Indian states, but it will be unbecoming of its exalted position if it fails to follow the example of more progressive Indian states in this respect.

The Census figures of the State reveal the educational backwardness more than anything else. The total population of the State according to the last Census is 12,471,770 (6,797,118 males and 6,577,558 females) as against 13,374,676 in 1911 showing a decrease of 902,906 persons during the decennium. Hindus form 85 per cent of the total population and Mahomedans 10 per cent while 3 per cent are classified as Animists and ·5 per cent as Christians. During the decennium there was a noticeable decrease in the Hindu and Mahomedan population while an appreciable increase is recorded under Animists and Christians due, it is said, to correct classification and proselytism respectively. Various causes, notably famines and epidemics, have contributed to the decrease in the total population of the State.

Of the total population only 33 per mille are literate in the sense of being able to write a letter to a friend and read his reply. The proportion for males and females is 57 and 8 per mille respectively. According to communities, there are only 47 male and 4 female literates among the Hindus while among Mahomedans there are 140 male and 35 female literates among 1000 persons. Christians are the most educationally advanced, apparently due to the efforts of missionary bodies, their proportion being 308 males and 188 females for every 1000. There is appalling illiteracy among the Hindus. As regards literacy in English only 3 per mille aged 5 and over are recorded as literate in English. The Report observes that "though these proportions show that Hyderabad State is still backward in educational matters, there has been considerable improvement as compared with the statistics in 1911". We have in our review of the Administration Report of the year 1332 Fasli noticed the important features in the administration of the various departments, and we do not wish to repeat them here.

The Archaeological department of the State affords ample scope for the enterprise of research students and we congratulate the Government on the interest they have taken in preserving the archæological remains and antiquities. The State has a vast array of archæological remains varying from pre-historic antiquities and megalithic tombs of Buddhist, Hindu and Jain pagodas, Moslem shrines and even Christian tombs. There are, it is stated, 116 remains in the State which are deemed worthy for preservation. The State should concentrate its attention on educational reforms as well as constitutional reforms as in both these respects the premier Indian state is far behind several small but progressive Indian states.

## IN MEMORY OF RAMMOHAN.

(By Mr. G. Y. Chitnis, Oxford.)

Dr. G. F. Beekh of Bristol was kind enough to invite me to speak to his congregation. As soon as I reached Bristol, I took the earliest opportunity of visiting the tomb of Raja Rammohan Roy, the Founder of the Brahma Samaj. He lies buried in Arno's vale where many distinguished men and women have found their last resting place. When we (Dr. Beekh and myself) entered the cemetery the first thing that attracted our attention was the tomb of Rammohan, which, by virtue of its golden pinnacle, great architectural beauty, temple-like structure and even its ancient look, is the most outstanding monument in Arno's vale. We found the following inscription written on it :—

"Beneath this stone rest the remains of Raja "Rammohan Roy Bahadoor, a conscientious and "steadfast believer in the Unity of the God-head. "He consecrated his life to the worship of the "Divine Spirit alone. To great natural talents he "united thorough mastery of many languages and "early distinguished himself as one of the greatest "scholars of his day. His unwearied labours to "promote the social, moral and physical condition of

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"the people of India, his earnest endeavours to suppress idolatry and the rite of *Suttee* and his "constant advocacy of whatever tended to advance "the glory of God and the welfare of men, live in the "grateful remembrance of his countrymen. This "tablet records the sorrows and the pride with which "his memory is cherished by his descendants. Born "1774 and died 1833 September 27."

I wonder if Rammohan still lives in the grateful remembrance of his countrymen. If we except the Brahma and Prarthana Samajes and a few other societies, Rammohan is but a stranger to his own land. The story of the crucifixion of Jesus, Plato's account of the just man, and the lives of so many martyrs of faith suggest the thought that our ancients having the unique gift of misunderstanding those who were above their own level, insulted, persecuted and even killed their prophets and saviours; and we take pride in the thought that we are not as our forefathers were in so far as we are more tolerant and sympathetic than they. It is true that we do not now-a-days kill our prophets. We do something worse. We ignore them and after a hundred years or so, completely forget their very existence. Here is a man who did so much for the religious, social and political welfare of his countrymen, a man who literally spent his life in raising the intellectual and moral level of India and trying to make her aware of her own importance as one of the foremost nations of the world, and hardly a century elapses, before he is almost completely wiped out of memory. Ingratitude and disloyalty can go no farther. We very often run after those who pretend to bring us a message of salvation and forget our true benefactors and saviours. I am not pleading here for a mere mechanical worship of great men who are dead and gone. I am not one of those who take delight in feeding upon the glories of the past; but if Carlyle is right in thinking that history is the biography of great men and if we believe that the divine ideas of which history is an unfoldment, work primarily upon the hill and then make their appeal to the intellect, then it is true that it is only in the great personalities of the world that we can find in a far clearer and more systematic manner, the development of those lines of action and thought which we ourselves should pursue. Our ideals are mere lifeless abstractions in so far as they do not find their expression in a personality which alone can impart life and warmth to them. That is why Plato's idealism does not appeal to us so much as the idealism of Christ and Buddha whom we instinctively revere and worship, not because they are separated from the common humanity by virtue of any supernatural divinity, but because we can in their lives trace the distinctive phases in the development of those moral and spiritual experiences which we can recognise as the highest and the best, and which we ourselves are capable of sharing.

What is true of Christ and Buddha is true, although in a lesser degree, of Rammohan. He was a man of gigantic intellect and tremendous activity and yet when one pleads for a more intimate and grateful recognition of his work and personality, it is not for the purpose of following his activities in all their details, but for the purpose of being loyal and faithful to the light of that great synthetic vision which was the radiating centre of his life and work. In matters of social and political importance we may, nay, we must adopt a more thorough-going and radical programme than he did. In matters religious we have also to move forward; but while bringing about all these changes which the exigenics of time and circumstances demand, we must always be true to that haunting vision of Rammohan, the vision of a nobler and better India, the torch-bearer of a New Era which is springing to life as the result of the coming together of the various forces of conflicting civilisations and cultures and which will represent a civilisation which is neither Eastern nor Western but higher and bigger than both.

## COMMUNALISM IN OUR PUBLIC LIFE.

(By a Rational Nationalist.)

(*Continued from the last issue*)

### The Khilafat.

After the Pact, came the Khilafat. By the matter and manner of that agitation the masses of the Musalman Indians (for *that* is their right name, though they are wont to call themselves the reverse way) have indeed been made self-conscious; but only communally, instead of nationally; insomuch that, as Mr. Chagla said, extra-territorial ambitions have possessed the hearts of our awakened Muslims to the exclusion of the necessary territorial patriotism or thought of their national freedom;—so that our last state nationally considered has become worse than the first. Their position may be psychologically explained, but it is not a logical nor a sane one. Hence we are bound to agree with Mr. Chagla that *in the light of later events* the Gandhi-Ali Khilafat was nothing but a supreme blunder. The Roman Catholics in the United Kingdom are about the same as the Sunni Musalmans in India, relatively to the whole population in each country. The former owe spiritual allegiance to the Pope in Rome. But are they less English or less nationalist for that? It cannot be said that there is a complete absence of religious prejudice in England yet. About a year ago when there was a proposal that His Majesty of England ('Defender of the Faith') should visit His Holiness in Rome during his European trip, there went up a great howl from the Protestant churchmen against the step; and only in 1906 in the very city of London a religious procession organised by the Catholics was banned by the authorities alleging the objection or yielding to the clamour of their Protestant neighbours against the same. But whoever heard of separate electorates for Catholics even in Northern Ireland? But in India all things must needs be topsyturvy: why so, I shall presently indicate.

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CRUDE IDEAS.

The 'non-patriotic' development is not all the mischief of the Khilafat agitation; nor is it confined to the Muslims. All sorts of reactionary theocratic ideas are floating to-day in the Indian air, which would have settled down to oblivion, had not the Khilafat given them a vigorous stir. A few months back a leading light of the Khilafatists, who hails from the Nizam's Dominions, I believe, and who has only recently broken with his comrades on account of their alleged pro-Wahhabi sympathies, was explaining to his co-religionists in Bihar his idea of the Indian *raj* of the future. The well-meaning but ignorant Khoja was telling enthusiastic Sunni audiences that in the coming *raj* at least the Musalman part of the population shall be governed by the "Shariat Law" and that Law alone,—e.g., that those who are Musalmans (either by birth or conversion) shall be prohibited under pain of death from embracing any other faith or even any new 'heresy' within Islam,—that the property of a converted father shall not be inherited by his unconverted children,—that the hands of a convicted thief shall be cut off,—that no Muslim shall be liable to pay interest on debt,—that the non-retention of the *burkha* by a Muslim woman in public shall be made a penal offence, and so on! We generally dismiss such well-meaning dreamers as ultra-conservatives, but really they are learned in their own way, which is a narrow, communal way. There *are* counterparts to such folk amongst the Hindus also. Only they are not so vocal. If they had their way, they would have a Vaikom-bar erected at every Vaikom-like place in Bharatavarsh, bring back *Sati*, or revert to "Ramarajya" and have the Shudras disabled, as was Shambuka of old, from the exercise of this or that common right in their life. Thus do the orthodox of each sect imagine and preach their own queer forms of "Swaraj"! Need I say what this state of things is really due to? It is due, first to Mahatma Gandhi's participation in the theocratic Khilafat movement *without clearly defining the bearing of that step upon the Swaraj he immediately aimed at;* secondly to his failure or refusal till only lately, to make the form of Swaraj sufficiently definite to the mind of our people, thus leaving the bigoted Hindu or Muslim, to cherish and propagate his own musty form of it; and thirdly to Gandhiji's insistence upon his politics being part of his 'religion,' which term the ignorant understood in the sense of *sectarian religion*, instead of in the higher sense in which the Mahatma evidently meant it, and which he ought to have made clear, viz., an ethical-spiritual life, or a life true to the 'spirit.' But our communalists know only the baser sense of the term and have been exploiting it heartily!

UNPARALLELED.

Mr. Chagla, as though to justify a departure from strict democratic practice and to reconcile the so-called majority community to the concession of "excessive (*i. e.* slightly disproportionate) representation" to the 'minority' of Muslims as a sacrifice due by the former on the altar of communal unity, cited an illustration from the Swiss constitution. He pointed out that in Switzerland—that small European country, yet a polyglot, multi-religious and multi-racial one like India—one seat and one only is allotted to each Canton (or constituent province) in the Central Legislature, regardless of the inequalities of the Cantons' populations. This is true, but the Cantons are not formed on religious lines: many are not exclusively or even predominantly Protestant or Catholic, some being almost half-Protestant, half-Catholic,—so that it is easily seen that Swiss representation does not at all run on credal lines, and that the Swiss constitution in this as in all other matters is quite on all fours with its basic principle of a secular State. So the Swiss parallel is no parallel. The Swiss are too wise not to see that howsoever the votes of their Protestant and Catholic voters may go in actual practice, *i. e.* even though the Protestants vote for the Protestant and the Catholics for the Catholic candidate as a general rule,—that nevertheless to embody religious differences in the civic law is only to foster them; and that if they had a religious dichotomy of the nation into a Catholic minority and a non-Catholic majority, as in India, it would only be to create a State within a State.

THE PUBLIC SERVICES.

Now let me turn to Mr. Zabair's address. Mr. Zabair has declared himself in favour of the public services being manned by competition alone, and thus is against "the share system," or communal representation being extended to the services. If Mr. Zabair had not given out his views in this respect as applying to all India, but had in mind only Bihar, he would have laid himself open to the imputation of a communal motive; for in Bihar, it is well-known, the Mahomedans happen to be at present in so favourable a position in respect of the public services that if the principle of open competition alone were applied and the "share system" were definitely dropped, they would have nothing to lose, but rather some temporary advantage to gain thereby. But I am glad, judging from the meagre press report of his address, the president of the Bihar Political Conference does not intend the sound principle to apply to Bihar alone. Would that all other communalists followed his lead in this matter!

*(to be continued).*

## OUR TRAVANCORE LETTER.

*(From our own Correspondent).*

A VILLAGE CARNAGE.

The Padmanabhapuram correspondent of the *Trivandrum Daily News* writes thus:—

"The village of Keringal, which had been the scene of several murders in the past, claims to be the largest centre for the sale of meat in proportion to the population. It is said that as many as 200 sheep, half as many pigs, and one-fourth the number of cattle are killed and the flesh offered for sale on each market day. A band of boys has adopted the killing of these innocents as a profession. In the ordinary course, the boys also take to drinking, which has affected the largest percentage of the villagers; and with

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such influences, they grow up to be a menace to the peace and well-being of the district. The general complaints very often heard from the helpless ryots and cultivators who are obliged to vend articles in the market, are mainly due to the insolence of these people and the corruption of the Police deputed for that district. Will not the Humanitarian Society, with its avowed object of the rescue of the dumb, strike at the root of the evil and devote their attention to educate the illiterate in the district and save a whole people?"

The picture drawn here is not at all exaggerated. This is only a typical case of animal slaughter recklessly carried in rural areas. The state of affairs is not one whit better in North Travancore where it is the cow that is the favoured subject of the ruffians. At certain seasons of the year like the *Makar Sankranthi* and *Audyaruthi*, killing animals of all sorts—cow, sheep, goat, ox, fowl etc.—and spilling of blood has become a ruling passion with some brutes in the form of human beings. There is another direction in which this gruesome sacrifice is resorted to and that is in the name of Hindu religion.* In spite of the spread of education and enlightenment, there are occasions in the months of November, December, etc., supposed to be cho'era season, when goats and fowls are killed in *Amman Koils* of non-Brahmins. Though the endeavours of the enthusiastic members of the Humanitarian Society have largely reduced this reckless carnage, this reprehensible and immoral practice is allowed to be perpetuated in several villages. It is a loathsome sight and very strongly offends the ordinary sense of human sympathy and deadens the feeling of kindness inherent in man's nature. It is uneconomic and immoral to tolerate this huge carnage of revelry even under the cloak of Hindu religion and is an open insult to real Hinduism. A resolution against cow-killing was once tabled for discussion in the Legislative Council. It is high time that something was done to stop this growing evil from humanitarian and moral points of view.

### Mrs. Watts.

Mrs. Watts, wife of the Dewan, Mr. Maurice E. Watts, arrived here from England and made her formal entry into *Bhaktivilas*, the official residence of the Dewan, on the 30th September. A very hearty reception was extended to her by the Secretariat staff. The Malabar fashion of greeting by *Nira Para* was adopted. Two *paras*, wooden measures of grain, were filled to overflow, one with paddy and the other with rice. A tall brass lamp and two other smaller lamps were placed in front with burning wicks. There were the other ordinary paraphernalia, beatle leaves, plantain fruits, cocoanut etc., etc. On entering the bungalow, she was taken to where all this was arranged and the significance of this Hindu form of reception was fully explained to Mrs. Watts who was delighted with the honour shown her. She was highly interested in the Hindu ways and customs and curiously examined the whole show. The Dewan then introduced the members of his office staff. Mrs. Watts was then led to the Reception Hall downstairs where the Secretariat staff had assembled. The Chief Secretary garlanded Mrs. Watts and welcomed her and hoped that, along with her husband, she would also work for the promotion of the happiness and prosperity of the people. Mrs. Watts returned thanks for the splendid reception given her and for the trouble they had taken to come there and greet her. The gathering then dispersed.

[*We understand that H. H. the Maharani Regent has issued orders prohibiting animal sacrifices in Hindu temples We commented on this humanitarian reform introduced by Her Highness. Does our correspondent suggest that the Government prohibition has not had the desired effect?—Ed., *I.S.R.*]

## CALCUTTA LETTER.

(*From our Correspondent*).

An official communique has been issued by the Government of Bengal regarding the cocaine evil in Calcutta. In the course of the judgment dated July 16th, the Additional Chief Presidency Magistrate observed that "the really dangerous traffickers were left alone and he did not believe that the immunity of these people was accidental, nor did he believe that it was an immunity gained from merely Sub-Inspectors of Police". The Government of Bengal state that "the Magistrate is unable to give them any information on which it would be possible to base any inquiry into the allegation of complicity of higher police officials contained in his second judgment". The Government of Bengal however admit that "measures have been concerted which, it is hoped, will improve the position and which have already had some satisfactory results". We wonder why the Government did not deem it their duty to take active steps in rooting out the evil before Mr. Keays, the Magistrate, brought out the glaring facts. The public are thankful to the Magistrate for his observations on the evil.

* * * *

Mr. G. S. Birla is to be congratulated for having given a sum of Rs. 50,000 to the Benares University towards establishing a Women's residence and as much towards preparing and publishing text-books in Hindi. Indian Universities have always suffered for want of finance in giving effect to any beneficent scheme, and we trust that these donations from noblemen will not be few and far between.

* * * *

The eulogistic references of H. E. the Viceroy to the services of Sir Narasimha Sarma force one to believe that Sir Narasimha was all accommodating to the interests of the bureaucracy though His Excellency has taken care to observe that he "from first to last manifested a deep devotion to the interests of Indians and to the cause of India and of the Empire." The several stock phrases like 'fearless honesty of purpose' 'fair judgment' 'sobriety and wisdom', which His Excellency had occasion to use when he bade farewell to the Council of Elders, were handy enough on this occasion. As trustees of the three hundred and odd millions of India, they are the only men to know what is good for us and anybody helping them in carrying their burden is doing that to 'the interests of India'. Commenting on this farewell speech, a Nationalist daily remarks: "An accommodating mediocre is of course a model of what the bureaucracy loves and admires in an Indian member of the Executive Council. We do not mean to be uncharitable to Sir Narasimha. If he has not been able to leave a permanent record of useful work, the fault lay certainly more in the system under which he had to work than with himself personally."

* * * *

The news that Srimati Sarojini Naidu has been elected to preside over the coming National Congress has been received here with satisfaction and pride. We agree with the *Forward* that she owes her election not to any superabundance of chivalrous feeling but to her unalloyed patriotism and unflinching devotion to the cause of her Motherland. We look forward eagerly to the day at Cawnpore, when with her poetic and silvery voice she will be able to bring all the parties together and make them present a united demand to bureaucracy. Now, with the yarn franchise abandoned, the time is opportune for all parties to sink their differences and work devotedly for the country. Otherwise the Government

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will certainly exploit their differences to the detriment of national interests.

* * * *

A representative of the *Statesman* in an interview with the General Manager of the Calcutta Tramways was made aware of a big scheme for the general reorganisation of the Tramway Service. The new scheme will involve chiefly (1) the lay-out of circular routes to various parts of the city (2) the splitting of the various services into stages and the regulating of the fares according to the distance travelled. It is probable that this new scheme may have been in the company's view for some time past but the recent rapid growth of the Motor-bus Service between different parts of Calcutta and the subsequent loss to the Tramways must have accelerated the same.

## THE RISHIS AND THE BRAHMINS.

The Editor, The *Indian Social Reformer*.

Sir,

It is a common belief that the Rishis and the Brahmins belong to the same race. But it is not true. The Rishis belong to the Aryan race and the Brahmins have descended from Magi. The priests of the ancient Persia were called Magi. They originally resided in Media on the western border of Persia. They came from this country and settled in Persia. They not only settled in persia but they also changed the religion of the people.

"The coming of the Atharvans is celebrated in Avesta. They came from afar bringing piety into the countries. Before they immigrated from their distant homes in eastern Iran, piety had not dwelt there, but a creed different from that which is taught by Avesta. The people still followed the old Aryan religion of nature.

"The same fact is implied in the tradition which puts into the mouth of Kerseni these words:—'No more shall an Atharvan come into my country to make proselytes.' Kerseni is apparently a legendary prince who counteracts the the missionary works of Atharvans. It is further on related that Houma vanquished him and deprived him of his power. This evidently means that the priests succeeded through divine aid in breaking the resistance of that prince and gaining over the people to their new doctrine.

"That the priests in the very epochs of Avesta were still in unsettled condition may perhaps be inferred from their appellation, 'wandering through the country' by which it seems the Atharvans are designated in the text.

In Ragha, that is in Media, the Atharvans had their homes. There resided the Zarathustrotrema and hence the priests had evidently migrated to the East. In Ragha they had not only spiritual but even secular power." (Civilization of the Eastern Iran in ancient time by Dr. W. Geiger).

These Atharvans migrated to India from Iran to preach their religion in our country. This migration may be the result of the persecution of the Magi by the Persian monarchs for their attempt to establish the supremacy of the priestly over the regal race. The Aryans were still the followers of the Vedic religion, but a new religion and a new social order were suddenly thrusted into their country. There was a great contest between the Atharvans and the Aryans for the supremacy of the priestly over the warrior caste. Brahminism was the new creed and the caste system was the new social order. Parasurama, the famous leader of the Atharvans, waged a great war against the Aryans and gained complete victory over them after a hard struggle. The Atharvans wrote a new Veda which is called "Atharva Veda". This work for a long time was not acknowledged by the Aryans as a proper Veda because it was written by a foreign people.

In the course of time, however, the Atharva Veda was reckoned as one of the Vedas and the Atharvans gave up their old designation and began to call themselves Brahmins. There was a close connection between the Vedic language and the language of Iran. Consequently the Atharvans easily masterd the Vedic language. But inspite of all these, the Brahmins were no match to the Kshatriyas in respect of divine knowledge, and they were said to have been instructed in divine knowledge by the Kshatriyas. Being defeated by the Kshatriyas in divine knowledge, the Brahmins made it a crime for a Kshatriya to teach them.

In India, the population of the Sudras at that time, was the largest and if they were allowed to mingle with the Aryans, the Aryan element would have been entirely absorbed by them. It was for this reason, the Brahmins separated them and kept them under severe control. But the Sudras in course of time destroyed their power and supremacy.

When the Aryans first came to India, they entertained great enmity towards the non-Aryans; but as soon as the non-Aryans submitted to their authority, the Aryans ceased their hostility towards them. It can be seen from Hindu literature that the Aryans used to marry the daughters of the non-Aryans. Many hymns of the Vedas were composed by them. Thus there was going on a steady process of amalgamation of the Aryans and the non-Aryans through the influence of intermarriage or through friendly and peaceful relation with powerful non-Aryan tribes. It is, therefore, clear that as time went on the old feelings of hatred and animosity were forgotten and the two races were gradually becoming one, living and working side by side in peace and war. But when the Brahmins came to India, they divided and separated them and treated them with great contempt. Had the Brahmins, with the magnanimity of a noble nature, refrained from establishing the wicked and selfish law of separating one class from the other, the life of the Hindu nation would not have been destroyed; nor would the Sudras have sunk into the state of animal contentment and listless indifference like the Negro-slaves of America.

41, Raja Rajbullar St., Yours etc.,
Calcutta. Amritalal Majumdar.
September 29, 1925.

## PROHIBITION RESOLUTION IN THE ASSEMBLY.

The Editor, The *Indian Social Reformer*.

Sir,

We ought to be grateful to Dr. S. K. Dutta and Mr. Kelkar for the stand they took against liquor traffic in the Legislative Assembly. Will you kindly allow me to point out a few things that might be of interest to the readers of your esteemed paper?

Colonel Crawford quoted Lord Dawson of Penn in support of drinking in moderation, but can we have the moderate drinking without the liquor traffic and liquor traffic without immoderate drinking? According to the learned Colonel, the cases of alcoholic poisoning admitted into the hospitals had largely increased since Prohibition had been adopted. Along with the gallant Colonel's statement, I would place the statistics taken from the Official U. S. Government Report No. 294. According to this report, the addicts treated by New York State doctors before Prohibition were 12,365 in 1918 and only 775 in 1922. The actual deaths from alcoholism in 1914-17 were 14,270. Deaths that would have occured in years 1919-22 at the average pre-Prohibition

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rate are 18,119. Actual deaths in years 1919-22 were only 6, 845. What more does the Colonel desire? Notwithstanding these concrete facts, the Colonel believes that "Prohibition regime was a farce, and results tragic".

It was no doubt a letter from his "friend in the States" that made the Finance Member to predict that in another ten years the experiment in the U. S. A. would prove unsuccessful. After all the noble efforts of the late President Hardinge, and the present President to make Prohibition a success, it was left to the lot of the Finance Member of the Viceroy's Council to prove the opposite! Along with Sir Basil's statement that "Prohibition has led in America to wide-spread disrespect for the law, to corruption among officials, to man-slaughters and to demoralization of the Citizens", I would put the solid statement of general Andrew, Assistant Secretary of the Treasury. He says that there is "evidence of constant progress in] the enforcement of the Volstead Law despite sneers and jibes of its opponents". Even if bootlegging is prevalent, it is due to people like Sir Broderick Hartwell who abuse the British flag in order to violate the laws of a country. President Elliot of Haward is right when he says that "sensible people do not expect a complete enforcement of laws that interfere with gratifications which even a small proportion of the population means to secure at whatsoever cost to themselves and other people".

Let us try the experiment even if it means our ruin as in the case of U. S. A.

Christian College, Lucknow. Yours, etc., CHARLES M. REVIS.

## THE FELLOWSHIP OF RECONCILIATION.

THE PROBLEM OF EAST AND WEST.

Mr. Percy M. Bartlett, the General Secretary of the Fellowship of Reconciliation, having its headquarters at 17, Red Lion Square, London, W. C. I., has sent us the following message adopted at the annual Conference of the Fellowship of Reconciliation held at Kiplin, Yorkshire, England, from July 31st to August 6th, 1925:—

Love overcomes its opposite as water subdues fire.
MENCIUS.

Hatred ceases not by hatred but by love.
THE UPANISHADS.

Be not overcome of evil, but overcome evil with good.
PAUL.

The gifts which our Father has given to his children in the East and in the West are different, but all are His gifts and are needed in His family. When we make racial differences the occasion for strife, we miss their meaning and we miss our way in life. When the West tries to dominate the East, both suffer. Any failure in justice and mercy anywhere is a threat to justice and mercy everywhere. If men are to reach the time when love and righteousness are supreme, it is essential that we discover one another, recognising and rejoicing in the good gifts which others have received. It is essential that we show courtesy and respect to one another. It is essential that we learn to co-operate.

The East and West are not co-operating to-day in many spheres is only too evident. We in the Fellowship of Reconciliation are impressed by the fact that some of those great truths which Eastern seers have seen are those most needed to deliver the West from wars and from the perils of prosperity. The sages of China saw that patience and forbearance were more potent than violence and passion. In modern India, Gandhi has set forth the way of non-resistance as a practical political method in a new and startling light, He has dared to try it and to call a whole nation to follow him. To us it seems clear as day that Jesus saw this way and that He died in the perfect following of it. From the Cross there still shines the light which can guide us all. It calls us to forgive and to overcome by sheer love. Is this light essentially different from that which shines from these two Eastern nations?

The way for men is thus marked out if we may but combine these different elements, and, East and West in comradeship, together seek to make a new world. The reconciliation of the races comes about as men find themselves made one inwardly by a new spirit, which we believe to be the spirit of Christ. Reconciliation begins in personalities. It is our great hope that men and women may be multiplied who have experienced within themselves the power of a reconciliation which includes East and West, and who in simple courage and faith will express this way of life.

To grapple with great evils is one path to true peace, for no society that to'erates evil can be stable. The evils incidental to and inherent in our present industrial system have claimed our attention. In them we see a challenge to East and West alike, and in their abolition we see a task which needs all the idealism and perseverance of all the races. Another great international question is raised by the prevalence of the drug habit. If all the best elements of East and West could combine to grapple with opium and to limit its production to the amount needed for medical and scientific purposes, an incalculable service would be rendered to generations still unborn. The fear of war still cripples the free spirit of man. To us it seems certain that East and West must stand side by side in the determined effort to end war. We believe it can be done, but we are equally sure that we need one another, that we of the West cannot accomplish the great task without vision, patience and goodwill of our Eastern brethren.

Could there be a greater call to better understanding and deeper sympathy between the races? It is a call for the expression of all that is noble and God-like in each of us. It is a call to see and join with all that is noble and God-like in others. It is a call to heroism in little things as in greater ones. Through patient study, through the insight of the child-spirit, through the influence which each may have on public opinion, it is open to each one to become in truth an Apostle of Reconciliation. In a fellowship of such persons from East and West, and North and South, we see the promise of a new day for humanity.

## NEWS OF THE WEEK.

**Sind Hindu Marriage Bill:** The Bombay Government *Gazette* of October 6th contains the Select Committee's report on Mr. Advani's Sind Hindu Marriage Bill. It will be seen that the Select Committee has practically whittled down the Bill in such a way as to frustrate completely the objects of the Bill. The Committee think it necessary to make it clear that the Bill will not affect converts to the Mahomedan religion and have decided by a majority to amend the Bill accordingly. The Bill will apply to only those Hindus who are permanently domiciled in Sindh. It has further been made clear that a person making a false declaration will be liable to prosecution under the Indian Penal Code. The Committee think it unnecessary to provide for remarriage under certain circumstances and have therefore deleted the clauses making such provision in the original Bill. The provision that a marriage in contravention of a declaration

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made under this Act is void, is also deleted. Sir Maurice Hayward in a note of dissent points out that the removal of the provisions that a marriage contracted against a declaration made under the Act be void, makes it difficult to understand how it would be possible to make a defaulter subject to the penalties provided under Sections 494 and 495 of the Indian Penal Code. Mr. R. D. Shinde believes that the Bill as amended by the Select Committee frustrates the object of the Bill. Mr. P. G. Joshi and Mr. D. B. Advani both maintain that change of religion by a Hindu does not operate as a dissolution of the marriage tie. Mr. R. G. Pradhan does not approve of the changes made in the Bill.

**56th Birthday of Mahatma Gandhi:** The 56th birthday of Mahatma Gandhi which fell on the 2nd instant was celebrated throughout the country by various public bodies by holding public meetings whereat speeches were made paying tributes to Mahatmaji's services to the country and humanity, and praying for his long life. The virtual relinquishment of the dictatorship of the Indian National Congress at the All India Congress Committee meeting recently held at Patna, has not in the least lowered the esteem and affection in which Mahatma Gandhi is held by the public in general. The plain fact is that the dictatorship or any other office only honours itself by associating with the name of Mahatma Gandhi who as a moral force commands universal reverence.

**Dr. Besant's 79th Birthday:** The 79th birthday of Dr. Annie Besant came off on the 4th instant and it was celebrated in several places mostly by the Theosophical societies. Our differences with Dr. Besant do not blind us not to admire her high intellectual attainments, sincerity, strong will, marvellous organising capacity, her extraordinary energy and undaunted optimism. She has done in her own way no small service to this country and in spite of recent differences which estranged her from the Congress, she continued to command the respect and admiration of all including her political opponents. She is now working on behalf of this country to enlist the support of the British public to her Commonwealth of India Bill, and whatever may be the result of her endeavours, the country will be grateful to her for all she has done. As president of the Theosophical Society she commands followers in every part of the world and is one of those few international figures who command respect and admiration from all quarters of the world. We wish her long life with undiminished strength to serve her adopted country.

**Madras Provincial Anti-Untouchability Conference:** We are glad to learn that it is proposed to hold a Madras Anti-Untouchability Conference in Madras at the end of this month and that Dewan Bahadur Sir Venkatarathnam Naidu Garu, the Vice-Chancellor of the Madras University and an eminent social reformer, has consented to preside. A Reception Committee has been formed with Rao Bahadur Dr. A. Lakshmanaswami Mudaliar and arrangements are in progress to make the Conference a success.

**Labour Conference's Resolutions on India:** The Labour Conference recently held in London adopted a resolution recognising the right of Indian people to full self-Government and self-determination, welcoming declarations of representative Indian leaders in favour of free and equal partnership with other members of the British Commonwealth of Nations and declaring for co-operation with Indian people.

**The Late Rev. Mandolal Sen:** We regret to record the death which took place last week at Karachi of Rev. Mandolal Sen, the nephew of the illustrious social and religious reformer, Keshub Chunder Sen. The deceased was engaged in various social, religious and educational activities in Sind for the last 40 years. He was also the Chairman of the Nava Vidhan Brahmo Samaj in Karachi. That he was doing silent work without seeking publicity seems to be the only reason for his not being widely known throughout the country. His was the work which had not the glamour and sensation of political work but it was none the less important for national regeneration as it leaves a more lasting impress in the sphere in which he worked. His death at a time when few are attracted to such kind of unostentatious work is a distinct loss to the country.

**Equal Rights for all Classes:** The following is the statement of objects and reasons accompanying Mr. Veerian's Bill to be introduced in the Madras Legislative Council at the next session:—On 22nd August 1924, a resolution was passed by the Legislative Council to the effect that there is no objection to any person or persons belonging to any class or community walking through any public road, street or pathway in any town or village; and that there is no objection to any person belonging to the depressed classes having access to the premises of any public office, well, tank or places of public resort and to places and buildings where public business is transacted in the manner and to the same extent as persons belonging to the community of caste Hindus in the country. The resolution has been embodied in a G. O. No. 2660. L. and M., dated 25th September 1924. Though the G. O. has been communicated to all the Presidents of the Local Boards, it does not appear that any good has come out of it. Now by the amendments proposed, it is sought to give effect to the G. O. by placing it on a statutory basis.

**Hindu Yuvati Saranalayam:** We have received an appeal for funds under the signature of several well-known leaders and public workers of Madras for the above institution conducted by Shrimati Yamini Purna Thilakamma. We have on previous occasions referred to the splendid work done by the well-known social worker, Yamini Purna Thilakamma in rescuing girls and women who have fallen or are likely to fall victims to immoral lives, and we need hardly say that it deserves the encouragement and support of all. We are requested to announce a further contribution of Rs. 150 sent by the Saraswati Mahila Samaj, Bombay, in addition to Rs. 400 already paid to her out of the proceeds of the benefit performances given in aid of the institution last June.

**A Wadhwan Incident:** "The elevation of the depressed classes and the spread of Hindu Sanghatan", writes the *Indian Daily Telegraph*, Lucknow, "is not the easy matter that it appears to be. We all know the Satyagraha conditions amidst which work is carried on in Malabar. And even in Gandhi's own centre of activities, conditions of orthodox frigidity are not better. At a celebration held in Wadhwan city last month, a feast was given to untouchable children, who were taken to the hall of festivity in procession carrying flags and singing songs. But, according to the secretary of the local National Education Society, "many Jains, Vaishnavas and others became furious at the spectacle. Foul abuse was uttered, threatening, demonstrations were made, and it is reported that those caste persons who helped in entertaining the children are to be excommunicated."

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**Widow Remarriages in Karachi:** The following widow re-marriages were arranged by the Sind Vidhwa Sahaik Sabha, Karachi during the month of August 1915 :—(1) Shrimati Premvati was married with Thakur Narainsing, Drigh Road, (2) Shrimati Rajabati was married with Mr. Hukumsingh, N. W. Ry., Karachi Cantt, (3) Shrimati Moongabai, Gujrati widow, was married with Mr. Rewagir, Ranchore Lines, and (4) Shrimati Parbati was married with Lala Lekhraj, Munim, Messrs. Dhanpatmal Bhagwandas.

**I. C. S. Results:** It is announced that the following persons (out of whom it will be noticed 8 are Indians) have obtained the first twenty places in order of merit in the recent Indian Civil Service examination:—D. C. Meehweeney F. M. Inner, F. G. Lee, Hon. E. Baring, J. N. Mehta, G. C. Porteous, T. S. Ramachandran, B. A. Bambawale, G. R. Morley. R. H. King; M. C. Desai, A. Clark, E. B. Bowyer, T. Wikerley, W. Bryart, A. V. Pai, K. C. Basak, R. K. Mitter, D. Symington and T. G. Ayyar.

**Gold in Mysore:**—In the Mysore Representative Assembly in reply to a question it was elicited that during the last 43 years, that is, since the mining industry was started, roughly fourteen and a half million ounces of fine gold of a total value of ninety-five crores of rupees were obtained. The dividends paid to shareholders of the several companies were thirty-one crores of rupees. The working agreement between John Taylor and Co. and the Government would be over in 1940.

**Successful Operation of the Heart:** It is stated that in order to save the life of Edith Leavens, aged 14, Cambridge, U. S. A. doctors were forced to cut open her heart. The girl, who is now on the road to recovery is believed to be the only person in the world whose heart has been opened and who has lived after the operation.

**Belgaum Cantonment Free General Library.** The opening ceremony of the Belgaum Cantonment Free General Library and Reading Room was performed by Colonel J. Clementi, O.B.E., President of the Cantonment Board, on Saturday, the 3rd October 1925 at 4.30 p.m. in the presence of a large and distinguished gathering that assembled at Vinayakrao Gopal's Hall which was artistically decorated for the occasion. The proceedings began with a welcome song by school children. Rao Saheb M. Lingaya Naidu, a leading citizen of Belgaum and an ardent social reformer, welcomed the President and guests and made a short speech in which he traced the beginnings of the Institution which was opened on the 3rd inst. The President congratulated the Managing Committee on the noble work they were doing for the betterment of the masses and offered valuable suggestions for the successful management of the Library and Reading Room. He also assured them of the sympathy and help which the Committee could always count on him and on the Cantonment Board. Messrs. Venkateswami Vemulla, T. K. Ramuni and G. S. Kowadkar also spoke on the occasion. Mr. Kowdadkar, the Secretary, made an appeal for public support as a result of which Rs. 500 was collected on the spot besides several promises.

**Mortality from Wild Animals and Venomous Snakes in British India:** The Bombay Government *Gazette* of the 27th August contains the resolution of the Government of India, Home Department (Public) on the annual returns received from various Provincial Governments showing the mortality from wild animals and venomous snakes in British India during the year 1924. According to the Government information, the total number of persons killed by wild animals in British India during 1924 amounted to 2,587, as against 3,605 in the previous year. Tigers were responsible for 1,174 deaths, leopards for 406, wolves for 419, bears for 82, elephants for 41, and hyenas for 19. Deaths were highest from tigers and leopards in Madras, from wolves in the United Provinces, from bears in Bihar and Orissa, and from elephants in Assam. Of the 446 deaths from "other animals," about 53 are assigned to wild pig and 218 to crocodiles and alligators. The highest number of deaths from all wild animals occurred in Madras (641), the United Provinces, Bihar and Orissa and the Central Provinces and Berar coming next in order. The mortality in the majority of the provinces was less than in the previous year, but in Bombay and Burma it was slightly greater. Deaths from snake bite fell from 19,990 to 19,867. Decreases occurred in Madras, Bombay, Burma and the United Provinces, but Bengal, the Punjab, Bihar and Orissa, the Central Provinces and Berar and Assam have reported increases. During the year under review 21,032 wild animals were reported to have been destroyed, of which 1,706 were tigers, 5,202 leopards, 2,799 bears and 1,743 wolves. A sum of Rs. 1,71,170 was paid in rewards, against Rs. 1,65,367 in the previous year. The statistics of the number of snakes destroyed have been discontinued in Burma. In the other provinces the number destroyed increased from 42,911 to 47,106, and the rewards paid for their destruction were Rs. 1,403 as against Rs. 817 in the previous year.


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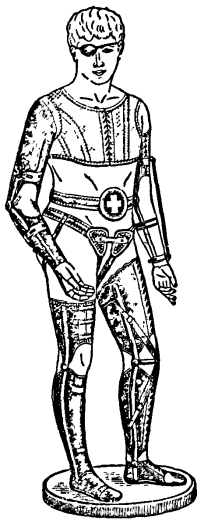

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Vol. XXXVI. BOMBAY—SATURDAY, OCTOBER 17, 1925. No. 7

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Suppression of Brothels in Madras:** In a recent issue we referred to the efforts made by some prominent social workers in Madras to seek the aid of legislation to prevent the growth of prostitution in that city. The statement issued to the press by the Venerable Archdeacon of Madras, which we print to-day, shows that the evil has recently shown a tendency to increase and that the existing law has been found inadequate to deal with the situation. The Madras Vigilance Committee of which the Archdeacon is the President, is engaged in drafting a Bill more or less on the same lines as those followed in Bombay, Calcutta and Rangoon, to check the growth of this nefarious trade. That legislation cannot and will not succeed in checking the evil without vigorous non-official efforts to supplement it, has been made quite clear, and the experience of Bombay and Calcutta after the passing of the Act only confirms this view. We have recently referred to the unsatisfactory results obtained so far of the working of the Bombay Act. The Census figures quoted by the Archdeacon show that there are recorded 911 persons as prostitutes and procurers in the City of Madras while Bombay figures revealed 5,000 women living as brothel prostitutes besides clandestine prostitutes estimated at 30 to 40 thousands. The chief defects in the Bombay Act, to which we have more than once called attention, are the omission to include women from being penalised for living on the earnings of a prostitute, to deal with the seducer, who is often the subsequent procurer, and to deal with the houseowner who lets his house knowingly for brothel purposes. So far as our information goes, there is rarely anything like street soliciting by women in Madras as in Bombay although that work is done by procurers among whom the *rikshawallas* figure prominently.

**Wanted Equal Standard of Morality for both Sexes:** To strike the blow effectively at the institution of brothels, it is necessary to penalise the houseowner who lets his house for the purpose of prostitution. This was recommended by the Bombay Prostitution Committee, but the Government opposed it and it was not embodied in the Act. We trust that the Archdeacon and his Committee will take full advantage of the experience of the working of the Act in Bombay and avoid the defects of the Bombay Act in their Bill. There is a wealth of information on this most difficult subject in the latest report of the Association for Moral and Social Hygiene of Westminster which deals with the complications in the law and the difficulties of enforcing the law equitably to both the sexes. For instance, if procuration is made a criminal offence, those who pay for the procurers and benefit by their industry ought to be considered as accomplices and should also be penalised. In every case, it is found that the law operates more against the woman partner in the guilt, and it is absolutely necessary to maintain an equal standard of morality for both the sexes. The Bombay Act has tried to follow this sound maxim as far as possible, and it is hoped that the framers of the Madras Bill will bear in mind that the fact that a man, however loose his character may be, is not called a "prostitute" does not absolve him from guilt. Another important thing is the necessity for providing rescue homes for reclaimed women. We are glad that the Archdeacon has fully realised that no useful purpose will be served by legislation unless provision is made for dealing with reclaimed girls and women. The scanty support given by the Madras public to the Hindu Yuvathi Saranalayam conducted by Sreemati Yamini Purna Tilakamma in Madras is not an encouraging sign, especially when it is considered that the majority of prostitutes belong to the Hindu community. It is hoped that the efforts of the Archdeacon and his Committee will rouse the public to the absolute necessity of such homes which, it is hoped, will continue to have increasing support in future. We wish all success to the efforts of the Madras Vigilance Committee in their efforts to check this grave social evil.

**The Pandharpur Orphanage and Foundling Asylum:** We have repeatedly referred to the humane practice of the Bombay Government of allowing widows convicted of infanticide to serve their term of imprisonment in the Pandharpur Orphanage and Foundling Asylum conducted by the Bombay Prarthana Samaj. We have since come across the Resolution of the Government of the Central Provinces dated the 21st September 1925, providing for the remission and suspension of sentences of widow convicts sentenced for the murder of their illegitimate children and their transfer to the Widows' Home at Pandharpur. The rules regulating this are as follows. The Superintendent of the Jail in which the convict serves her term of imprisonment will have to bring such cases of conviction for infanticide to the notice of the District Magistrate through the Inspector General of Prisons and, if the District Magistrate considers the case a suitable one for transfer to the Home, he should recommend to Government the remission of the convict's sentence on the condition that she shall spend the unexpired portion of the sentence at the Home. The Superintendent, before recommending her for conditional release, shall ascertain whether the care of the prisoner can be undertaken by the Home. At present admission to the Home is only confined to prisoners speaking Marathi, Gujrati, Hindustani or Kanarese. Some of the conditions that ordinarily attach to such conditional release are that the convict shall reside in the Home until her sentence expires; that she shall not leave the Home under any pretext whatever, without first obtaining a pass from the Superintendent of the Home, that she shall comply with all the

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conditions of the pass, and that she shall obey all rules and orders that may be from time to time in force in the Home for the maintenance of discipline and order, or for the welfare of the inmates. If, however, it appears that the convict's presence at the Home is or is likely to be harmful to the good management of the Home, or if the convict commits any offence at the Home, she shall be liable to be sent back to the Jail to complete her sentence. There are also rules for the guidance of the Superintendent in charge of the Home. He shall inform each conditionally released prisoner inmate without delay of the expiry of her sentence and that she need no longer stay in the Home if she desires to leave. He shall also report to the District Magistrate Sholapur, without delay, the absence without leave of any conditionally released prisoner inmate of the Home, and may also inform the Police in the locality as well the Superintendent of the Jail from which the prisoner was received. As the Home has thus to maintain convict widows from other provinces like the Central Provinces, we need hardly say that it requires a larger amount of money than it is at present able to command for the up-keep of the Home. A liberal grant-in-aid from the C P. Government will be a legitimate charge in view of the service the Home is expected to render to the community in those provinces. We once more cordially endorse the appeal of the Prarthana Samaj for funds to the generous public.

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**Education of the Depressed Classes Children:** The report of the Director of Public Instruction of the Bombay Presidency shows that the policy of the Bombay Government announced two years ago that schools maintained or aided out of public funds, refusing to admit children of the depressed classes, should be deprived of assistance out of such public funds, has had on the whole beneficent results. It is stated that no complaints regarding admission to children of the depressed classes to schools have been reported in the Thana and Kolaba Districts. There was only one instance of a school at Mohadi in Nasik district (which is held in a temple) where a depressed class boy was not allowed by the villagers to sit along with other pupils, but who was admitted to a neighbouring District Local Board school. In the Ratnagiri District there were 74 schools, held in temples or private houses, to which admission was refused to these children by the villagers or owners, owing to caste prejudices. As regards the Central Division, admission to schools does not appear to have been refused to depressed class children in any district except East Khandesh. In the District Local Board schools at Pimpri and Talvada serious difficulties were experienced. In the case of the Northern Division no difficulty is reported to have been experienced in the Kaira and Panch Mahals Districts in admitting the depressed class children to schools. In the Broach and Surat Districts the opposition is reported to be dying out. The same cannot be said of Ahmedabad where the opposition on the part of the caste people prevails as before. In some cases parents of depressed class children prefer their children to be seated at a distance from other pupils through fear of trouble from the higher castes. In the Southern Division and Sind no case is reported in which admission was refused to the children of depressed classes. It is clear that opposition to the admission of the children of the depressed classes exists only in the remote villages and there too mostly in schools which are held in temples and sacred buildings and also in schools located in buildings hired subject to the condition of the exclusion of the depressed classes. We are glad that instructions have been issued to have such schools removed to suitable localities without delay in order to facilitate the admission of the pupils belonging to the depressed classes. The report makes out that, while there still exists some opposition to the Government's policy due to caste prejudice, the experiment has proved a success. With the co-operation and assistance of the educated classes in the localities where opposition is faced, we are sure that it will not be long before the unjust discrimination against the members of the depressed classes in the matter of education becomes a thing of the past. The credit of issuing this order belongs to Dr. R. P. Paranjpye when he was Minister of Education, and we are sure the results will give him much satisfaction.

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**The Bombay Textile Industry:** The most important event of the week was the Workers' Deputation led by Mr. N. M. Joshi, M. L. A., that waited upon His Excellency the Governor on the 12th instant at Poona. The institution of a Committee of Enquiry into the textile industry in Bombay, the withdrawal of notices of wage-cut till the publication of the Committee's report, the grant of facilities to strikers to go out of Bombay by giving them free passages, the consideration of measures for the early solution of the question of unemployment, these were some of the points touched upon by the Deputation. In reply, His Excellency repudiated the charge of 'callous indifference' brought against his Government and repeated what he had said on another occasion that his Government is utterly helpless and powerless to interfere in the matter, unless armed by legislation giving it statutory powers. The Government of India is responsible for delaying the necessary legislation in the matter. In spite of the efforts made by his Government to get the Excise Duty repealed, His Excellency could not hope for an immediate suspension or repeal of the Excise Duty. As regards the Enquiry Committee, His Excellency could not see any useful purpose served by a committee which did not meet with the co-operation of the millowners His Excellency, however, did well to point out that the abolition of the Excise Duty and the reduction of provincial contributions are quite distinct issues and not interdependent as the Government of India tries to make out. In fine, His Excellency told the workers to get into touch again with the Millowners' Association and freely discuss their points of view with a view to arriving at an early understanding, a course which, we are afraid, is not likely to commend itself to them in the present circumstances. The communication of Mr. Chadwick, Secretary, Commerce Department of the Government of India, in reply to the Millowners' Association, just published, is an attempt to confuse the issues. Mr. Chadwick makes out that the millowners did not desire to have the claims of the Indian textile industry for protection examined by the Tariff Board and draws the comfortable inference that the industry does not need protection. In a later communication, the Millowners' Association has exposed the Commerce Secretary's attempt to evade the main issue which is the suspension of the excise duty *before* any enquiry as recommended by the Fiscal Commission. The Millowners' Association has taken its stand on the recommendations of the Fiscal Commission, and in this the Association is supported by Indian public opinion.

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**The Osmania University:** The first Convocation of the Osmania University of Hyderabad, held recently, was an important event in the history of that University. It may be remembered that the University was established in 1918 with a view to impart higher learning through the medium of Urdu. Although many Universities have adopted vernacular as the medium of instruction in secondary and high school education, this is in fact the only instance where higher education is sought to be imparted in a vernacular. The ideal which the Chancellor of the University placed before it is a noble one. "What wonder," he said, "if the desired confluence between the East and the West should take place on the banks of the Musi within the walls of our own University, which has so earnestly endeavoured to bring together in one spot the different sciences, arts and civilizations of the East and West."

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INDIAN SOCIAL REFORMER.
*BOMBAY, OCTOBER 17, 1925.*

## MUSLIMS AND MONOGAMY.

We have often urged in these columns that the reformed Legislative Councils, whatever their drawbacks as political institutions, offered large opportunities of putting through much-needed social legislation and that these opportunities should be fully availed of. Some doubt about this position was roused in our mind by the opposition to the proposals to raise the age of consent in the Assembly but, on the whole, that body has shown itself capable of rising above petty prejudices. A more serious doubt has been raised by the amendments introduced in the Bill for providing a method of attaching to marriages among Hindus in Sind the legal incidents of monogamy. Mr. D. B. Advani, who represents a Hindu constituency of Sind in the Bombay Legislative Council, introduced a Bill during the last session permitting the parties in a Hindu marriage to make a declaration before a Magistrate that they intended their marriage to be monogamous and voluntarily submitting themselves to the pains and penalties attaching to the offence of bigamy in the Penal Code. When such a declaration was made, the marriage shall be a monogamous marriage and the husband will not be free to take a second wife as he is under the Hindu law. When the Bill was introduced, we remarked that it might be made applicable to Hindus throughout India and introduced in the Legislative Assembly. In view of what has happened in the Select Committee, the author of the Bill may not care to proceed with it in the Bombay Legislative Council. We hope some member of the Legislative Assembly will bring in an All-India Monogamous Marriage Bill at an early date. The Hindu community will not oppose it, nor, we are convinced, the enlightened section of the Mussalman community. On the other hand, a large section of both will welcome such a permissive measure.

We have often complained of the apathy of the Mahomedan community to social reform. Though the Indian National Social Conference from the first has been open to all communities alike, and though its founder, Mahadev Govind Ranade, never tired of insisting that both Hindus and Mahomedans have a common field of social work, very few Mahomedans have taken part in it, though Christians have done so in larger numbers. Now, however, some Mahomedans have begun actually to obstruct social reforms among Hindus on the plea, which we can only characterise as intolerable, that converts to Islam from the Hindu fold will be prejudiced thereby in exercising their rights in their new religion. On this extraordinary plea, they have succeeded in mutilating Mr. Advani's Bill in the Select Committee against the protests of Mr. Advani himself and other non-official Hindu members. The Mahomedan members of the Select Committee with the help of the official members have succeeded in adding in the very first clause a proviso which is at once absurd and offensive to Hindus and, as Mr. Pradhan points out in his minute of dissent, *ultra vires* of the Legislative Council. The original clause stated that the Bill applies to the Hindus of the Province of Sind. The qualifying clause "so long as they remain Hindus" has been added by a majority of the Select Committee. What right have these gentlemen to presume that Hindus of Sind will cease to be Hindus at any proximate date? If this precedent were followed, we should have a similar clause added to every treatise on Hindu law, namely, that it applies to Hindus only so long as they are Hindus. As a matter of fact, conversion to Islam has not in many cases affected the personal law of the convert, and even now there are Moslem sects or castes which follow the Hindu law of succession. The Moplas follow the custom of matriarchy in some parts of Malabar. The right to marry more than one wife is not one which any educated man in these days will care to claim for himself, and we cannot help thinking that there is a certain perversity in insisting that the right of a Mahomedan to have a plurality of wives should be safe-guarded even in an Act to permit Hindus to contract monogamous marriages.

Mr. Advani, in his minute of dissent, rightly observes:

> It would appear that in no civilised society does change of religion constitute a ground for marriage during the life time of a wife. No Englishman can so remarry. Nor can a Parsi. Nor does change of religion constitute a ground for divorce. Is the Hindu woman therefore only to be penalised if she chooses not to change the religion of her forefathers? For it should be noted that she will be unable to remarry in case the husband discards her on account of conversion, and she thus becomes a widow for all practical purposes. But the husband who changes his religion, simply because he wishes to discard his first wife and to have another, for whatever reason, will have the license to remarry. This is the effect of the section as now drafted. Mere change of religion, at the sweet will and pleasure of the husband, will enable him to remarry and throw overboard his first wife.

Mr. R. D. Shinde's remarks are also very much to the point. He writes:

> I am afraid the bill as amended by the Select Committee will to some extent frustrate the object of the bill. The bill is obviously an attempt to give the sanction of law to a social reform which is much needed in Hindu society and as a beginning it is desirable to make the bill an enabling one. The bill is intended for those Hindus who have realised the importance of the reform in the adoption of monogamy and who voluntarily consent to make a declaration. This fact makes it, in my view, absolutely unnecessary to make any provision absolving any converts from Hinduism from further liabilities attaching to a declaration. I am therefore opposed to the amendment in clause 1 (2) as also the deletion of the last three lines of clause 4 of the original bill. I submit that these amendments are irrelevant and unfair. A Hindu who makes a declaration does it with the knowledge that he gives up polygamy which is allowed by the Hindu religion and therefore it is extremely unfair to the wife if he be allowed liberty to get behind the solemn declaration by conversion into Mahomedanism or any other religion. It may also be pointed out that no such provision exists in other analogous Acts such as the Christian Marriage Act, the Parsee Marriage Act. When in this bill we are legislating

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for Hindus only, I cannot understand the absolute nervousness shown by my Mahomedan colleagues on the committee on this question. It is too much for the Mahomedans to expect the Hindus to view with complaisance any possible conversions made solely for the purpose of circumventing the declarations.

Many educated Mahomedans would like to have a similar permissive law passed for their community also. The Sind Mahomedans are a very ignorant and backward community, and the majority of the Select Committee have, we are afraid, been actuated by political reasons in mis-shaping the Bill, as they have done. As Mr. R. G. Pradhan observes in his Minute, the Bill has been so much mutilated that unless the Council restores it more or less to its original form, it is not worth while proceeding with it further. Mr. Advani himself rightly observes that the Bill in the form now proposed, far from being a step towards social reform, will be a highly retrograde measure. We trust enlightened Mahomedans will come forward and declare that they disapprove of the attempt of the Sind Mahomedans to impede the course of social reform.

## THE BEARING OF ASTROLOGY ON MEDICAL TREATMENT.

(By Mr. M. S. Kelkar).

Whether it is possible to predict particular illness from the horoscope or not, a study of the patient's horoscope is of great use in guiding the line of treatment in serious cases, acute or chronic. The Ayurvedic method of diagnosing a disease as a disturbance of the three chief elements in the body, viz, पित्त, कफ, वात, appears to be based on the three kinds of planetary influences; Sun and Mars influencing पित्त, Moon and Jupiter कफ, Venus and Saturn वात, and Mercury all three. Even if this terminology were set aside in the light of modern physiology and even if the treatment were simplified as done by the many systems going under the name of naturapathy, a study of the horoscope is of importance in showing the seriousness of a case and the probable duration of the illness, and no definite prognosis can be given till the current bad period ends. In a few cases I was able to predict the exact critical week of illness, while in a few others I was able to predict the duration. The oft-repeated term 'vitality' is of no use unless we are able to measure it. Before studying astrology I used to form an idea of the vitality of a patient from his total functional capacity. But now astrology gives me a much better idea of the original vitality, the current bad influences lowering it, and the period of those bad influences. If the lord of the ascendant be either the Sun, Mars, Jupiter or Saturn, and if it be not badly aspected or badly placed in relation to the ascendant, the general vitality is good; when either the Moon, Mercury or Venus rules the ascendant, the person is weak and sensitive, being affected by minor disturbances of diet and weather. Of course, all the other planets affect the vitality to some extent. From the body point of view, the Sun represents the skeleton or stable element; the Moon, the blood or the moving, changing element; Mars, the brain and nerves or the guiding element; Mercury, the skin or the external sensory organs; Jupiter, the fat or bulky element; Venus, the reproductive or creative element; and Saturn the muscles or the working element. The Sun and Moon being the chief luminaries, the health is affected when, in addition to the lord of the ascendant, they are affected by the enemical planets.

The seriousness of an illness is best shown by the number of bad influences affecting the ascendant, its lord, the Sun and the Moon, as well as by the nature of the विंशोत्तरी and yearly दशा. When the Dasha is good, one or two bad aspects to the chief luminaries may not produce an illness, though they may undermine the vitality and prepare the ground for some future bad period. When the Dasha is bad, and the luminaries and the ascendant are affected, the illness is a serious one and no one can say whether the person will live through till the period changes for good and the bad transits are over. The ill effects of these bad combinations are increased when there are similar bad combinations in the horoscopes of the near relatives; so it is always useful to see the horoscopes of the husband and wife and the first and last child together to decide the seriousness of a case.

During the first few years of childhood, the body, being very sensitive and unstable, is affected even by the minor bad aspects. The only remedy to save a child from such times is to see that it grows properly. Want of growth is the first sign of the child's vitality being lowered whether by planetary or weather influences or by improper feeding or want of airing. If the child's growth is ensured by proper adjustment of the feeding etc., it will not get ill often and will get well even from serious illnesses. When a child has not grown properly for some time, any minor illness takes a serious turn with a planetary bad aspect and no amount of treatment has any effect till the bad time is over. I am sorry, space forbids my mentioning the instances in support of what I am saying from my experience.

Saturn, which is well known for its bad influences over all except those born under it, makes a complete circuit in about 30 years and so makes all sorts of bad aspects with all the other planets. Those who die within 32 are considered to be short-lived as they are too weak to bear the first series of bad influences. *Charak*, the famous Ayurvedic author, says that a person should be considered a full-grown adult after 30 years. And for the sake of longivity as well as to avoid all the bad effects of early marriage, it is desirable to raise the age of marriage to 30. Then artificial birth-control will be unnecessary as there will be more mental control and lesser chances of over-population. Then, those who die during the second series of bad influences between 32 and 64 are considered to be of mean longivity, while those surviving this series are said to have lived their proper life time. To outlive this second series, a person has to lead a regular, temperate and chaste life. The third cycle of Saturn combined with other bad aspects is usually fatal because the body is exhausted physically and depressed mentally. *Manu* has said that even a Sudra of 90 is fit to be revered by all castes, because it is no joke to keep the body and soul together so long.

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Now the important point in every illness is that of proper treatment, and here astrology is of great use. The treatment based on astrology takes the form of choosing such plants as are influenced by the planet which is weak in a particular case, or such plants as grow under the influence of a planet antagonistic to the one affecting the person badly. I have not gone into this branch as, before studying astrology, I have adopted a simple line of treatment of controlling the diet and proper nursing, eliminating all the poisonous drugs, unless their depressing effect is desired. And I find that astrology supports this line of treatment. I divide the symptoms of any illness into those of irritation and those of depression. When the accumulation of the waste products of the body is less, the symptoms are those of irritation, viz., inflammation, pain, and an extra effort by the body to throw the irritating substances out by the secretory organs. These symptoms are not serious and the excretory work of the body can be best helped by reducing the food partly or wholly for some days, and giving water freely in order to help the circulation of blood all over the body. But when the accumulation of the waste products is more and all the organs from the heart and respiration to those of excretion are depressed, the case is serious and requires the most careful treatment. Even water has to be given carefully, let alone the purgatives and the other poisonous drugs used by the allopathic practitioner in every case. In such cases even the allopathic practitioner uses the term crisis or critical period, but he does not know that this period is astrological and can be known from the horoscope only. An approaching full moon or new moon is a rough guide of the critical period. More important than these are the times when the Sun or Moon is approaching the conjunction or opposition with Saturn, Uranus, or Rahu, the moon's node, in every year. These times are bad when the original Sun, Moon or ascendant is affected by the same bad influence. For instance, a boy with an ascendant of Aries 20° was affected this year by Saturn exactly opposite it, and the Sun passing opposite Saturn on 3rd May. He got ill after the new Moon of 23rd April, became acute suddenly on 28th and 29th April, and though the acuteness was less from 30th, the symptoms suddenly cleared up completely from 4th May after the opposition of Sun with Saturn on the 3rd. In such cases any attempt to check the symptoms with poisonous drugs, or even to increase the excretions by ordinary purgatives may increase the depression and do harm. Any practitioner who will study a few of his serious cases astrologically will learn to use most of his medicines with caution. I have seen doctors use Digitalis (which is a bad poison even in small doses) even for children when there was no reason at all for giving it.

In these days of rationality, our English-educated people consider the Western allopathy and surgery to be rational simply on the show of those systems being based on the modern scientific discoveries of chemistry and physiology. But the use of a purgative is no more 'rational' simply because we understand to-day its chemical nature or its mode of operation. To be rational, it must also be the simplest and the best suited remedy to get a desired effect in a particular case. In the Ayurvedic system, different purgatives are used in different diseases, which seems more rational. Then, the Western system goes straight on to prescribe a purge, a diaphoretic and a diuretic and also half a dozen other medicines for other effects in the same mixture. The Ayurvedic system lays down as a rule that all the five ways of excretion should be opened in succession, before giving any medicines for the particular disease. Then it also refers to the astrological significance of diseases and of beginning a remedy on a proper day. But now with our knowledge of the different sciences, astrology included, a rational treatment is a matter of some difficulty, as referred to above. Perhaps the reason of one remedy producing different results on different persons having apparently the same symptoms, is to be found in the difference of their horoscopes. Till one studies this branch to some extent, it is safer to depend on the general laws of hygiene common to all, and to adopt a treatment based on them. And 'the more serious a case, the less disturbing the treatment' will be found a very useful rule.

Lastly, the question of prescribing a change of place is also important astrologically. But those who do not know this significance of a place, should always prescribe a change from a hotter or a very cold place to one of an even temperature like Bombay. Bombay has in addition the advantage of sea-weather and a soft water supply, which also is desirable as a change from the hard waters of up-country wells.

## COMMUNALISM IN OUR PUBLIC LIFE.

(By a Rational Nationalist.)

(*Continued from the last issue.*)

### "Hard Facts."

It may be said that to expect to realise here the modern democratic ideal in the near future is to run away from "hard facts". But a deeper consideration of the problem will show us how only to the extent to which we honestly try to divorce ourselves from those 'hard facts' to which we have allowed ourselves to be wedded, can we hope to realise real Swaraj. And what, after all, are those 'facts' to whose 'hardness' we are always asked to surrender at discretion, —as witness the Hon. Mr. Hidayatallah's cry in the Bombay Council that, given the choice between Swaraj and separate representation, the Mahomedans would certainly prefer the latter? Are not such 'facts' the creations of the political-minded classes of this or that community,—aided, inspired and provoked by the bureaucracy? Who thought of separate electorates and 'excessive' representation before the age of "command performances" by Moslem Leagues

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at the bidding of imperial Mintos? Was not the open secret given out finally and authoritatively by Mr. Mahomed Ali, the old Leaguer, at Coconada? Who but the Curzons could have injected ideas of "political importance" or "economic backwardness" (or is it the "greater economic stake"?) of one 'community' compared with the other or others—just to divide and rule the national forces? Who but a Deputy Commissioner of Delhi would have vetoed a resolution in favour of joint municipal electorates passed by a great majority of the Muslim and non-Muslim elected members of the municipality of the Imperial Capital, as happened during last winter? Shall we for ever bow down to such clay-footed 'facts' created by the alien out of the dust of sectional and personal ambitions in our midst, and give the ideal of democracy the go-by?

The Mahomedan President of the Bihar Political Conference may think that it is for the Muslim to answer that question. There he is wrong—emphatically wrong. These are not the days of the Lucknow Pact. The Muslims are not the only 'minority', nor are they any longer the only clamant one. Already we have with us the Non-Brahmin Congress, the Adi-Hindu (or Depressed class) Organisation,—the two separatist bodies formed in 'the unity week' of the Belgaum Congress!—the Sikh League, the Christian Conference, the Jain Conference, the Shia Conference etc.,—and more are likely to crop up! It is for *all* or *none* of these to answer the question put. If we are communally bent, if we are ridden by 'hard facts,' if our hearts are set upon new Lucknow Pacts—luckless Pacts—it is for *all* or *none* of those bodies to answer, and no longer for the Muslim League or the Hanafi Association alone to do so! Let the "hard facts" be there, to be exploited by the bureaucracy and by its voluntary or involuntary agents for its and their personal or communal ends. Let those idols of 'facts' be there for the short-sighted Indians to worship. But if we are real lovers of our country or even of the community to which we may happen to belong, we must all steadily keep in view and observe the ideal of a secular, non-caste Democracy; and not merely do lip-service to it and surrender every time to 'hard facts' as a 'practical' step. It is to that star that we must hitch our waggon of any temporary make-shift 'constitution,' if there is bound to be one in the immediate future. It is due to the non-recognition of that principle and failure to embody some adequate expression of it in the Lucknow Pact, that the appetite for communal representation has been growing by what it is feeding on,—despite the fact that some vague lip-service was done at the time to the *mantram* that communal representation was a necessary evil. (I believe, even that is not in the Pact in black and white.) If it was an evil and yet a necessity, some safe-guard ought to have been provided in the Pact itself automatically to check any further infection,—in the form (say) of some time-limit for its operation and a clear definition of its scope, *i. e.*, the institutions to which alone communal representation was to apply. But as Infatuation would have it, nothing of the sort was done then,—not to speak of the irrational dichotomy of the nation into Mahomedan and Non-Mahomedan, and the further anomaly of a presumably 'national' body like the Congress reducing itself to a Hindu or rather 'non-Mahomedan' body by entering into negotiation with an avowedly sectional body like the Moslem League to the end of formulating a 'national' Pact!

### 'A Declaration on Swaraj.'

But be that as it may, I am sincerely glad that though Mr. Jinnah 'the Hind-Muslim ambassador' has failed us, his younger lieutenant, not yet sophisticated like his chief by responsibilities incurred towards sectarian electorates for a seat in one of our 'legislatures,' has boldly come forward and made a genuine effort to look at the communal question from a rational and national stand-point, instead of from the mere Moslem-League stand-point, its Secretary though he is. From that stand-point he has only to view the question a little closer, bearing in mind the considerations I have ventured to place before your readers,—before he will subscribe to some such 'Declaration on Swaraj' as that to which the present writer recently succeeded in pledging Mahatma Gandhi unreservedly. I appeal to him as to a 'younger brother'—not in age, perhaps, but as being a Muslim, one of those whom he loves to call "the younger brethren' of the Hindus—to study the declaration which says: (Vide *Young India*, 20th August, 1925, p. 292).

"That the Swaraj you are immediately aiming at for "your country is a modern democratic *raj* or "government; that the State shall not take note "of men's religious beliefs; that there shall be 'no "compulsion in religion'; that no one shall be "debarred from doing anything or going "anywhere merely because of his or her birth (as "an 'untouchable', 'unapproachable', 'unseeable', "or 'unhearable'); and that EQUALITY OF OPPORTUNITY "TO ALL shall be the motto of the State, including as "a necessary corollary the policy of *special encouragement to the poor and the backward* of all "creeds and communities in accordance with their "needs and in proportion to their poverty and "backwardness—the manner and the degree of the "encouragement to be judged on the merits of each "individual case and *not* by the accident of birth "or the fact of creed alone or at all, or in short "that a 'free field' to every citizen in his or her "life—and no favour nor handicap by reason of "birth or creed—shall be the immutable rule for "the State in every department to follow."

That seems to me to be the only way in which communal unity can be achieved *and* maintained. The very idea of a Pact based on 'sacrifices' by a 'majority' to a 'minority' involves the spirit of bargain; whereas national unity must be cultivated for its own sake, if it is to be permanent. Pacts may produce ententes, but not unity. The unity that is bought or is sought to be bought by bribes will end in disunity and disaster. It is the suicidal spirit in any community that makes it think that its political support is a thing to be sold to the highest bidder—

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whether to an alien despotism or to a supposed national majority. Political unity of all the several communities to be permanent must be effected by each community with all the others only on the understanding that the unity is *in its own interest* (in its real long-sighted sense)—and not that it is a *favour* or concession on its part to the others. It is the spirit of bargain that evidently caused 'a distinguished Musalman countryman' to put the question to Mahatmaji the other day: "You insist continuously upon Hindu-Muslim unity, will you please point out anything concrete you have done for Islam or Musalmans?" (*Young India*, 9-7'25. p. 237.)

*There* is the spirit of the Lucknow Pact incarnate!

### A Remedy in "P. R."

As for representation on legislative and other bodies, there is a scientific system of voting known as "P. R.", which in one form is prescribed for our Council of State elections and in another form is adopted by some of the foremost democratic assemblies in the world, e. g., the Irish Dail. It is a method of voting calculated to secure as accurate a reflection of all shades of opinion in a constituency as any yet devised. Its adoption in India for all elections wherein communal sentiment is likely to play any part may be depended upon to give all the security that avowedly separatist methods like communal electorates and even reservation of seats are thought to give, and that without the jar and "the stewing in one's own juice" which purely communal methods result in. Briefly,—this system requires the constituencies to be all plural-member constituencies, but each voter has a single vote which he can so record as to indicate an order of preferences amongst the several candidates, and the method of 'counting' or computation of votes by the returning-officer is based on a proportional "transfer" of the votes in excess of his quota from one candidate to another, so that no votes are wasted by excessive accumulation on one or more of the candidates and thereby no minority party, whether communal or political, can fail to secure a representation adequate to its strength in the constituency,—whether the strength be its own or what comes to it through the secondary sympathies of voters of other parties which it can command and mobilise in its favour. Dr. Paranjpye, the Bombay ex-Minister, has been for many years past a great advocate of this method, which he offered as one solution to the communal problem in his presidential address to the last year's Liberal Conference at Lucknow.

If there is to be a national Pact, let it be on the lines of the above Declaration, *plus* the prescription of "P. R." for elections.

### The Horrible Alternatives.

Well, what are the alternatives to the Swaraj as conceived in the above scheme? Communal representation like caste is a relic of medieval and ancient Theocracy. If we of the 20th century are not prepared once for all to bid good-bye to all theocratic notions in our public life, let us not talk of Swaraj; but let us be content with our King Log of a wooden Bureaucracy, lest in our attempt to replace it we be overwhelmed by the King Stork of a live Theocracy with *Jezya* and *Sangsari* in its train, or a Ramarajya wherein all the untouchable Shudras shall be "Shambukized"!

(*Concluded.*)

## CALCUTTA LETTER.

(*From our Correspondent*).

On Monday last a deputation of nine Mu[illegible] requested the Mayor of Calcutta to rescind the resolution of the Corporation that the body of the alleged saint buried in the New Market should be exhumed. The period of grace given by the Corporation for the Moslems to take steps to exhume the body expires by October 15th. Councillor Abdur Razak has already given notice of a motion recommending the rescission of the clause of the resolution authorising the Chief Executive Officer to remove the body. The Mayor said that he had power to give facilities for its discussion at the meeting of the Corporation on October 21st, but that he had no authority to revoke or rescind any resolution of the Corporation. It is nearly a year since the burial took place and we trust party-interests will not interfere in this matter concerning the sanitation of the premier market of the city.

* * * *

Rev. W Paton, Secretary, National Christian Council of India, Burma and Ceylon, addressed the Calcutta Rotary club on Tuesday last on "India and the opium problem." He said that India is the greatest exporter of opium in the world and that nowhere except in India has an official defence of a non-medical use of opium been offered. The League of Nations has suggested as a suitable figure for opium consumption, in a country which has a medical service, 6 seers per 10,000 of the population per annum. There are certain regions in India notable for the great excess they present, viz., Burma, where the average is nearly 29 seers per 10,000 per annum and where individual districts rise as high as 65, 109 and 147; the Assam Valley where the figure rises as high as 237 in one district; Balasore and Puri districts of Orissa, where the figures are 55 and 30; the Godavari and Ganjam districts of Madras, where the figures are 67 and 22; the Panch Mahal, Broach and other Gujerat Districts of Bombay where the figures are 62, 51, and thereabouts; Sind where the figures rise to 44, 50, and above; the Central Punjab and the industrial sections of India 60, Calcutta, 144, Bombay 43, Cawnpore 29 and the Berars 30. The lecturer continued that since opium leads to a certain moral degeneration and to moral unreliability, the opium habit is a definite source of weakness to India, and efforts must be made (1) to reduce export to a point where nothing is exported except for medical and scientific purposes and (2) to reduce the excessive consumption in areas noted above by drastic measures and to bring it to the normal figure. In this connection, attention may be drawn to the article 'Opium consumption in Assam' by Mr. C. F. Andrews published in these columns on the 3rd October, 1925.

## BRAHMINS AND NON-BRAHMINS IN BENGAL.

The Editor, The *Indian Social Reformer*.

Sir,

Bengal is now divided among three different communities, who are enemies to each other. The first two of these are commonly known by the name of Hindus.

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Two thousand years have not sufficed to blend the blood of the Brahmins and the non-Brahmins or to unite, by common language and mutual interest, two hostile races, one of which still feels the elevation of triumph and the other groans under all the consequences of defeat. Power had been completely placed in the hands of the Brahmins by the great event of the defeat of the Kshatriyas by Parasurama.

Although no great historical events, such as war or insurrection, mark the existence of the non-Brahmins as a separate people, subsequent to the period of the establishment of caste-institution in India, yet the great national distinction between them and their Brahmin conquerors continues down to our times to keep open the wound which the Brahmins had inflicted to maintain a line of separation between the descendants of the victorious Brahmins and the vanquished Sudras.

Even the distinction between these two communities was by no means effaced when the Musalman conquest prostrated them both in common slavery and degradation.

41, Raja Rajbullar St., Calcutta, September 14, 1925. Yours etc., AMRITALAL MAJUMDAR.

## THE SOCIAL SERVICE LEAGUE, BOMBAY.

### Thirteenth Annual Report.

The work of the Social Service League, Bombay, is carried on at four centres, viz., the Head Office at Girgaum, the Parel Settlement at Chinchpokli, the Working Men's Institute at Poibavdi and the Madanpura Settlement at Madanpura, the last being meant for the benefit of Mahomedan working classes in the neighbourhood of Byculla. The following is a brief summary of the work done at these centres during the year 1924 :

### Night Schools.

At the end of the year, the League had under its management 9 night schools, out of which six (4 Anglo-Urdu-Gujerati, Anglo-Gujerati and Anglo-Marathi) are primary schools and 3 English schools of which one is a high school. The total number of students that received the benefit of instruction at these schools during the year under report was 404 with an average daily attendance of 324 students. In some of these night schools, Boys' Clubs have been organised, the object being to infuse in them, by means of lectures, debates, gatherings and other functions, a spirit of mutual good-will and comradeship, as well as to enable them to develop their elocutionary powers.

### Textile Technical School.

With the object of training workmen employed in textile mills and increasing their efficiency, the League started a textile technical school in connection with its Workmen's Institute at Parel, in July 1924. At present only night-classes are held and instruction is imparted according to a syllabus approved by a Committee of experts in spinning and weaving. The instruction is both theoretical and practical. Recently the first year's students were examined and the results were quite satisfactory. At present the number of students on the roll is 33.

### Class for Women.

Through the Mahila Mandal or the Women's Branch of the League, various classes are held for women. The sewing and cutting classes started in 1922 showed a steady progress and 56 women took advantage of it during the year under report. Also First Aid and Home Nursing Classes are held from time to time for women at Parel. A Maternity and Hygiene Class was held for women at Angre's Wadi, Girgaum, during the year under report.

### Libraries and Free Reading Rooms.

The League maintains 5 libraries and reading rooms at different centres in addition to the travelling libraries. The library at the League's head office consists exclusively of books on social and labour problems. The travelling library is one of the earliest activities of the League and constitutes a special feature of the League's educational work. This library consists of boxes containing 75 to 100 books each, placed in a certain locality in charge of some responsible man residing there who volunteers his services as an honorary librarian and distributes the books among his neighbours or, if he is a Secretary of a co-operative society, or a teacher in a night school, among the members of the society or the people in the locality as the case may be, and after a period of two or three months, returns the box and gets it replaced by another containing another set of books. In this way the library is taken to the very doors of the people, many of whom are not otherwise likely to take interest in books. The League's travelling library is divided into Marathi, Gujerati and Urdu sections. During the year under report 17 centres in different localities were served with books and about 900 people took advantage of this arrangement.

### Magic Lantern Lectures.

During the year under report 44 lantern lectures were delivered for the benefit of different classes of people in various localities, the subject being "Co-operative Societies", "Sanitation", "Infant Welfare and Maternity Care", "Human Physiology", "Tuberculosis", "Malaria", "Dental Hygiene", "Temperance", etc.

### Boy Scouts.

There were at the end of the year under report 48 Scouts and 20 cubs in the Social Service League Boy Scouts Troops, otherwise known as 31st Bombay Boy Scout Troop. Parades, drill and games are held weekly and the patrol classes twice a week. The Scouts took part in several scout functions and worked as volunteers at some public meetings and conferences.

### Charitable Dispensary for Women and Children.

The League maintains a dispensary called Bai Bachubai Charitable Dispensary for women and children at the Working Men's Institute at Parel. It is in the charge of a lady doctor. During the year under report 16,739 patients (8,481 women and 8,258 children) were treated at this dispensary and on behalf of the Arya Mahila Samaj, 73 maunds and 8 seers of milk were supplied to needy women and children as recommended by the lady doctor. Also 1962 patients were given free prescriptions by a doctor at the Madanpura Settlement. At the Homoeopathic Charitable Dispensary at Byculla 3,401 patients were treated. Since the end of the year, however, this dispensary is no longer connected with the League.

### Sanitation Rounds.

With a view to improving the condition of the slums and exposing and checking insanitary conditions obtaining in the different localities of the city, the League arranges sanitation rounds in the different wards. During the year under report 17 such rounds were arranged. In addition to these rounds, the several centres of the League devote particular attention to the work of improving sanitation in chawls and localities. Several magic lantern lectures were delivered in chawls and about 375 complaints and representations were addressed to the proper authorities. The Miss Florence Nightingale Village Sanitation Fund is also administered by the League. During the year under report four villages were paid Rs. 50 each on their under-

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# INDIANS OVERSEAS

## SUPPLEMENT

TO

## The Indian Social Reformer.

No. 8. BOMBAY—SATURDAY, OCTOBER 17, 1925. Price One Anna.


### INDIA'S PROTEST AGAINST THE ANTI-INDIAN BILL IN SOUTH AFRICA.

The public demonstrations held in all parts of the country on the 11th instant—the day set apart for the purpose by the All-India Congress Committee—against the inhuman anti-Indian Bill introduced by Dr. Malan, the Minister of the Interior, in the South African Parliament, cannot but arrest the attention of the civilized world against the racial arrogance of the South African Whites whose relentless persecution of our countrymen in that colony has reached the climax. The differences that exist between the various parties and communities in the country were all forgotten on Sunday last when all public bodies and individuals, irrespective of colour, creed or political conviction, participated in the demonstrations, and it was a united India's emphatic protest against the Malan legislation that was recorded on that day from a hundred platforms. Mrs. Sarojini Naidu, the President of the South African Indian Congress and the President-elect of the Indian National Congress to be held at Cawnpore, in the course of an appeal to all public bodies and individuals throughout the country to participate in the demonstrations, made a special appeal to Europeans and Indian Christians. "My appeal", she concluded, "is especially addressed to European and Indian Christian population whose peculiar duty and responsibility it is to protect from the menace of such destructive legislation the integrity of their traditional Christian ideals of equity and justice and the sanctity of the Asiatic Christ." We are grateful for the response made by the Most Rev. the Metropolitan of India, the Chairman of the National Christian Council of India, Burma and Ceylon, who in a public manifesto which we print elsewhere, called upon all Christians to participate in the demonstrations. It was the true Christian spirit that prompted his lordship to make such a generous response, and it has a special significance when it is remembered that the sponsor of the un-Christian measure against which the Metropolitan and other Christian leaders have called upon Christians throughout the country to join in the nation's protest, is himself one who, in his private life, is a Minister of the Christian Church. That the Rev. Dr. Malan happened to be the sponsor of such a notorious un-Christian piece of legislation is indeed a tragedy, and is calculated to deal a death-blow to Christianity in South Africa.

At a huge mass meeting held in Bombay on the Chowpathy sands under the joint auspices of the Bombay Provincial Congress Committee, Swaraj Sabha, Central Khilafat Committee, Bombay Muslim League, Parsi Rajkiya Sabha, Rashtriya Stri Sabha, Bombay Nationalist Municipal Party, Bombay National Union, Bombay Shroff Association, Bombay Share and Stock Brokers' Association, and several other public bodies representing all communities, interests and political opinions, with Mrs. Sarojini Naidu in the chair, the following resolution moved by Mr. Bhulabhai J. Desai was unanimously passed :

That this meeting of the citizens of Bombay representing all communities, interests and political opinions emphatically condemns the monstrous and inhuman anti-Indian legislation based on race arrogance and economic rivalry enacted by the Union Government of South Africa which is a flagrant breach of their own solemn pledges and seeks deliberately to coerce the Indian settlers to leave the country by imposing upon them conditions of intolerable material and moral hardship and humiliations. This meeting offers to the Indian community in South Africa its deepest sympathy in their valiant struggle to vindicate their fundamental rights as colonials and calls upon all political organisations and all lovers of freedom and justice everywhere to devise effective measures to prevent the perpetuation of so gross a wrong against humanity.

Similar demonstrations were held in Calcutta, Madras, Lahore, Delhi, Allahabad, Nagpur, Patna, Poona, Hyderabad (Sind), Yeotmal, Karachi, Rangoon and all other important towns where resolutions on the same lines were passed. The speakers representing every community and interest dwelt at length on the injustice involved in the Anti-Indian Bill and demanded that His Majesty's Government should veto it. It is gratifying that even Anglo-Indian journals were as emphatic in their condemnation of the anti-Indian activities of the Union Government as their Indian contemporaries. Speaking at the public meeting in Bombay, Mr. John Turner, an Englishman, emphatically declared that "if there was any truth in the British Commonwealth, if Indians left India to go to any other part of the Dominions, they must be treated on terms of equality."

We do not wish to deal with the Bill as we have already dealt with it in the last two issues of the *Supplement*. Mr. S. A. Waiz, the Secretary of the Imperial Indian Citizenship Association of Bombay, has again dealt with the subject in his article which we print today. India has demonstrated in unmistakable terms her deep sense of indignation at the systematic oppression and cruelties to which our countrymen are subjected at the hands of the Union Government. It will be a source of comfort to our struggling countrymen in South Africa to know that the people of this country as one man sympathise with them in their present plight and that they are determined to leave no stone unturned

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to make the Union Government retrace their steps. But our countrymen abroad must also know our limitations. As speaker after speaker pointed out at the public meeting last Sunday, we must be free in our land in order to be in a position to help our countrymen abroad. Stateless persons as we are at present, we are to face the sufferings with calm and courage and with hopes of a better future. The nervousness of the Government of India in taking a bolder attitude in their dealings with the Union Government is not, however, incomprehensible. The consciousness of their being but a subordinate branch of the British Government, is what really weighs with the Government of India, and it has been made abundantly clear in spite of all scrupulous regard to maintain their high prestige.

Mr. Theo H. Thorne, an English correspondent, writing to the *Forward* of Calcutta, has suggested several ways of retaliation. These are: "All South African coal should have a heavy penalizing duty placed on it. All ships coming into Indian harbours with African goods should have placed on them penal port charges. All ships that enter Indian ports having called at a South African port in the course of their journey, should have heavy extra port dues charged. In other words, India must retaliate by worrying the trade of South Africa and those who are engaged in trading with her." Speakers at public meetings held on Sunday last also suggested retaliation as a fitting reply to the Union Government. The Government of India do not, apparently, like this idea. They have not given effect to the non-official resolution to this effect. Curiously enough, Mahatma Gandhi also thinks that retaliation will be no remedy. Mahatmaji's statement on the subject is couched in a tone entirely different from that of a non-co-operator, for he requests the Government of India to apply diplomatic pressure successfully as did Lord Hardinge. Writes Mahatma Gandhi:

> Happily the question of British Indians in South Africa is not a party question. India must be able to avert the calamity that threatens to overtake our countrymen in that Sub-Continent. The proposed legislation is a manifest breach of the Settlement of 1914. My experience of the Indian question in South Africa is one of a series of breaches of promises and declarations which have been proved from official records. The proposed legislation is in effect a confiscation of almost every right that the British Indians possess. Their sole crime consists in being good traders and not being Europeans. There can be no compromise in this matter—no repatriation even when euphemistically described as voluntary. Let me, however, say that retaliation will be no remedy if only because there can be no effective retaliation. The only remedy is diplomatic pressure. Lord Hardinge applied it successfully. Will the present Government repeat the performance?

As Mr. Waiz suggests in his article, much can be done by bringing pressure of the Dominion Governments and the British public opinion to bear on the Union Government. There is no better field than South Africa for those who are anxious to solve the race problem. Lord Willingdon made the bold declaration the other day at the Church Congress at Eastbourne that it was imperative that the problem should be solved by peaceful methods and not by the clash of races, which would be the ghastliest tragedy the world has ever known. "The only practical solution", said the ex-Governor of two Indian provinces, "was to treat the coloured people in a spirit of absolute equality with the whites, if we wished to continue our associations with, and influence over, countries which whites developed. It must be by not arrogating to ourselves any race superiority."

It is for the Government of India and the Union Government to ponder over these wise words of one who had considerable administrative experience in a country where the race problem still dominates everything else. If the British Government care to listen to advice emanating from sources such as these, we are sure they will not allow a measure such as the one introduced by Dr. Malan in the Union Parliament, a measure which is an embodiment of racial iniquity, to find a place in any civilised Government's statute book. We trust that His Majesty's Government will be prevailed upon to prevent the Bill from finding a place in the statute book, and we trust that Lord Willingdon and others will endeavour, by putting their professions into practice, to bring about this end.

## INDIANS IN SOUTH AFRICA.

(By Mr. S. A. Waiz.)

The most influential deputation which was composed of leading Indians and Englishmen representing various interests in the country which waited upon the Viceroy in the beginning of this year, coincided with the assent of the Governor-General-in-Council to the Ordinance depriving Indians in Natal of the Municipal franchise. The Viceroy counselled patience and calm-headedness. The country responded to it to a remarkable degree by not indulging in any kind of excesses. The exponents of public opinion afforded a free hand to the Government of India to come to honourable terms with the Union Government. While great hopes were being entertained, we were presented with another anti-Asiatic legislation in the form of the Colour Bar Bill, which restricts the employment of skilled Indians in certain occupations. The mighty Government of India was believed to be strong enough to handle the situation in a way which was calculated to be to our advantage. Official negotiations were ceaselessly going on. Sir B. N. Sarma, it was said, was passing sleepless nights. But the Class Areas Bill segregating Indians throughout the Union was announced to have been introduced in the Union Assembly as a Government measure. Why Lord Reading and his "patriotic" lieutenant were unable to prevent the passage of this anti-Asiatic legislation, the country is not told. Sir Fazal Hussein, the temporary member in charge of the Education Department of the Government of India, is new and quite unfamiliar with the ways of the wily Dutch of

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South Africa. He is on the horns of an inexplicable dilemma. He told the Council of State that the Class Areas Bill came as a "bombshell" on the Government of India. Why cannot he with the backing of the Viceroy "bombard" Hertzog's Government by way of reprisal by openly declaring that India, as an equal partner in the British Commonwealth of Nations, cannot contemplate with equanimity these anti-Indian measures? The gallant knight of Shahpur said that South African Indians should return to India, if they were treated inhumanly. The Imperial Indian Citizenship Association, however, in a recent communication to the Government of India, have made it quite clear that the country will not accept any settlement based on repatriation.

The Congress fixed the 11th of October 1925 as a day to express the nation's indignation at the inequitable policy of the Government of South Africa. To this the National Missionary Council with the Metropolitan of India at its head, and which represents almost all the Protestant Churches in India, lent its moral support and invited Christians all over the country to observe the day fixed by the Congress as a day of prayer on behalf of Indians in South Africa. Meetings of protest in this connection were held all over the country.

An Indian deputation from South Africa will shortly come out to India to wait on His Excellency the Viceroy. It is feared that unless the deputation represents all sections of Indian opinion in South Africa, it will have no support from the Motherland and will therefore be a failure. The promoters of this deputation in South Africa have already been warned to this effect. But what is the use of these deputations? They cannot tell the Viceroy more than what he already knows, and I daresay he knows more than the members of the deputation. It will be a mere waste of time, money and energy.

It is said that the South African Dutch is very religious and respects his Bible very much. May be; but their deeds are not indicative of their religious tendencies. Perhaps they are ante-diluvian enough to believe both in God and big guns. Can India change its creed? It is a matter of opinion; but personally I am inclined to think that unless General Birdwood exhibits a few tricks of the sharp edge of his sword, the South Africans will only stick to their guns and will conveniently forget their God. Whatever is possible under the circumstances is being done by India to help Indians in South Africa, but the end of their trouble is not yet in sight. I wish that the Archbishop of Canterbury would emulate the example of the National Missionary Council of India and, along with his desire to protect the Christians of Bhagdad, he would champion the cause of Indian Christians and Indians in general in South Africa. It will be a much easier task for him and perhaps more within his jurisdiction. The people of one part of the Empire are being subjected to inhuman treatment and the Archbishop as the head of the Established Church of England will not only earn the gratitude of "ancient and dignified people of India," but will be rendering an invaluable service towards the stability of the Empire which is nearest to his heart. Instead of appealing to the League of Nations, His grace can invite the co-operation of all the self-governing dominions so that pressure might be brought to bear upon South Africa to stop the inhuman legislation, and, not only that, but make them realise that they are Christians. It would be interesting to know the verdict of Indians on the situation. They say that Christ as an Asiatic will not be allowed to land in South Africa as a free man, but might be taken there under indenture, and, after he has healed the sick, cured the lepers, restored eyesight to the blind, "and converted a howling wilderness into a land of milk and honey". He would be either asked to go back to His own country or they would take Him to the Calvary (Class Areas) and would crucify Him there!! Will the Christians all over the Empire give their earnest consideration to these thoughts? The attitude of the South African Government is not only insulting to God but a deliberate attempt to hinder the efforts of Christian Missionaries in the East, and is certainly a foolish policy, which might break the solidarity of the British Commonwealth of Nations.

## THE SOUTH AFRICA DAY.

### METROPOLITAN'S APPEAL TO CHRISTIANS.

The following statement has been issued over the signatures of the Most Rev. the Metropolitan of India, Chairman; Dr. S. K. Datta, Vice-Chairman; the Rev. W. Paton and Mr. P. O. Phillip, Secretaries of the National Christian Council of India, Burma and Ceylon:

Sunday, October 11th, is to be widely observed as a day for the expression of national sympathy with the Indians of South Africa.

We believe that if the present (so-called) Asiatic Bill is passed, large number of Indians, born in South Africa, will be compulsorily repatriated, and that the conditions of life and work for most of those who remain will be nearly intolerable. Violent feeling has been aroused on both sides by the legislation now under discussion, and while some European Christians have supported the Indian claims, it is apparently certain that a determination exists on the part of the majority of Europeans, particularly in Natal, to press through to its consummation a policy for which they do not claim any moral defence. The resources of statesmanship are not yet exhausted, but those who are striving for a just settlement are faced by a condition of passion and enmity in which no progress can be made without a change of will and heart.

We, therefore, on behalf of the National Christian Council of India, Burma, and Ceylon, invite Christian people to prayer on Sunday next, October 11th, for the Indian community, the European community, and the Government and Legislative Chambers of South Africa, that a way may be opened up to a settlement on the basis of justice and right.

## NATAL'S PROTEST AGAINST THE ASIATIC BILL.

Natal had never witnessed in the annals of its history anything like the monster mass meeting of Natal Indians that was held in Durban on the 31st August, under the auspices of the Natal Indian Congress, to protest against the Asiatic Bill. There was a very large attendance and the meeting was representative of all sections of the community. Mr. Amod Bayat, President of the Natal Indian Congress, was in the chair. The President in the course of his speech vigorously denouncing the segregation policy of the Government characterised the attitude of the Minister of the Interior as illogical. In the end, he implored his fellowmen not to indulge in any wild or extravagant language and to adopt a calm and dignified attitude and show the Government that their objections are based on equity and justice. The European community was represented by Mr. A. Laughton and the Rev. A. Lamont who also denounced the Bill in strong terms. The Rev. J. L. Dube as representing the natives also spoke on the occasion. The following were the resolutions passed: (1) That this Mass Meeting of Natal

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Indians assembled in the Durban Town Hall, under the auspices of the Natal Indian Congress, hereby places on record its emphatic protest against the Areas Reservation and Immigration and Registration (Further Provision) Bill now before Parliament which has for its object our compulsory segregation, the deprivation of our proprietory and trading rights, further restriction of our domiciliary rights and the ultimate extinction of the Indian community as openly declared by the Minister of the Interior, inasmuch as it is contrary to all known laws of equity and justice. (2) That this Meeting of Natal Indians affirms the suggestion submitted by the South African Indian Congress for a Round Table Conference as the only solution for a settlement of the Indian question, and requests the said South African Indian Congress to again make representations to the Union Government with a view to bring about the Conference of representatives of India, England and South Africa.

## INDIAN LABOUR IN CEYLON.

The *Hindu* of Madras writes:—Commenting on the report of the Controller of Indian Emigrant Labour in Ceylon the other day, we questioned the validity of the claim made therein that the labour conditions in the estates were attractive and that the Colony had won a good name as an employer of labour. We then pointed out in support of our contention to the low average of the wages paid to the labourer. The propagandist nature of the report and the several inaccuracies therein are clearly exposed in a string of interpellations asked in the recent session of the Ceylon Legislative Council by the Hon. Mr. S. R. Mahomed Sultan. The member agrees with us in holding that the average wage is very low on all computations and the chances of saving very few and contests the truth of the statement in the report about "attractive conditions." He also asks how the Controller made his surmise that economic conditions in S. India provide a desirable alternative in Ceylon for the labourer and what justification there is for the statement that the Colony has established a good name as an employer of labour in view of the increasing number of destitute Indian immigrants as professional beggers in big towns as Colombo, the large number of slum inhabitants of Kochikade and Wolvendal, mostly ex-indentured Indian estate labourers, and the ever-increasing number of Indian labourers drifting form the estate zone to Colombo every year, swelling up the ranks of rick-shaw pullers in Colombo." This part of the question the Colonial Secretary, we find, answers in the following terms:

The statements relating to economic conditions in India are supported by reports of officials of the Government of Madras. The remainder of this part of the question asks for an expression of opinion based on statements of which Government does not admit the accuracy.

The latter part of the answer is quite characteristic of the way in which the bureaucracy usually disposes of such inconvenient questions in order to shield their blundering officials in the false positions they take up even in the face of evident *facts*. As regards the reports of officials of the Government of Madras, to which the answer refers, we wonder if the reports themselves declared Ceylon as a *desirable* alternative to S. India, as the Colonial Secretary would desire to make out. The Hon. Member asked also other questions on the exact state of affairs in the estates in regard to education, housing, drink, health or the labourers, and infant mortality. It is something to note that the Government did not dispose of these questions in a summary fashion but promised to consider some of them at least in drafting the future reports.

## INDIANS ABROAD: SOME CENSUS FIGURES.

The following is that portion of the article contributed by Mr. J. B. Sen in a recent issue of the *Servant of India* which relates to Indians in Fiji. In our *Overseas Supplement* for September we published that portion of the article relating to *British Guiana*.

### FIJI.

The area of Fiji, including Retuma, is 7,083 sq. miles. The total population increased from 139,541 in 1911 to 157,266 in 1921, an increase of 12·70 per cent. The Indian population during the same period increased from 40,286 to 60,634, an increase of 50·51 per cent. Of the total Indian population 26,810 (44·22 per cent). were born in Fiji. The birth and death rates in 1920 were 35·96 and 6·51 per mille respectively. The Indians born in Fiji have more than doubled their number during the last decade as shown by the following table:

| Intercensal Period | Total Ind. Population. | Fiji-born Ind. | Per cent |
|---|---|---|---|
| 1901-1911 | 40,284 | 11,069 | 27·48 |
| 1911-1921 | 60,634 | 26,810 | 44·22 |

The following table shows the sex-proportion:

| | 1911 | | 1921 | |
|---|---|---|---|---|
| | Males | Females | Males | Females |
| Indian Immigrants | 64·70 | 35·30 | 68·95 | 31·05 |
| Indian Fiji-born | | | 51·06 | 48·94 |

The following table shows the conjugal condition of the Indian population among persons of over 15 years of age:

| | Married | | Unmarried | | Total | |
|---|---|---|---|---|---|---|
| | M. | F. | M. | F. | M. | F. |
| Immigrant | 11,402 | 8,519 | 9,583 | 1,026 | 22,606 | 9,886 |
| Fiji-born | 1,095 | 2,011 | 1,229 | 378 | 2,334 | 2,474 |

Of the total Indian population 52, 912 are Hindus, 6,442 are Mahomedans, 710 are Christians and 570 are Parsis, Buddhists, etc. The following table gives the literacy position, children under 15 being excluded:—

Proportion per cent. of the total returned as literate.

| | Males | Females |
|---|---|---|
| 1921 ... ... | 38·50 | 2·50 |
| 1911 ... ... | 13·64 | 1·74 |

The improvement in literacy among Indians during the decade is noticeable and satisfactory. The following is the occupation census of Indians in Fiji:—

| | |
|---|---|
| Agriculturists and cultivators ... | 14,283 |
| Agricultural labourers ... ... | 4,130 |
| Engaged in commerce ... ... | 854 |
| Engaged in industry ... ... | 3,179 |
| Industrial labourers ... ... ... | 1,115 |
| Clerks and interpreters ... ... | 54 |
| Mission students, school and mission teachers ... ... ... | 91 |
| Constables and warders ... ... | 88 |

The higher professions and civil service are completely monopolized by Europeans. The Fiji Legislative Council consists of the Governor, 12 nominated members (one Indian) and seven members elected by persons of European descent whose number is only 3,848 in the colony, and two nominated Fijian members. The Council has recently agreed to have two elected Indian representatives to that body.

**Mr. C. R. Naidu.** Mr. C. R. Naidu, to whom financial help was rendered by the Imperial Indian Citizenship Association to go and investigate on the spot questions relating to repatriation of South African Indians and the reservation of Kenya lowlands, etc., was the recipient of an address and a purse of 1000 shillings from the Indian community of Daressalaam. Mr. Naidu thanked the Indians in Zanzibar for their kind hospitality showed to him during his stay there.

**"Zanzibar Voice" on Anti-Asiatic Bill:** Thus the *Zanzibar Voice*: "We have received a copy of the now notoriously known anti-Asiatic Bill passed by the Union Government along with its explanatory section from the Natal Indian Congress. We have no words to condemn the Bill sufficiently. From a place like this, we only remain content to hope that His Majesty's Government see that it is vetoed and that no action is allowed to be taken by any section of the Empire—howsoever proud or strong—which jeopardized the inter-empire harmony, or may we say in the end, is bound to upset the very solidarity of the Empire.

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taking to improve their sanitation and to collect locally an equal amount.

### Police Court Agent.

The League co-operates with the Bombay Presidency Released Prisoners' Aid Society, whose police court agent works under the guidance and supervision of the League. This Police Court Agent secures the benefit of Section 562 of the Criminal Procedure Code to first offenders, keeps in touch with them and endeavours to persuade them to lead an honest useful life. During the year under report he secured the release of 426 persons (225 Hindus, 153 Mohamedans, 44 Christians, 3 Parsis and 1 Chinaman) all of whom were first offenders. Twenty of them were women. Some of these persons were provided with food and clothing.

### Prison Preaching.

Mr. L. E. Nayak, a member of the League's Managing Committee, visits the Umerkhadi Jail every Sunday morning and addresses the prisoners on pure and honest living. Every time about 250 criminals attend his lecture.

### Co-operative Societies.

The League has till now organised over a hundred co-operative societies. Many of them are now working independently. At the end of the year under report the League had 44 societies under its supervision. Of these, 40 are credit societies, a Banking Union, a Thrift Society, Medical Relief Society and one Recreation Club. Thirteen new societies were organised during the year under report, four of which are meant for Municipal sweepers, in addition to four societies already working for the benefit of menial municipal employees. Over 40 societies are affiliated with the Banking Union. The membership of the 40 credit societies is 2,685 and Rs. 73,214 was advanced to members as loans.

### Legal Advice.

Arrangements are made at the Working Men's Institute and the Parel Settlement to give free legal advice to the poor involved in legal difficulties. Also petitions, applications, complaints, representations etc., are written for them at a nominal fee. Since the Workman's Compensation Act came into force, the League has been helping workmen to obtain compensation due to them. Till the end of the year such help was given in 9 cases. This work is rapidly growing and the number of cases helped uptodate is 60 and the amount of compensation nearly Rs. 25,000.

### Recreation for the working classes.

The League's programme of providing healthy recreation for the working classes consists in conducting Indian gymnasia called Akhadas, arranging theatrical performances at cheap rates and organising from time to time open air sports and fresh excursions. During the year under report there were two Akhadas, and upwards of 60 workmen on a daily average took advantage of them. More than half a dozen programmes of wrestling matches and gymnastic feats were arranged through these Akhadas. Three fresh air excursions were arranged during the year under report.

### Propaganda work.

The League arranged during the year twelve public lectures on social subjects. An English quarterly called the "Social Service Quarterly" and a Marathi monthly called the "Samaj Sevak" are published by the League. Also, the League has published up till now 35 pamphlets and leaflets on different social questions. An information Bureau and a Register of Charities are maintained by the League. A "Directory of Social Institutions in India, outside Bombay" has been published and a separate Directory of social Institutions in Bombay City and suburbs will be shortly published.

### Miscellaneous.

In response to the Government's request the League expressed its views sending memoranda with regard to seven items of proposed social and labour legislation. The workers of the League co-operated with other institutions in several activities like the Baby Week, relief to strikers' children, co-operative conference etc.

### Financial Position and Immediate Needs.

The total receipts during the year amounted to Rs. 80,545-5-6 and the total payments to Rs. 81,603-15-3. Out of the balance of Rs. 27,456-3-10 only Rs. 5,156-8-10 is available for current expenditure the rest being locked up in Government Securities and the Reserve Fund. The League needs Rs. 50,000 for the Textile Technical School and for a shed for gymnasium etc., out of which at least Rs. 25,000 must be immediately found.

## SUPPRESSION OF BROTHELS IN MADRAS.

### Proposal For A New Bill

In a statement to the *Associated Press*, the Venerable Loasby, Arch-Deacon of Madras and President of the Madras Vigilance Association, who, during the past few weeks, assisted by a committee, has been engaged in the drafting of a bill for the suppression of immoral traffic in Madras, says:—

Recent happenings in the city of Madras have brought prominently before the public attention a new menace to our social life in the shape of brothels. Their danger to the public and the indescribable misery that is undergone by their inmates are not generally realised till our attention is drawn to them by some tragedy or crime. There is reason to believe that these resorts are more numerous than one would ordinarily guess and that they are extending their corrupting influence in more ways than one cares to contemplate. It is sinister to think that nearly 9,000 treatments for venereal diseases were given last year in the Civil hospital in Madras; this figure represents probably not more than one third of the volume of the disease among civilians and it takes no account of military statistics. Also the last census return [illegible] classifies as procurers and prostitutes in Madras city 911 p[illegible] and this is presumably in accord with their own statement. Further, brothels are becoming paying business concerns, systematising the [illegible] vice and maintaining a batch of depraved characters in the shape [illegible] procurers, importers and managers.

### Duty of the Society

In these circumstances the duty of the public to safeguard social life and purity from this new encroachment has become clear. Now that we are coming to regard with increasing sanctity and appreciation human life in all grades and positions of society we see how sharp a contradiction is involved in permitting to grow unchecked a system under which the lives of hundreds of our sisters are wrecked and blighted in ministering to the passions of men and the cupidity of scheming adventurers. Not unnaturally, women themselves have awakened to the horrors involved in the condemnation of a section of their sex to a life of sin and shame.

### Vigilance Association

Largely perhaps owing to their enterprise and initiative we have had of late several public meetings in the city in which this problem has been seriously discussed. The meeting in the Gokhale Hall under the chairmanship of Mr. T. V. Seshagiri Iyer, in which a number of ladies took part led by Miss Grey of the Women's Protection League, Chicago, is still fresh in our minds. Following upon

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that, meetings were held, in the Y.M.C.A. and the Servants of India Society Home, of some of the leading citizens of Madras of all classes and communities, at which measures that should be adopted to check this social evil were considered. As a result of these deliberations there has been organised the Madras Vigilance Association with an active, responsible and influential Executive Committee which is determined not to let the grass grow under its feet in its endeavours to put down this vice. Among the members of the Executive and other committees are Mrs. Jinarajadasa and Deaconess Creighton, Sir Sadasiva Iyer and Mr. B Venkatasubbaya (an Honorary Secretary of the Servants of India Society), Mr. V. Chakkarai, Mr. K. V. Sesha Iyengar, Mrs. Venkatasubba Rao, Mr. O. Kandasami Chetty, Mr. Hameed Khan, Dr. Raghavendra Rao, Mrs. Stafford (Honorary Secretary), Rev. A. F. Fox (an Hon. Secretary), Lt. Col. Woodcock, Commanding the Lancashire Fusiliers, Mrs. Cousins, Mr. N. Shivaraj and Prof. S. K. Yagnanarayana Iyer and several others.

### Inadequacy of Law

The members of the various sub-committees have been meeting regularly and frequently and have carefully discussed the position in many of its aspects. It is not surprising that at the very outset they were confronted with the inadequacy of the existing law, contained in the Madras City Police Act of 1888, to deal with the new situation that has arisen as a result of the rapid increase of our urban population. Bombay, Calcutta and Rangoon have gone ahead in this matter. Each has a well-framed act for the punishment of men and women who traffic in vice and for the suppression of brothels. Some of them have attempted to reach private and individual prostitution also. Many of them possess rescue homes or places of suitable custody for receiving and maintaining innocent girls reclaimed from the clutches of brothel-keepers and their minions. Indeed it is difficult to conceive how any effective work can be done without adequate legislative aids for suppressing brothels and penalising the traffic in vice. Nor will any measure of legislation in this direction be really useful unless provision is made for dealing with reclaimed girls and women.

### No Time to Lose

"Effort has therefore to be concentrated on these lines of activity. The need is urgent. Reform in this direction is overdue. How long are we in Madras going to lag behind Calcutta, Rangoon and Bombay? How long are we going to allow our unfortunate sisters to be enticed to and confined in dens of misery and shame? It is up to the enlightened and self-respecting public of Madras Presidency to hasten the passing of the necessary legislative enactments to save these unfortunate girls and give them an opportunity of becoming educated and useful members of the society and establish rescue homes for protection of society against the ravages of a social evil which is as insidious as it is powerful.

## NEWS OF THE WEEK.

**Mr. Jayakar's Advice to Sind Hindus:** Presiding over the First Sind Hindu Provincial Conference at Hyderabad (Sind) on the 10th instant, Mr. M. R. Jayakar, Bar-at-Law, M. L. C., the leader of the Swaraj Party in the Bombay Legislative Council, delivered an *extempore* address in the course of which he asked Sindhi Hindus to correlate themselves with Hindu culture outside Sind by studying Sanskrit and becoming custodians of the Hindu culture and tradition. Without study of Sanskrit, continued Mr. Jayakar, the Hindu movement would not yield the best fruit. Being responsible for sixty per cent. of taxes in Sind the Hindus must be treated as the most important community filling the offices of Government. Being nine lakhs they were a most important minority. He advised the Hindu Sabha to start a Bureau of Information at Karachi or Hyderabad, to appoint at least one full-timed worker to keep the Bombay Council members fully informed about Sind affairs and to go to Bombay and Poona when the Council was in session to enlighten the members on all Sind topics. He promised all help to such a worker. He referred to the danger threatening the Monogamous Marriages Bill of Mr. Dargadas Advani by amendment in the Select Committee and asked the Hindus to agitate against it and support Mr. Dargadas. He pointed out the danger lurking in Mr. Noor Mahomed's Registration of Marriages Bill which might legalise the kidnapping of Hindu women by forced registrations. He exhorted the Hindus to lay deep the foundations of Hindu culture in Sind and to be careful not to develop sectarian narrow-mindedness which might destroy one of the best movements for Hindu regeneration and culture reconstruction.

**New President of the Madras Legislative Council:** His Excellency the Governor has approved of the election of Mr. M. Rathnaswamy as President of the Madras Legislative Council which was left vacant by the lamented death of Dewán Bahadur Swamikannu Pillai. It is significant that Mr. Rathnaswamy is also, like his predecessor, an Indian Christian Catholic. He was the first Indian Principal of the Pachaiyappa's College—a College to which non-caste Hindus are not admitted—and by his scholarship culture and ability he won great popularity. He was educated at Cambridge where he took his History Tripos and was also called to the bar (Greys Inn). On his return from England, he was appointed as Professor of History in the Baroda College from where in 1918 he went to Madras as Professor of History in the Pachaiyappa's College and was elevated to the Principalship in 1921. In view of the absence of any member of the Indian Christian community in the Madras Cabinet," Mr. Rathnaswamy's candidature had an overwhelming support from the party which dominates the Council at present. In spite of the disintegration which estranged some of the progressive elements from the "Justice" party, Mr. Rathnaswamy loyally stuck to the party and tried his best to bring about the much-needed reform working from within. The choice has evidently met with general approval.

**Compulsory Education in U. P:** The Government of the United Provinces have sanctioned the introduction during the current financial year of compulsory primary education for boys in Agra, Aligarh, Jhansi and Mattra Municipalities. The total number in the United Provinces of Municipalities to which compulsory primary education for boys will be enforced will thus be raised to 23.

**Age of Consent Act:** The Indian Penal Code (Amendment) Act, XXIX of 1925, popularly known as the Age of Consent Act, which received the assent of the Governor-General on 23rd September last, is promulgated for information in the *Gazette of India* of October 3, and has now come into force. The Act, it may be recalled, raises the age of consent from 12 to 14 in the case of girls not lawfully wedded and from 12 to 13 in the case of married girls. In the case of husband's contravening the provisions of the Act, the new amending Act fixes the punishment at two years' imprisonment, rigorous or simple, or fine or both

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**Communal Electorates:** Time and again we have urged in these columns the abolition of communal electorates which only tend to perpetuate distrust and differences between the various communities. The Hon. Khan Bahadur Osman Saheb, Home Member, Madras, has given a brave and courageous lead in this respect to his fellow-religionists all over the country. Replying to the address presented by the Tanjore District Board, the Hon. Member said: "Ever since he began his non-official life he had come to every position he occupied by the door of election and he was convinced that mixed electorates were the best thing for us in this country. Thirteen years ago he contested a seat on the Madras Corporation against a prominent citizen of Madras; and though the constituency had a predominant number of Hindu electors, he was able to come at the top of the poll. He was convinced that if India is to progress towards her goal, as she certainly will, she must give the go-by to the communal electorate and trust the mixed electorates. What was wrong was that members of his community were shy and did not like to face a mixed electorate. But there was nothing that so helped in bringing about a spirit of co-operation, harmony and helpfulness among all the communities in this land as the general or the mixed electorate." We hope the Mahomedans will profit by these words of wisdom.

**A Widow Re-marriage Conference:** An *Associated Press* message says: A widow remarriage conference was held at Khankhava in the Jullundur District under the presidency of Swami Shradhanand. It was attended by about 2,000 delegates, including ladies from the principal villages and towns near Jullundur. In his presidential address the Swami detailed the ideal of marriage according to the Vedas and Shastras and dwelt upon the consequences of child marriage, which, he said, was responsible for the present degenerate condition of the Hindu community. The conference passed resolutions deprecating the marriage of males before 25 and girls before 16. Another resolution declared that no widower should marry a virgin nor should a widow marry a bachelor and that the marriage of a virgin widow should be celebrated in the same way as that of unmarried girls. The conference condemned the sale of young girls to aged widowers and others as being sinful and immoral. All the resolutions were supported by prominent leaders from various parts and they pledged themselves to see that they were put into practice. The proceedings of the conference concluded after a speech by Swami Shradhanand on the principles of Hindu Sangathan. He also spoke at [illegible] public meeting on the importance of Brahmacharya.

**Patri Mahajan:** The Patri Mahajan, at its meeting held on the 7th instant under the presidentship of Seth Nagindas Keshavji, passed resolutions putting on record its sense of deep grief at the kidnapping and subsequent murder of the only son of one poor Koli, Bhudar Popat, by name, recommending the Kolis and other inhabitants of Patri to patiently wait and have full faith in the investigation that is being carried on by the authorities, imploring all the inhabitants of Patri not to yield to rumours on this incident, and putting on record its sense of regret at the false and unworthy allegations contained in speeches and writings with reference to this incident.

**Animal Sacrifice in Travancore:** Last week we drew attention in a footnote to a statement made by our Travancore correspondent regarding slaughter of animals in Hindu temples. The following which we take from a certain West Coast paper, shows that the practice still exists in spite of the orders issued by the Maharanee Regent: "Reports having been received of some shepherds sacrificing animals near a small temple of Nagdungara hills in spite of the standing orders in the State prohibiting all slaughter of animals under the pretext of religion, an order has been issued by the Dewan of Travancore re-affirming the existing orders and directing immediate stoppage of slaughter. A warning has been added that an offence of the nature will in future be legally dealt with and punished."

**A Moslem View of Broad-mindedness:** "Mrs. Naidu's election to the Presidentship of the Congress," writes the *Muslim Outlook*, "is about the only sane thing the Congress has achieved this year. As we have already said Mrs. Naidu is almost the only Hindu politician of eminence who is consistently fair to Muslims and Islam. *She has proved her broad-mindedness by permitting her son to embrace Islam and if only she would suppress the "society" tendencies of some of her Indian sisters, we would hail her as a model of wisdom.* Writing in this vein reminds us that there may be other Hindus who are unprejudiced communally. We fancy Pandit Jawaharlal Nehru is one such—but he seems quite unable to exert any influence upon the Hindus." The *italics* are ours. We fancy our contemporary's ideas of "broad-mindedness" and "wisdom" will hardly find support from any other quarter. But, if this is the same paper which recently indulged in ridiculous effusions about establishing Muslim *raj* after British *raj* is over, then we have no reason to be shocked at its standard of "wisdom," "broad-mindedness," "fairness" etc.

**"Communalism in our Public Life": A Correction:** "A Rational Nationalist" the concluding part of whose article on "Communalism in Our Public Life" is published to-day, draws our attention to certain mistakes in the second part of his article which appeared last week. He writes: "In this week's portion of my article there is one really important misprint, where on p. 86, line 13, col. 1, 'Khoja' is printed for 'Khaja'. This is misleading, for a Khoja is not a Sunni. (You will also admit that in the sentence of the same para, 'we generally dismiss,' etc., by replacing my 'ignorant fossils' by the 'ultra-conservatives' of your own, you have only destroyed the point of the antithesis intended between *'ignorant* fossils' and *'learned* in their own way.')


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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Political Castes:** The supreme mistake of those who thought that they could rear a modern State on medieval foundations, is becoming manifest every day. The communalism in politics which we lament, is the natural consequence of communalism in social life. Men brought up in the closed compartments of communities, cannot think of a better use of political rights than to consolidate the influence and strength of their community against all others. The man is what his *shraddha* is, says the *Gita*. Where your treasure is, says the Bible, there will be your heart also. A person brought up in the thought that his first duty is to his community or caste, can be inured to the idea that there is a higher duty which he owes to the nation, and to humanity, only by a strict course of discipline calculated to wean him away from the lesser idea. Foreign rule has often provided that discipline, but when foreign rule seeks to strengthen itself by utilising the caste or communal sentiment, it ceases to function in the only beneficial manner which is possible to it and becomes an unmitigated evil. A new evil worse than communal politics is making itself manifest among us. Political parties are being organised on the lines of a religious sect or caste panchayat, where autocratic power is vested in one man or a small group of men whose decisions are sought to be enforced by pains and penalties associated with the process of excommunication. Intimidation, abuse, misrepresentation, are the methods which are applied to enforce what is called party discipline. It behoves every one who has fought against the intimidatory methods of the caste system, to wage uncompromising war against the new kind of terrorism that is sought to be imposed upon the community. What India lacks, which has brought her under foreign subjection, is respect for personality. It is absent most among Hindus, and hence Hindus at an early date passed under the domination of Islam which had it in a greater measure than Hinduism. But Islam too lost it, and Mahomedans and Hindus became subject to a race which had it in a greater measure than either of them. Even now when the spirit of nationalism is abroad, many Indians as individuals feel that Englishmen have greater respect for their personality than their own countrymen. So long as this feeling remains and is justified to any extent by facts, the position of the British in this country must continue to be that of arbiters.

**The Crisis in the Swaraj Party:** A serious crisis has arisen in the Swaraj Party owing to the acceptance by Mr. B. S. Tambe, a member of the Party, of a membership in the Executive Council of the Central Provinces and the Berars. Mr. Tambe sometime back was elected by the Swaraj Party members who are in a majority in the Legislative Council of that province, to the Presidentship of that body. The Party, however, has been refusing to accept Ministerships. In Bengal, where it was found impossible owing to the opposition of the Swarajists to have Ministers, the Transferred Departments were resumed by the Executive half of the Government which is administering them as before the reforms. In the Central Provinces, the new Governor, Sir Montagu Butler, in the hope probably of conciliating the Swarajists, has been holding out against a similar resumption of the Transferred subjects. Meanwhile the Indian member of his Executive Council is due to retire shortly, and His Excellency offered the succession to it to Mr Tambe who accepted the offer. Mr. Tambe, it should be remembered, was elected President of the Legislative Council by the vote of his fellow-Swarajists, and in accordance with the well-established parliamentary convention, had ceased to be a party politician. This convention was accepted and emphasised by Mr V. J. Patel recently on his election to the Presidentship of the Legislative Assembly. We agree with the objection that it is constitutionally improper that a President of the Legislative Assembly or Council, or a Minister, should regard the membership of the Executive Council as an office of greater influence, security or attraction. The constitutional methods by which such a contingency has been provided against in other countries, cannot all be adopted here. But a serious difference in respect of the emoluments could and should be avoided, and for this reason, we have never favoured the reduction of Ministers' salaries to a much lower level than those of members of the Executive Council. In the Central Provinces, the Swarajists, after electing Mr. Tambe to the Presidentship of the Legislative Council, deliberately reduced his salary to that of a senior Deputy Collector, which naturally he could not have regarded as an act prompted by the kindliest feelings towards himself, Swarajists are, no doubt, expected to be above considerations of salary, but if Mr. Tambe did not rise to the sublime level of his fellow-Swarajists, it is uncharitable to describe his conduct by opprobrious epithets. In our view, Mr Tambe's acceptance of the Executive Council membership is only a further step in the evolution, which has been so marked during the last few months, of the Swaraj Party from a non-co-operating into a co-operating political party. It is impossible not to be struck by the personal rancour in many of the attacks that are being made upon him for his supposed act of recusancy.

**A Scheme of Mass Education:** We have received a copy of Bulletin No. 1 of the Educational Committee of the Young Men's Indian Association, Nagpur, being the scheme of mass education as evolved by Mr. A. B. Mande, M.A., a young and enthusiastic graduate of an American University and a prominent member of the

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Association. Unquestionably the greatest problem that awaits solution at present is that of mass illiteracy, and it is bound to grow in importance with every fresh transference of power from Government to the people. Unless every voter is made to recognise the value of his vote, the experiment of democracy will not prove a success The tragedy is that, in spite of 150 years of British rule in India, only a small percentage of people are able to read and write. Nor has the transference of the subject of Education to the control of Ministers in any way helped matters. It is, therefore, with pleasure that we welcome Mr. Mande's scheme as an earnest attempt in the right direction. The village communities of ancient India, *panchayats* as they were called, admirably fulfilled this purpose by ministering to all the needs of the people, social, economic and educational. But, the process of centralisation that followed the advent of British rule, destroyed all that remained of this precious institution. Mr. Gokhale's Elementary Education Bill introduced in the Imperial Legislative Council in 1911 was the first attempt at grappling with the problem of illiteracy. Later on, night schools came to be established to supplement Government's efforts in this direction. But all these have not had the desired effects, for the fact is, as Mr. Mande points out, that the present system of education is too much given to verbal memorization, and too much divorced from the realities of life to be of any use to the learner or to society at large. These defects, however, Mr. Mande's scheme tries to remedy. The principal features of his scheme are the spread of literacy as an essential equipment for a citizen in modern days, imparting to the people such information in hygiene and sanitation, in notions of civics, industrial appreciation and institutional life, as can help them in making suitable adjustments in life, giving to the people a kind of cultural education with a view to enable them to enjoy the beauty of life around them and participate in its various activities, and creating in them aptitudes and habits for social solidarity and a pride and a love of their profession The curriculum includes, in the main, three things, viz., literacy (reading and writing), computation and general information. The course is short, extending to six months, two hours daily in the evening. It is also very cheap since the average cost of complete education has been computed to be not more than Rs 6 per head. The scheme involves an initial cost of Rs 15,000. An experimental class conducted on these lines in the Central Jail at Nagpur, has proved thoroughly successful. We have no doubt that Mr. Mande's scheme will go a long way towards bringing education to the very doors of the illiterate, and we hope other parts of the country will also emulate the example.

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**Prof. Wadia on Secondary Education:** The Presidential address which Prof. Wadia delivered to the Headmasters' and Teachers' Educational Conference held recently at Surat, contains important suggestions which our educational authorities will do well to adopt. Though Mr. Wadia confined himself to this Presidency, his remarks are equally applicable to the rest of the country also The fundamental defect of present-day secondary education is that students who pass the Matriculation are ill-equipped for their college career. Another thing that is often lost sight of is the distinction between those whose school-education is to be a stepping-stone to University education, and those for whom the school marks the close of their educational career. Professor Wadia, therefore, in the first place stresses the importance of differentiating between these two classes of students. The bifurcation of studies for these two different classes, which he next advocates, is only the logical corollary to the above. The course of studies for those who are preparing for entrance into life should be prolonged beyond the final or Matriculation standard by a year or two with a view to giving them a broader education of a cultural type, equipping them for the duties of citizenship. Prof. Wadia's remarks on th vernaculars are also worth noting. Though an undu emphasis on English to the neglect of the vernacular should be discouraged, there is no gainsaying the fact tha English must for long remain the medium of languag in our Universities, owing to its obvious advantages. Th Professor rightly insists that, while students preparing fo a college career should be examined in English, thos preparing for life should be taught and examined only i the vernacular. Even for the former class of pupils, th Professor advises that such subjects as History Geography, and the Sciences may be taught in th vernaculars, as the student often fails to obtain livin contact with the subject-matter of the study and get lost in the use of words and phrases of an abstrac character.

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**Tax on Gambling:** We cannot congratulate th Bombay Legislative Council on its passing the Totalisato Betting Bill which came up before it last Wednesday We have on previous occasions recorded our emphatic protest against this immoral source of revenue which the Bombay Government propose to collect At a time when strenuous attempts should be made to abolish races which have been the means of bringing ruin upon many a poor family, it is nothing short of callous indifference to the well-being of the people on the par of the Government to bring in a Bill which will have the effect of legalising and stabilising a growing evil. Mr. A. N. Surve's remarks in his Minute of Dissent to the Select Committee's report are extremely relevant and forceful. Gambling in horse races in England is looked upon by public opinion neither as a sin nor as a crime nor even as a vice. Yet the Government there has sternly set its face against any revenue from this source, in spite of the vast sums of money that it will bring in. Contrast this with the attitude of the Bombay Government. In India, gambling is looked down upon not merely as a vice but also as a crime and as a sin and yet, the Government of Bombay does not scruple to bring in a Bill to tap this immoral and tainted source of revenue.

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**Prof. Cornelius in America:** The *Indian Daily Telegraph* of Lucknow has, in a leading article under the apt heading "Lucknow Stirs America," which we reprint to-day, drawn public attention to the splendid service Professor Cornelius of the Lucknow University is doing in America. For the past eighteen months Prof. Cornelius has been treating his audiences to the ideals for which India stands in all branches of life, political, religious and social. Lucknow has indeed stirred America. Prof. Cornelius' activities have been for the most part connected with discussions in the Institute of Political Science in which eminent men from different parts of the world take part. We recently came across a New York paper containing Prof Cornelius' speech in one of such round table conferences. The redoubtable Mr. Lionel Curtis, whose views on India are not unfamiliar to us, was there to harp upon his pet theme of diarchy, but the Professor declared publicly that India should be made completely independent, if at all she is to make any lasting contribution to world culture. A prodigy from the West complained of the prevalence of corruption and jobbery in the East. But up rose the Professor and curtly replied: "When it comes to that, we are all heathen for the matter of that". The Professor also exposed the mission of the West to the East as nothing but a refined system of robbery, a statement to which the *Christian Century*, widely recognised as the most alert religious journal in America, has acknowledged its inability to reply. In view of the deliberate misrepresentations indulged in by interested parties in America about India and its aspirations, Prof. Cornelius is doing a great service to his country in availing himself of every opportunity to disabuse the minds of Americans who have been led to believe that India is a land of savages whom the white man is trying to civilize.

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INDIAN SOCIAL REFORMER.
*BOMBAY, OCTOBER 24, 1925.*

## CHURCH AND STATE IN INDIA.

In discussing the occasional communal quarrels in British India, reference has sometimes been made to the contrast presented by Indian States where such occurrences are or, to be more correct, were until recently, extremely uncommon. One plausible reason for the contrast alleged by British Indian apologists, is that in the States one of the two communities, most usually involved, occupies a position of such overwhelming political predominance that the other is cowed down into unquestioning submission. Neither the history of the past nor recent incidents in some Indian States, supports this theory which is evidently conceived as a compliment to the British Indian system. Hindus have risen against Mahomedan domination and Mahomedans against Hindu domination, whenever such domination became a menace to their religious freedom. The real reason of the almost total absence of communal conflicts in Indian States until recently, is quite different. It is the special doctrine of the relation between the State and religion, which, first evolved by the genius of the Hindu people, was accepted by subsequent rulers, whatever their race or creed, as a fundamental principle of administration in India. In Europe religious toleration, which is of less than a hundred years' growth, merely means the freedom from civil disabilities of those professing any particular religion. The State, except in England, has no connection with any religion. It may, as in France and Portugal and Soviet Russia, be even antagonistic to religion. But everywhere it takes no note of the religious opinions of its subjects, contenting itself with insisting on their keeping the peace with each other. This was also the policy followed by British rule in India until about the beginning of this century, and it worked fairly well on the whole. Certainly, conflicts between Hindus and Mahomedans were far fewer in the twenty years previous to the Minto-Morley Reforms than in the years subsequent to them. In these reforms a deliberate departure was made from the policy of religious neutrality for political reasons, and both Government and the country have not yet seen the full effects of the departure. Matters will become much worse before both communities will realise that communalism in politics does not pay.

The Indian doctrine was quite the reverse. The State in Indian polity took all religions under its protection. The ruler may personally follow any particular denomination, but in his sovereign capacity he was the defender, so to speak, of every religion in the State. The Emperor Asoka became a convert to Buddhism, but all his inscriptions speak of Brahmanas and Sramanas as equally entitled to the reverence and charity of his subjects. This was the established policy throughout the Hindu period. The Jews, the Syrian Christians, the Parsis, and the early Christian Missions, were accorded the protection of the rulers and were the recipients of suitable grants of lands and marks of honour from them. Mahomedan rulers, with few disastrous exceptions, followed the same policy and were, therefore, regarded by their Hindu subjects with the same affection and loyalty as by Mahomedans. This policy is still the policy of Indian States except where an individual ruler has been bitten by the current craze of communalism. A story is told of a very important Indian Mahomedan ruler, which well brings out this principle. A very high office in his State was held hereditarily by the head of a great Hindu family. One of the holders of this office felt drawn towards Islam and mentioned the matter to his sovereign. His Highness quietly replied that he was very pleased to hear of his inclination, and in case he intended to act upon it, he should let him know, as His Highness would have to find another Hindu house in which to vest the right to the hereditary office, for, said he, that particular position in his Court had always been and should always be held by a Hindu. The matter was never referred to again by either the courtier or the ruler. The story may not be true in every detail but it accurately represents the conception of his position which that particular Prince held in relation to the religion of his subjects, and, no wonder, he was held in affectionate reverence by his Hindu no less than by his Mahomedan subjects. This policy was not peculiar to him but is the traditional policy of all great Indian States from time immemorial. His Highness the Maharaja of Mysore not long ago built and opened a mosque for the Mahomedan members of his bodyguard. The Maharajas of Baroda, Gwalior and several other States take a leading part in the celebration of the Moharrum and other Mahomedan festivals. This Indian doctrine of equal protection for all religions, whenever it has been strictly observed, has ensured harmonious inter-communal relations. An Indian national Government, whenever it comes, will instinctively revert to it as its surest security against the curse of communal rivalries.

## THE INDIAN ECONOMIC ENQUIRY COMMITTEE.

It may be remembered that the Taxation Enquiry Committee which Government instituted last year met with a storm of opposition throughout the country owing to its unsatisfactory personnel and terms of reference. Whereas the Assembly and the Council of State had been asking for a Committee to enquire into the economic condition of the people with a view to finding out the average income of the people and the taxable capacity of India, Government thrust upon the country a Committee to enquire into further modes of taxation with restricted terms of reference and with no thought whatsoever about the capacity of the people to bear any further additional taxation. The Assembly manifested its indignation against the Taxation Committee by passing Mr. K. Rama Iyengar's motion in September

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1924 urging the suspension of the Taxation Enquiry Committee and the substitution in its place of a Committee to inquire into the general conditions of economic life and labour in reference to the resources of the country and make an estimate of the national income. Sir Basil Blackett, the shrewd financier that he is, came to a compromise with the Assembly and, in deference to its wishes, instituted the Economic Enquiry Committee consisting of Sir M. Viswesvarayya, as President, Pandit Kaul and Prof. Burnett-Hurst. The Report of the Committee which was published recently is not unanimous, as Prof. Burnett-Hurst has appended a Minute of Dissent. It is one of the fundamental axioms of public finance that the incidence of taxation should be regulated according to the taxable capacity of the people. Any inquiry, therefore, to find additional means of taxation, should follow and not precede an enquiry into the fitness of the people to bear such additional taxation, and the Government of India were putting the cart before the horse by instituting first the Taxation Enquiry Committee. The average annual income per head in India is variously estimated from Rs. 30 to Rs. 60; and while some maintain that the limit of taxable capacity has been already exceeded, others maintain the contrary. Whatever may be the truth of these statements, it is high time that India, in common with the rest of the world, instead of trusting to crude guesses, makes an approximate estimate of national and individual income, and it is gratifying to see that the Committee regards such a survey as an indispensable preliminary to the formulation of economic policies and the treatment of many of the larger economic problems. The terms of reference to the Committee practically fall under two heads: the examination of the material available and the preparation of a scheme of economic survey together with an estimate of the cost involved.

As regards the first part of its terms of reference, the Committee holds that, while general statistics are more or less complete, statistics of production, while being complete in some respects, are incomplete or totally wanting in others. In regard to estimates of income, wealth etc., including cost of living, indebtedness, wages and prices, the Committee finds the available official information meagre, as no satisfactory attempt has been made so far to collect the necessary material on a comprehensive scale. One of the complaints not unjustly made against the Indian system of taxation is that the major part of the taxation falls upon shoulders ill able to bear it, in other words, ability to pay, which Adam Smith, the father of Economics, declared as one of the soundest canons of any scientific and equitable system of taxation, has not been the deciding factor in the incidence of Indian taxation. The Committee's recommendations in this respect will go a great way in assessing this ability to pay which will in turn lead to an equitable distribution of taxation. It suggests that intensive inquiries should be made every year in limited areas in every district for ascertaining income, wealth, cost of living, indebtedness etc., of the people, and that income-tax returns should continue to be published in an improved form. Approximate estimates of the wealth of individuals should be made, wherever possible, by the investigators in the course of their intensive inquiries, and cost of living index numbers should also be prepared for the principal industrial centres. The Committee also makes detailed proposals for the collection of rates of wages of various classes of operatives in industrial establishments, mines etc., a quinquennial wage census and the collection of wholesale and retail prices.

As regards the methods of survey, the Committee points out the Dominions as an example for India and emphasises that India should try to obtain approximate figures and estimates by generalisation wherever absolute accuracy is not possible of attainment. The guidance which approximate figures may give, it says, should not be refused because the country cannot afford the expense of collecting strictly accurate figures for a long time. Care, however, should be taken to modify considerably the practice followed by the Dominions to suit Indian conditions. The Committee stresses the need for an effective organisation and recommends the creation of a Central Bureau of Statistics presided over by a Director of Statistics and a Provincial Statistics Bureau with a provincial statistician at its head and a number of assistants. The appointment of small committees in villages to assist the Inspectors employed in collecting production statistics and the investigators engaged in economic research, is also recommended. Production statistics should also be collected with the help of the Revenue and other Government departments by providing the additional staff of Inspectors and clerks needed, the intensive inquiries to be conducted by a technical staff with the co-operation of the Revenue Department and the people of the areas concerned. The village studies, according to the Committee, should comprise inquiries concerning every household in the area investigated, and should enable standards of living and the cost of living of the various classes to be determined. Professor Burnett-Hurst, however, does not agree with this. He echoes the opinion of some of the witnesses that an enquiry into individual wealth would be inadvisable, as it would be viewed with distrust and suspicion. In our opinion, this difficulty would be overcome if, as the Committee suggests, the revenue officers and officers of the Statistical Department draw the attention of the villagers to the figures whenever they happen to visit a village and explain to them their real significance. The encouraging of village agencies and city and town municipalities to collect data and compile statistics, each for its particular area, and the associating of local committees, panchayats etc., with the work of collecting statistical data, so that the responsibility for maintaining an economic survey may be transferred to the shoulders of the people, is also one of the noteworthy recommendations of the Committee, and is bound to have an educative effect upon the people.

The recurring cost of the Committee's proposals is estimated at Rs. 56·79 lakhs to be borne by the

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provinces and Rs. ·75 lakhs to be borne by the Central Government making a total of Rs. 57·54 lakhs. Besides this, there will be an initial expenditure for equipment, training, etc., in the first quinquennium, of Rs. 1·25 lakhs by the Central Government and of Rs. 30·61 lakhs by the provincial governments, making a total of Rs. 31·86 lakhs. We are afraid the recommendations of the Committee will prove rather too costly in the present state of Central and provincial finance. Nevertheless we hope Government will be able to accept most of its recommendations.

## INDUSTRY AND THE IDEAL OF SERVICE.

(By Mr. Wendell M. Thomas, Jr.)

"Whoever would become great among you must be your servant," are the words of one who burnt out his life in service. "For the Son of Man came not to be ministered to, but to minister." Most people will tell you that this message is good "as an ideal," but impractical in the hard world of industry. Now since an ideal is really a practical guide to action, what these people are trying to say is that the message of service is beautiful as a dream, but *not* good as an ideal because it *won't work*. We must admit that at present in vast areas of life it is all too true that the ideal of service *doesn't* work: but no one is justified thereby in saying that it *won't* work. Back of the moral command of service, we should note the metaphysical insight that "One is your Father, and all you are brothers." Wherever the oneness of man in the family of God is realized, the duty of service is not only practical, but even natural.

Perhaps no industrialist ever realized the oneness of humanity more keenly than did Robinson Crusoe on the desert isle. As far as he was concerned, and for the time being, he summed up civilized humanity in his own person. When he began work, he was consumer, producer, organizer, owner, and manager, all rolled into one. Far more aptly than Louis XIV could he say, "I am the State." And precisely because he was so intimate with himself, did the ideal of service reign among his various industrial functions one hundred per cent practical, and perfectly natural! Now Humanity is a Robinson Crusoe, confined, for a time, to its celestial island, the earth. If it could only realize its oneness, how practical would seem the ideal of service! Consider the farmer who used to raise and make on his own farm nearly everything he consumed. He worked not for himself alone, but for his family as a whole; nor did he or his wife or children, brothers or sisters, regard the ideal of service as at all unnatural. Again, the primitive social group is a spiritual unit. Its members do not even think themselves as individuals in work, fight or play, but act as functions of the whole. The old are fathers and mothers, the young are brothers and sisters, and service is done as a matter of course. Now the economic interdependence of civilization is fully as close as that of the farm family and the primitive group; and its races of men, whatever their variety, comprise but one species. Then how natural is service!

The history of industrial development shows that the ideal of service, far from being impractical, is the *only* practical solution of the industrial problem. But service is practical only when brotherhood is realized. Primitive culture, to be sure, embodied some service, but only within the local group where the spirit of brotherhood reigned. Outsiders were enemies to be fought, not served. This savage life, "poor, nasty, brutish and short," offered on the whole so little solution of the industrial problem, because it offered so little opportunity for service. With the coming of the great military empires of magnificence, slavery, and atrocity, came definitely the worship of *privilege*. The contribution of imperialism was a stupendous attempt at universality, but its devotion to the cause of service was conspicuous by its absence. The feudalism which followed was pagan imperialism opposed by primitive independence and softened by the religious doctrine of service. Neither the bloody injustice of military imperialism nor the pyramidal fixity of feudalism, were industrial solutions. Why? Service was one-sided, the business, not of the great, but only of the mean. Not humanity, but privileged classes were served.

Then came the era of mechanical invention, producing the radical change in society known as the Industrial Revolution. Dominating the resultant specialization of labour, the industrial employer rose to prominence, and the theory of *private property* sprang to his aid. This theory is a clear compromise between service and privilege. Goods will be produced most cheaply and distributed most effectively if each private employer, competing with his fellows, seeks his own profit according to basic individual right. What a pretty harmony of social and selfish interest! The system of private property is no doubt an advance on feudalism, for the amount of service indeed is greater, and the plums of privilege more widely distributed. But what price victory? The fleeced consumer on the one hand, and the wage slave on the other,—both supported by the untiring efforts of the employer who combines in his own person the functions of organizer, owner, and manager, losing his soul in the worship of private profit, serving Mammon rather than God. An industrial solution? Service enthroned?

With development comes specialization. The profiteering employer breaks up into three: the organizer, the owner, and the manager. With expansion comes specialization within each interacting group: the organizer becomes an interlocking directorate controlling vertical and horizontal "trusts"; the owner, companies of stock and bond holders dependent upon the banks; and the manager, a hierarchy of superintendents, directors, bosses, and foremen. The fleeced consumer invests in wholesale purchasing associations, and the wage slave takes refuge in labour unions. *Within* each group, the ideal of service is assuming more and more control: co-operation is defeating competition, profits are more widely though unequally distributed, efficiency is replacing fear, the quality of the output is improving, and sanitation, security and education are making

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rapid strides. But *between* the groups, the ideal of privilege is still intrenched. The privilege of the organizer is power; of the owner, profits; of the manager, exploitation; of the consumer, bargains; and of the producer, strikes. A half solution, because half service.

State invasion of the realm of individual right has done much to limit private profits and dull the edge of special privilege. By the socialistic methods of gradnated taxation, overhead regulation, industrial legislation, and public enterprises of its own, the state, local, national, and sometimes international, has increased the area and enhanced the prestige of the ideal of service. The result? In so far as the service is incorrupt and efficient, the industrial problem is solved. But far more significant for the task of replacing privilege by service are two recent and complementary movements, one springing from the consumer, the other from the producer.

The surprising and wholesome development of the Consumer's Co-operative Movement is a momentous and practical declaration that privilege is doomed. The brilliant though extremely simple idea that distinguishes it from former wholesale purchasing associations, and gives it its value, is that the investments of each member return money not as interest, but as rebate according to the amount of his purchases for actual consumption. As far as the consumer is concerned, the slogan of "production for use, and not for profit" is realized; for instead of fattening the purse of the investor, the proceeds flow directly to the consumer in the form of lower prices on home commodities. For democracy's sake, each member exercises one vote only, regardless of the size of his investment, and even the size of the investment is limited. From retailing, the Movement has branched out into wholesaling, manufacturing, transportation, and even banking enterprises, local, national, and international. Thus the consumer becomes not only the owner, but also the source of responsibility for the organizer; and the whole industrial system, which formerly was based on the greed and recklessness of idle privilege expressed in the clamour of stock holders for higher dividends, is now beginning to take firm root in the elemental human need of a society of consumers.

Complementary to this movement of the consumer, is the movement of the producer for industrial unions or guilds. Unlike trade unions, or craft guilds, they stand for positive service, rather than mere security, or the privilege of fighting "privilege." They are organized not essentially to oppose combinations of employers, but to turn out a sound and beautiful product whose proceeds will keep the producer in comfort and progressive usefulness. Wages, hours, discipline, hygiene, sanitation, recreation, and education are controlled by the workers themselves, who also supply the capital for the enterprise, and elect their managers. Whole-hearted interest and delight in workmanship and work is encouraged. The proceeds are distributed not as interest, but as re-investment in the extension and perfecting of the enterprise, and as wages, to each according to his need as expressed in size of family, state of health and prevailing prices, as well as according to his need as expressed in size of family, state of health, and prevailing prices, as well as according to his ability as expressed in the amount, skill, difficulty, and length of service rendered. A bonus for unpleasant tasks may be given not in extra money, but in extra leisure. As the movement develops, progress in co-operation among the various unions and nations may be effected.

*(to be continued)*

## MAHOMEDAN OPPOSITION TO HINDU MARRIAGE BILL.

The Editor, The *Indian Social Reformer*.

Sir,

In your editorial note of this week headed "Mahomedan Opposition to Sind Hindu Marriage Bill" you have quoted the *Muslim Advocate* of Karachi as appealing to the Hindu members of the Bombay Legislative Council "not to take advantage of their majority in the Council in trampling on the religious rights of their Mahomedan brethren." Sir, I am not a communalist, a stickler for the "share system" in any sphere of our national life. But facts are facts and must not be distorted. In spite of the *Muslim Advocate's* facile assumption of a Hindu majority in the Bombay Council, you may be surprised to know that, in this Council, the Hindu members all told are in a minority, a distinct minority, sir; whereas in the Province the Hindus are in an over-whelming majority. Here are the exact figures:

Out of a total of 111 members constituting the Bombay Council only 52 are Hindus, 29 being Mahomedans, 24 Christians and 6 Zoroastrians;—whereas in the Province of Bombay the Hindus constitute nearly 79.47 p. c. of the population. Thus a majority of nearly 80 p. c. has been reduced to a minority of 47 p. c. (This state of things is of course due to the wonderful "non-Mahomedan" kingdom discovered at Lucknow in 1916). A veteran publicist, after giving the above facts and figures in the *Bombay Chronicle* recently, concluded:—"I suspect that the position of the Hindu community in the Councils of some other Provinces also where they constitute a majority of the population is not far different."

Now let those of our countrymen whose opinion the *Muslim Advocate* professes to voice note these facts, and know their Advocate also betimes.

Karwar, Yours etc.,
13-10-1925. A RATIONAL NATIONALIST.

### PRESS COMMENTS.

Commenting on our note in a recent issue regarding Mahomedan opposition to Mr. Advani's Sind Hindu Marriage Bill, the *Indian Witness* of Lucknow, the organ of the American Methodist Mission, writes after reproducing the remarks of the *Muslim Advocate* of Karachi which we noticed week before last:—We agree with the *Indian Social Reformer* in saying that this is the most extraordinary claim on behalf of Islam that we have yet come across. It would be quite as logical to demand the repeal of the Christian Marriage Act on the ground that it interferes with Mahomedan rights because it forbids any one who has been married under its provisions to contract a polygamous marriage. One wonders what the next move of aggressive Islam will be. Hindus are told that they must give up age-old practices of playing music in religious processions as they pass mosques and now they are told that they must not adopt an important

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social reform because perchance it will work hardship on some of their number who may later be converted to Islam.

*New India*, Madras, writes :—The way in which the Sind Hindu Marriage Bill has been treated by the Select Committee in the Bombay Legislative Council seems to show how unstable is the hold that *principles*, as opposed to considerations of policy and expediency, have upon the minds of many of those who represent the people in the Legislatures to-day. This is specially so with regard to matters of Social Reform. In open debate in the Council, everybody seemed to approve heartily of the principle of the Bill, but the majority of the Select Commitee has "practically whittled it down in such a way as to frustrate completely the objects of the Bill," as the *Indian Social Reformer* points out. The most unfortunate of the changes proposed is that the Bill should not affect converts to the Mahommadan religion, and was no doubt a weak concession to the attitude of Mohammadans towards the Bill. It is intolerable to Hindus that a measure for Hindu Social Reform should be weighted down with consideration for contingencies that may involve a departure from Mahommadan customs. It is unjust of Muslims to demand that an Act enforcing monogamy on Hindus should show a greater deference to their views than the Indian Christian or Parsi Marriage Acts show. And as Mr. Jayakar pointed out the other day, the amendment "was likely to be more baneful than wholesome to the Hindu community. Any Hindu contracting a marriage under this Bill could, under the amendment, re-marry in the life-time of his first wife by changing his religion. The amendment, therefore, not only made the Bill nugatory, but may prove an inducement."

We hope that the Bombay Council will not allow such a crying anomaly or any other to be introduced in an eminently progressive piece of legislation.

## DEPRESSED CLASSES MEETING AT NIPANI.

*(From a Correspondent.)*

Under the presidentship of Rao Saheb M. Lingayya Naidu, a public meeting of the Depressed Classes of Nipani, a town 45 miles from Belgaum, was held on Sunday the 11th October 1925 at 8 P.M. to consider the best means of furthering the interests and welfare of untouchables. There was a good attendance.

Rao Saheb Papanna Jallis, Hon. Magistrate, Belgaum, and others addressed the meeting.

Rao Saheb Naidu in his concluding speech laid emphasis on education, personal cleanliness, unity, settlement of communal disputes by Panchayats, and social intercourse between the different sections among the Depressed Classes, Temperance, the abolition of early marriages, physical culture etc., and congratulated Mr. M. J. Ravan, Municipal Councillor, and others for the efforts they were making for the betterment of untouchables. It was resolved to establish a Depressed Classes Society at Nipani and also to open for their benefit a Free Reading Room, a Library and a Night School at Nipani.

A representative Committee of 15 members was then formed with Rao Saheb Papanna Jallis as President, Mr. M. J. Ravan as Chairman, Mr. A. B. Kamble as Secretary and Mr. B. B. Bhosale as Treasurer. The main object of the Committee is the elevation of the Depressed classes of Nipani and other parts round Nipani. The meeting terminated with a vote of thanks to the President, Rao Saheb Papanna and Mr. Ravan.

## PLIGHT OF HINDU WIDOWS.

In his presidential address at the Widow Remarriage Conference held at Khankhana on the 11th instant Swami Shraddhanand dwelt at length on the question of widow remarriage in the Hindu Society. The *Associated Press* summary of the proceedings of the Conference was published in our news columns last week. "In no society or community in the world," writes the *Patriot* (Lucknow), an Arya Samaj Weekly, "this question has ever assumed such gigantic and serious proportions as among the Hindus. A mere glance at the number of girl and baby widows will show the appalling nature of the question. According to the Census Report for 1921 the number of Hindu child widows was as follows :—

| | | | | |
|---|---|---|---|---|
| Under 1 year of age | ... | ... | ... | 612 |
| Under 5 years of age | ... | ... | ... | 2,024 |
| Under 10 years of age | ... | ... | ... | 97,857 |
| Under 15 years of age | ... | ... | ... | 3,32,517 |
| Total | ... | | | 4,33,010 |

Besides these there are about five lakhs Hindu girl-widows of ages ranging between 15 and 20. If the marriageable age of girls had been fixed to a reasonable standard the question would not have assumed such serious proportions. Swami Shraddhanand therefore emphasises that the first step towards stamping out the evil is that all classes and castes of Hindus should decide upon raising the marriageable age of girls. That is the most important means to cut at the root of the evil for the future. But to save the society from the evils of so many girl-widows the headmen of the Hindu society should sanction widow re-marriage according to the Shastras. Swami Shraddhanand puts widow remarriage under the category of Apad-dharma.

Rules of religion cannot be the same in abnormal situations as in normal situations. The ancient sages have therefore wisely made provision for following religion in critical situations with modification in rules. Widow remarriage under the present critical situation of the Hindu society, is not unshastric. Human nature being what it is, it is unreasonable to think that all the girl widows would prefer to remain within the fold of Hindu society, if the society does not sanction their remarriage. Swami Shraddhanand gives some typical instances how girl widows are compelled to leave their hearth and home."

After quoting several instances of the miseries of young Hindu widows, the *Patriot* concludes :—"Both from the humanitarian and from the social point of view it is the duty of the leading members of the Hindu society to devise means to check the evil. At present the number of Hindus is diminishing at the rate of 1 per cent every year. The chief cause of this diminution, Swami Shraddhanand points out, is this large number of child widows. Up to the age of 20 the number of girl widows is ascertained. But what becomes of them after they pass their 23rd year? Some are absorbed in the Moslem society, some become women of ill fame. Swami Shraddhanand points out that the harm done to the Hindu society through conversion or Tabligh is not even tithe of the harm done by the social bar against widow remarriage. The question deserves serious consideration at the hands of all well-wishers of the Hindu community."

## SUPPRESSION OF BROTHELS IN LUCKNOW.

The evil of prostitution is evidently on the increase throughout the country. Last week we referred to the efforts of the

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Madras Vigilance Committee in drafting a Bill for dealing with this evil. That other centres also are not free from this evil is quite evident from the following extracted by the *Indian Witness*, Lucknow, from the *Wealth and Welfare*:

The existence of brothels in the city of Lucknow has brought prominently before the public attention a new menace to our social life. Their danger to the public and the indescribable misery that is undergone by their inmates are not generally realised till our attention is drawn to them by some tragedy or crime. Nearly two thirds of the treatments for diseases by Doctors in Lucknow are for venereal diseases. Further, brothels are becoming paying business concerns, systematising traffic in vice and maintaining a batch of depraved characters in the shape of procurers, importers and managers. Several of this kind are seen hanging about the hotels in Lucknow. In these circumstances the duty of the public to safeguard social life and purity from this new encroachment has become clear. Permitting to grow unchecked a system under which the lives of hundreds of our sisters are wrecked and blighted in ministering to the passions of men and the cupidity of scheming adventurers is a crime. The horrors involved in the condemnation of a section of this sex to a life of sin and shame will only put back the civilization of India as a whole. Some immediate measures should be adopted to check this social evil. If the existing law is inadequate to deal with the situation that has arisen as a result of the rapid increase of our urban population, a well framed Act for the punishment of men and women who traffic in vice and for the suppression of brothels should be passed. In addition to the legislative aids for suppressing brothels and penalising the traffic in vice, provision should be made for dealing with reclaimed girls and women. Reform in this direction is overdue. It is up to the enlightened and self-respecting public of U. P. to hasten the passing of the necessary legislative enactments to save the unfortunate girls and women and give them an opportunity of becoming educated and useful members of the society and establish rescue homes for protection of society against the ravages of a social evil, which is as insidious as it is powerful. The Missionaries—Christian Missionaries—who are doing so much for the moral welfare of India should give their immediate attention to this. The Editor of the *Indian Witness* who is ever ready to sacrifice in the cause of prohibition would, we believe, be pleased to take the lead in this matter.

[To the above the Editor of the *Indian Witness* has appended the following note: With no desire to take the leadership in this cause because we feel that it should be taken by an Indian and one less loaded than we are, we should call the attention of the Editor of our esteemed contemporary to recent utterances of the *Indian Witness* on this subject].

## THE ESSENTIALS IN MODERN CHILD WELFARE.

1. A Juvenile Court with suitable equipment of its own and with personnel capable of successful use of the other children's agencies, so that juvenile delinquency is reduced.

2. Financial resources and an efficient public agency to help suitable and capable mothers to keep their children at home when the bread winner is dead or disabled.

3. An agency, public or private, whose principal function it shall be, without court intervention if possible, or with court action if necessary, to protect such children as are neglected, mistreated or exploited by parents or custodians, and always with the hope of saving the child's own home.

4. A system of public and private service for safeguarded adaptive placement, in suitable foster homes or institutions, of children who through death or other misfortune have lost the opportunity to grow up in their own homes.

5. An infant welfare programme, public and private, safeguarding the child in the prenatal and postnatal pre-school period by effective legislation and professional advice and supervision.

6. A programme for the promotion of health, for children of all ages, adequately emphasising preventive and corrective measures, and designed to develop health-education in all phases of hygiene.

7. A school system that recognizes its social responsibilities and has an equipment of visiting teachers for the prevention of truancy and deliquency and for the better adjustment of the child in home and in school.

8. Special classes in schools with necessary social facilities to provide all possible physical and intellectual stimulus and development for the physical and mental deviates.

9. Psychiatric and psychological facilities with social work adjuncts to study normal children as well as those deviating in some important particulars from normal, so that each may have a chance to achieve his largest capabilities.

10. A system of group activities for supervised play and for character training under religious or secular auspices, guided by a high-grade personnel, so that the children's homes may be supplemented in their weak spots.

11. The enactment and enforcement of laws that will prohibit child-marriages and raise the standards of home life by requiring parental responsibility for flagrant neglect in the homes.

—*Bulletin of the Child Welfare League of America.*

## LUCKNOW STIRS AMERICA.

During the past eighteen months Professor J. J. Cornelius of the Department of Philosophy in Lucknow University (on extended leave), has been taking special courses in Philosophy and Education. His major studies have been in Columbia University, New York, though his plans include certain special studies at Oxford before his return to India.

Although the distinguished work that Mr. Cornelius is doing at Western Universities is cause for congratulation, and although he is qualifying for very high educational service when he shall return to his loved Motherland, yet Mr. Cornelius's university work is by no means the largest contribution which he is making to India during his long leave. His largest contribution is, rather, the strong and illuminating representation of Indian ideals which he has been privileged to make to the more thoughtful American public. And yet, as one reads his incisive words, and tries to measure their effect upon the public mind in America, one is impressed that Mr. Cornelius is not seeking to "play up" the Indian point of view in politics, social reform or philosophy; one is impressed, rather, that here is another voice lifted for human brotherhood and fair-dealing, whether East or West.

*The Christian Century*, widely recognised as the most alert religious journal in America, makes this note in its issue of September 3rd: "Prof. J. J. Cornelius of Lucknow, India, greatly stirred one of the 'round tables' in this year's Williams town Institute of Politics when he denounced the course pursued by western nations in the Orient. "What does western prestige mean?" Professor Cornelius asked. "When I point a revolver at your head and take your goods I am a criminal; on the other hand when you plant yourself solidly on other people with the aid of guns, we speak of it as carry-

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ing civilization to the backward state." One newspaper correspondent writing from the seat of the Institute commends "At the time of going to press no representative of a Christian nation had made a convincing reply to that indictment'."

Of course, it is an easy matter for a Junior at College to make a "smart speech" especially if he happens to be a long way from home!—and then cock his ear for the applause. Nor is it difficult to assume the air and attitude of an expatriated lover of one's country "pleading the cause of my downtrodden people"; the great western republic is a favourite resort of patriots *in absentia*. But to do what Professor Cornelius has done demands keen intellectual equipment fused with a passion of consecration. He has not sought to "split the ears of the groundlings," his appeal has been to that small group of educational experts, who lead the thinking, and, in the end, control the policies of a nation. It is worthy of notice that the thought-pricking words quoted in *The Christian Century* were not spoken before a public audience but were part of his contribution to a 'round table' discussion in an Institute of the Politics conducted by picked leaders. We are indebted to some wideawake newspaper correspondent who happened to be present for our glimpse behind the scenes.

A partial list of Professor Cornelius's engagements during recent weeks, together with the names of men who have participated with him on the same programmes, will give to discerning people the clearest possible recognition of the contribution which this highly endowed Indian is making during his sojourn in America. On July 22nd, at International House, New York City, Professor Cornelius and Dr. Herbert Adams Gibbons, Professors of History and International Politics, Princeton University, spoke at the New York Memorial Service in honour of the late C. R. Das, the subject of both addresses being, "The Significance to Asia of the Present Situation in India." On July 25th, at the famous Chautauqua Institute, New York, Professor Cornelius was one of five speakers on International Relations, his particular theme being "Is Asia a Menace to World Peace?" The other speakers in this great series at Chautauqua were Dean Shailer Mathews, Bishop McConnell, James G. McDonald and Court Soyeshima of Japan. On August 4th, at the Williamstown Institute of Politics, to which reference has already been made, the 'round table' discussion was under the direction of Lionel Curtis Esq., the distinguished British politician so well-known in India.

In a recent letter received from Professor Cornelius there is one revealing sentence which suggests what lies in the back part of his mind. It is betraying no confidence to pass it on to a larger reading public than the circle to which it was addressed.

Speaking of the sufferings of Indians in South Africa and of his own expectation to visit Kenya on his way "home," he adds: "We, as Indian Christians, have neglected doing such work and have greatly isolated ourselves from many high-minded and patriotic fellow Indians. How much in such matters I shall be able to help, when I reach India, and how much of all I wish to do I shall be able to put through, it is impossible for me to know. God only can guide me and help me; it is for Him to shape my life-work in behalf of my country. When my preparation is complete, there will be an open door somewhere, where I hope to be of some use in building up the Kingdom of God and in the extension of His Democracy."—*The Indian Daily Telegraph, Lucknow.*

## NEWS OF THE WEEK.

**The Bombay Presidency Social Reform Association:** The Bombay Presidency Social Reform Association has forwarded to the Secretary, Bombay Legislative Council, the following suggestions with regard to the Bills, viz., (1) A Bill to amend the Bombay Children Act, 1924, and (2) A Bill to enable the Hindus in Sind to restrict to Monogamous Marriages, which will come up for final consideration at the sessions of the Bombay Legislative Council commencing on the 21st October 1925:—(1) In the Sind Hindu Marriages Bill, provision should be made to the effect that a Hindu permanent resident of Sind shall not be released from the obligations under this Bill by change of religion subsequent to the marriage. (2) In the Children's Act Amendment Bill, Clause 10 D (2) should be so modified as to provide that the forfeiture of any bidis etc., in the possession of a child found smoking in any street should not follow as a matter of course, but it should be left to the discretion of the Magistrate to pass such order for the disposal of the property seized as the circumstances of each case may require.

**Evidence Before the Currency Commission:** A Bombay Government Press Note Says:—The Royal Commission on Indian Currency will be glad to receive written statements of their views from any persons or bodies desirous of giving evidence before the Commission. They should state at the same time whether they wish to supplement the written statements by oral evidence, or in the case of bodies, name the representative or representatives who will tender oral evidence on their behalf. It will be for the Commission to decide whether or not they will hear the oral evidence of witnesses offering to tender such evidence, and no statement can be made at present as to the date on which witnesses whose oral evidence the Commission decide to take will be called. The terms of reference of the Commission are: "To examine and report on the Indian exchange and currency system and practice; to consider whether any modifications are desirable in the interests of India, and to make recommendations." All communications should be addressed to the Joint Secretaries of the Commission, Secretariat, Delhi.

**Culture and Public Life:** It was a thoughtful and learned address which Sir C. P. Ramaswamy Iyer, the distinguished Law Member, Madras, delivered on "Culture and Public Life" with Mr. Bhulabai Desai in the chair in Bombay recently whither he had been on an official visit. By culture, the lecturer meant "preferences in exclusion", and in this connection, he emphasised the necessity for going back to our ancient religious literature and culture which were truly laid in a wide spirit of catholicity. Eschew dogmatism that is apt to be generated by the present-day journalism,—was his advice to the youngmen. The lecturer also laid stress on the fact that the main function of culture is to eradicate all racialism, communalism and nationalism. In conclusion, the Hon. Member pleaded for that fine parliamentary habit of agreeing to differ and seeing eye to eye with opponents in whatever field it might be.

**Lady Reading's Munificence:** An *Associated Press* Message dated Simla, October 16th says:—The Countess of Reading has written to the Simla Municipality offering two shelters for rickshaw *Jhumpanies* near Cecil Hotel and Chalet to protect them from rain and cold. She is prepared to pay the maximum of Rs. 10,000 for building these shelters, provided the local Municipality would properly maintain them. The Municipality accepted Her Excellency's offer.

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**Colonel Crawford and the Anglo-Indians:** Colonel Crawford who was recently on a lecturing tour in South India for the purpose of rousing the ordinary European in India from his lethargy, made some important statements in his Bangalore speech. He advised the Anglo-Indians no longer to hang on the skirts of either the Indians or the Europeans, and curtly refused to admit them into the European Association. He also said that he would be no party to preferential treatment for Anglo-Indians, since superior Indians were available on considerably lower salaries. We hope these blunt remarks of Colonel Crawford would serve as an eye-opener to our Anglo-Indian friends who have been representing themselves to be Indians for certain purposes and as Europeans for other purposes. The wiser policy for them, no doubt, would be to throw in their lot with Indians in their fight for political rights without scrambling for discriminate treatment.

**Eugen Sandow:** Eugen Sandow, the world-famous strong man, whose death is announced, was one of the foremost exponents of physical culture of modern times. He was a German by birth and adopted England as his home. Mr. Sandow's name will for ever be associated with his dumb-bells, chest-expanders and other aids to health, strength and physical culture, without which no gymnasium is considered to be complete in its equipment. His School of physical Culture in London has been the means of training people and making them excellent specimens of manhood and womanhood. Everybody is only too familiar with the visit the famous Sandow paid to India some 25 years ago and entertained the audiences with his extraordinary feats and demonstrations.

**Sir Jagadish Bose's New Discoveries:** The *Forward* writes: "Sir Jagadish Bose has announced three startling new discoveries in plant life. It is useless to conjecture what they are, because if they are anything like his great discovery, it will be something nobody has ever thought about or imagined. Real scientific study and research in India is comparatively of recent date, if we leave out the scientists of old. Yet we have produced men like Sir Jagadish and Professor Raman, who have both pushed to the front rank of the scientists of the world by their wonderful discoveries, which have given a new trend to modern scientific thought. We await with interest his announcement, which Sir Jagadish has promised on the 17th instant. Perhaps, it will not be very long before the West will once more look to the East for truth and wisdom." Since the above was in type, we read an *Associated Press* message wherein it was stated that in the course of an interesting lecture delivered by him at Government House at Darjeeling, Dr. Bose stated that plants have like animals complete muscular tissues, sensory and motor nerves, and that he had invented a delicate instrument with which he could prove this statement.

**Madras Labour Department:** In reviewing the Administration report of the Labour Department for the last year, the Government note that except for the strike among the foremen, drivers and workshop employees on certain sections of the South Indian Railway, the Labour situation was quiet during the year. Activities of the department for improving the conditions of the depressed classes progressed satisfactorily, and 208 acres of "patta" lands were acquired for use as building sites and distributed among 3,674 applicants during the year. The policy of assigning lands for cultivation to members of the depressed classes out of extents reserved for them was continued, and the co-operative movement received a large accession of strength, 334 societies having been formed during the year for the aquisition of house sites,

**Sex Problems as Politics:**—Quite a flutter was caused in political circles when J. M. Keynes, the well-known economist, in a lecture at the Liberal Summer School, declared that sex questions would become of increasing importance in politics, and suggested that birth control should become one of the planks of the Liberal platform. "The questions which I group together as sex questions", he said, "have not been party questions in the past. But that was because they were never or seldom the subject of public discussions. All this is changed now. There are now no subjects in which the big general public is more interested. They are of the utmost social importance. Some of them are deeply involved in the solution of certain economic questions. I can't doubt that sex questions are bound to enter the political arena." But the Professor did not stop there for, he insisted that such questions should be discussed not only at political meetings, but that Government itself should take up birth control. He continued: "Birth control touches on one side the liberties of women, and on the other side the duty of the State to concern itself with the size of the population just as much as with the size of the Army or the amount of the budget."

**Education of Business Girls in Calcutta:** The Calcutta Y. W. C. A., as a result of recent investigations into the educational opportunities of business girls in Calcutta, points out that whereas the London girl has free compulsory elementary education with a system of scholarships, which may take her on, not only to the secondary schools, but even to the University, the education open to the Calcutta business girl has none of these advantages, and being neither compulsory nor free, it may begin and finish at any age. Similarly the system of evening education in London affording the ambitious business girl with endless opportunities through evening schools, the Adult School Union, University Extension lectures, Workers' Educational Association, Free Public libraries and so on has no equivalent in Calcutta where the only facilities are a few evening classes just started at the Y. W. C. A. The same holds good of the vocational training open to business girls. In London there are first-class technical schools, L. C. C. Day Training Schools, Commercial Schools and training schemes in Clubs, whilst in Calcutta there are only very limited facilities for girls to learn shorthand and typing.

**The First Indian Communist Conference:** Satya Bhakta, Secretary, the Indian Communist Party, writes in the course of a lengthy manifesto:—It is now generally known that the first session of the Indian Communist Conference will be held during the coming December side by side with the session of the Congress at Cawnpore. Maulana Hasrat Mohani has been elected Chairman of the Reception Committee at a meeting of the party on 20th September last, and Mr. Saklatvala M. P. has been elected President of the Conference. To members of the party and its helpers we appeal for funds so as to meet the expenses of the Conference. At the lowest estimate Rs. 3000 has to be collected, though on a more lavish scale a sum of 10 to 12 thousands could be spent. This sum of Rs. 3000, however, does not include the travelling expenses of Mr. Saklatvala, if we have to meet them, as most probably we will have to, so that we will require another two thousand in that case. Every member of the Party can become a member of the Reception Committee by subscribing Re. 50. The general public can help by sending donations. From that richest class of people helping the 'big' political bodies we expect but very little, in fact nothing, and our hopes are centred mainly on that small and yet ardent section of our people who have faith in the future of communism and the freedom of the country. Our appeal for funds is free from all compulsion or undue influence, and we hope our members and sympathisers will extend their help willingly.

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**Electoral Sex Disqualification in Bengal Removed:** The "Calcutta Gazette" publishes the following notification: Whereas a resolution was passed by the Bengal Legislative Council on the 19th August 1925 recommending that the sex-disqualification for registration on the electoral rolls be removed: Now, therefore, in exercise of the power conferred by the second proviso to sub-rule (1) of rule 7 of the Bengal Electoral Rules, the Governor in Council is pleased to make the following regulation: 1. (1) This regulation may be called "The Bengal Electoral Sex-disqualification Removal Regulation. (2) It shall come into force at once. 2. Notwithstanding anything contained in rule 7 of the Bengal Electoral rules no women shall be disqualified for registration on the electoral roll of any constituency specified in Schedule I to the said rules by reason only of her sex.

**Protection to Textile Industry: An Australian Parallel:** The *Forward* writes:—To protect their own textile industry Australia has placed a duty of one shilling per square yard, plus 30 per cent. ad valorem on British cotton piecegoods. Hitherto they have entered Australia free of duty. It means the selling price of British cotton goods will be raised 100 per cent. There is also a heavy tariff on woolens. Therefore, both Lancashire and Yorkshire are gravely concerned. The power of Lancashire interests is well-known and we wonder how it will affect India. Cut off from a big market will they turn their eyes to India and try to cripple our mills? The repercussion is likely to be felt in India. Another question rises to the mind: will Australians now become one of the inferior races whose best interests are in the trusteeship of imperialists? After Wembley, that great gathering of the industries of the British Empire, this must be somewhat disappointing, because that Exhibition was meant to increase reciprocity in the Empire. It seems to have taught quite a different lesson.

**Communication with Moon:** "An American scientist is preparing to send a rocket to the moon," writes the *Forward*, "and engineers are of opinion that the ingenious construction has a chance of reaching its destination. If nothing else the American is ingenious, and it may not be very long before we have a regular rocket service to the moon. It will prove a safety valve for America's over-population. She is already afraid that the population will grow by natural increase and immigration to such an extent that the great continent will soon be overcrowded. With such a fine outlet there will be no need of Maria Stopes nor anti-Asiatic immigration laws. The beauty of the whole scheme is, that once they get there, they will remain there, probably because they will be so moonstruck. The only thing to fear is the lunar anti-earth immigration laws."

**Madras Government's Grant for Village Libraries:** We are glad to see that the Madras Government have sanctioned a non-recurring grant of rupees eight thousand for distribution among Village Panchayats for the organisation of village libraries.

**Indian Civil Service:** Of the 36 candidates selected for appointment in the Indian Civil Service at the open competitive examination held in London last August, 21 come from the United Kingdom and 15 are Indians.


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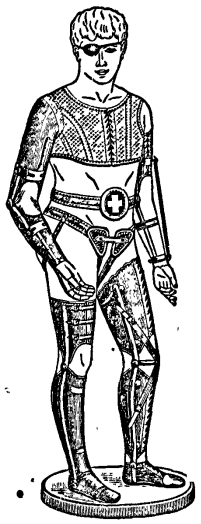

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**The Late Mr. A. Madhaviah** : We received the news of the sudden death of the late Mr. A. Madhaviah with deep regret. He was attending a meeting of the Madras University, of which he was a distinguished graduate, when he suddenly collapsed. Only a few weeks ago Mr. Madhaviah had come to Bombay to receive his daughter on her return from England where she had taken a Teacher's Diploma. On that occasion he was good enough to call upon this writer and spoke in very disappointed tones of the response of the public to his efforts to spread sound views on social and general matters through the vernacular magazine, *Panchamritam*, which he was conducting. Besides, Mr. Madhaviah wrote several stories under the pen-name of *Kusika*, in English as well as Tamil, castigating the social evils of the Hindu community of South India. During his life he was a very vigorous force on the progressive side and his death leaves a distinct gap in the small band of men who are engaged in the struggle against evil. He was a man of strong convictions which brought him in conflict with his surroundings, but he always bore himself with unflinching courage. We would like to convey our sincere sympathy to the members of his family.

**French Bombardment of Damascus**: The details of the French bombardment of the ancient historic city of Damascus, the capital of Syria, on the 18th and 20th October, conveyed in the message dated 27th October from the Reuter's London office, are calculated to produce a revulsion of feeling among the civilized world against the wanton display of terrorism of which the French General Sarrail is apparently guilty. The reason of this display of French militarism appears to be the riots which followed the action of the French in parading the corpses of bandits in the streets—an action which no civilized Government can condone. It is also stated that attempts were made by organised bands to kidnap the French General. Whatever may be the crimes of the insurgents, there can be no justification for violating the elementary law whereby it was incumbent on the French General to inform the consular body and to give warning for the evacuation of women and children. It is stated that "hundreds of victims are lying in the streets and probably at least 2,000 persons were buried beneath the demolished buildings." In a cable message to the Central Khilafat Committee, the President of the Supreme Muslim Council, Jerusalem, says that 25,000 souls are buried in ruins and that the French are suppressing news. The destruction of the lives of innocent women and children simply for the sake of terrorising the insurgents in Syria is calculated to bring France into contempt in the eyes of civilized nations. The atrocities reported to have been perpetrated by the French have hardly any parallel except in the display of Prussian militarism in Belgium reported during the Great War. The Arab Executive Committee at Jerusalem has appealed to the whole Moslem world for the relief of the distress in Syria. As conflicting reports are appearing in the press about the whole situation, we think it is premature to comment further on the subject.

**The Andhra Provincial Conference**: We confess we are unable to congratulate the President, Mr. Bulusu Sambamurthy, and other Andhra leaders on the achievements of the Andhra Provincial Conference which was held at Masulipatam from 22nd to the 25th October. After a heated debate, it was decided that, in accordance with the Patna decision, the Andhra Provincial Congress Committee should be under the control of the Swaraj Party. It will be remembered that the Andhra districts have been the stronghold of the No-changers, though their numbers were decreasing every day, and the handing over of the Provincial Congress Committee to the Swarajists has, therefore, marked the complete elimination of the No-changers as a party in Congress politics. But the fact that there is a very strong feeling against the Swarajists behind the professions of the Andhra politicians is clear from some of the resolutions passed by the Conference. The two notable resolutions passed by overwhelming majorities are those relating to Civil Disobedience and Independence. The Independence resolution which was first brought forward by Maulana Hasrat Mohini in 1921 was strongly opposed by no less a person than Mahatma Gandhi, and has never had any chance of being accepted by the Congress at any time. The passing of the Independence resolution by the Andhra Provincial Conference in a light-hearted manner does not redound to the credit of Andhra politicians. So also is their resolution on Civil Disobedience. Civil Disobedience has been ruled out of practical politics, at least for the time being, and the passing of that resolution by 69 votes against 19 in spite of the opposition of veteran Andhra leaders like Andhraratnam Gopalakrishnayya and Unnava Lakshminarayana, clearly shows that the rank and file among the Andhra politicians are not in a mood to co-operate with the dominating party in Congress politics. These two resolutions betray a lack of conviction behind the professions of complete adherence to the Patna decision. The declaration of the President, Mr. Sambamurthy, in the course of his concluding speech, that he was in favour of the resolutions on Independence and Civil Disobedience, is really astonishing. We do not think that there will be many Congressmen who will share in the gratification of the President of the Andhra Provincial Conference that the Andhras have given a clear lead to the Cawnpore Congress.

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**Travancore Court Decision on Temple Entry:** If the report of the correspondent of the *Indian Daily Mail* about the decision of Mr. C. Raman Thampi, the District and Sessions Judge of Kottayam, that by trespassing into the *sanctum sanctorum* of the temple the Ezhuvas have committed no offence, is true, then there is no exaggeration in saying that the demon of unapproachability has made its final exit from Travancore. We reprint the report of the correspondent of the *Indian Daily Mail* in the news columns It will be seen that this report makes a notable distinction from an earlier message which appeared in the press giving the news that the Travancore Government have withdrawn the prosecution, which had been long pending, of two gentlemen belonging to the unapproachable community for trespassing into a temple. Withdrawal of prosecution does not preclude the Durbar from prosecuting again for a similar offence, while a court decision to the effect that the temple-entry by the Ezhuvas is no offence decides once for all the question of legality in the matter of Ezhuvas entering the temple. It is stated by the *Daily Mail* correspondent that the Travancore Durbar had launched this prosecution as a test suit. In that case, there is no reason why the Durbar could not have gone up to the High Court and got a decision which would have had the force of law. It is clear, however, that there has recently been a conspicuous change in the attitude of the Travancore Durbar towards the so-called unapproachables. Instead of ranging themselves on the side of orthodoxy as the Government used to do before the "Vaikom Settlement", the police have been instructed to keep peace and see that the 'unapproachables" were not molested by the caste-Hindus There have been various instances, as will be seen from a report published in the news columns, in which the police have ranged themselves on the side of "unapproachables" against the attack of orthodox caste-Hindus when the former pass through any public road. The question of temple-entry was never thought of by the Satyagrahis in their struggle at Vaikom, and we have still some hesitation in believing that the case disposed off by the District Judge at Kottayam is correctly reported by the correspondent of the *Indian Daily Mail*. It is, however, perfectly clear that the day is not distant when the temple-entry and along with it the exit of unapproachability from Travancore will become a matter of fact. We offer our congratulations to Her Highness's Government on the courageous example they have set for all Kerala.

**The Tragedy of Orissa:** Under this heading, Mr. C. F. Andrews, that indefatigable and tireless worker in the cause of the poor and the suffering, contributes an article to the *Bombay Chronicle*. The account which Mr. Andrews gives of the havoc wrought by the floods in Orissa, is indeed tragic and heart-rending. It is all the same old story of men, women and children, helpless and hopeless, and almost on the verge of starvation. The first floods began in the month of June and even now the rains are still pouring on. Last year Orissa suffered from a drought, and this year it is flooded all over. Human suffering could go no further. It seems as though Nature had been unkind to poor Orissa. In the circumstances, one would like to know what the Government has been doing to relieve the flood-stricken and the needy and helpless. Though it is four months since the floods began, neither the Commissioner of the Division nor the Governor nor the Minister in Charge has ever thought it worth his while to pay a visit to the flood area and, yet, Government has not hesitated to issue a communication denying the 'exaggerated' reports of devoted public workers who are working far in the interior. Mr. Andrews very rightly asks what right the Government has to issue any communication at all when it does not know the real facts, and one cannot but agree with him that this is only the way of the Government to stifle public work itself and to dry up the tiny strickling stream of subscriptions for relief which was just beginning to flow. Indeed, but for Mr. Andrews' revelations, the public may not know anything of the distressed condition of Orissa at all. The Government relief works seem to be few and far between and do not seem to have touched even the fringe of the problem of relief. Nor do we hear of any non-official agency meting out relief. We hope the Servants of India Society, the Y. M C A., and the Ramakrishna Mission which did no small amount of work in connection with the South Indian Floods will come to the rescue, and that the public would contribute liberally towards Orissa famine relief.

**Disqualification of Political Prisoners:** It may be remembered that the Assembly in September last passed a resolution recommending the removal of all disqualifications which are at present imposed upon any person against whom a conviction for political offences for a period of more than one year is subsisting. Government, in reply, considers that, in the existing conditions of India, it would not be in the public interests to provide for any further relaxation than was made in July last. Government also takes refuge under the technical plea that it is open to a local Government with the approval of the Governor-General-in-Council to remove the disqualification on consideration of the circumstances in each case. This is indeed a fine response to the modest demands of the Assembly by Lords Reading and Birkenhead who are not tired of asking for signs of co-operation from the country! If the saner elements in the country are slowly beginning to lose faith in British justice, Government itself is largely to blame for it. The right of everyone to vote for the man he likes is one of the soundest canons of representative government, and to deny any one this primary right is only to make him lose faith in democracy as a political expedient.

**Lady Reading:** The news of the sudden illness of Her Excellency, Lady Reading, necessitating an operation, naturally caused much anxiety about Her Excellency's health and it is, therefore, with great relief that we learn she has been successfully operated upon and that she is rapidly improving. Her Excellency was the heart and soul of the Baby Weeks that were observed in various parts of the country and, besides, she was connected with many other social movements. Her Excellency has also been noted for her charities. Besides Rs. 10,000 which she has given to the Simla Municipality for providing shelter to the ricksha coolies who are in sore need of it, she has donated Rs. 1,000 to the Bombay Prarthana Samaj to be utilised for the Pandharpur Orphanage and Foundling Asylum.

**Lord Reading's Successor:** A Reuter's cable dated London, October 29th, says that it is officially announced that the Rt. Hon. E. F. L. Wood has been appointed Viceroy of India in succession to Lord Reading. The Rt. Hon. Edward Frederick Lindley Wood, who is the Minister of Agriculture in the present Cabinet, is the only surviving son of Viscount Halifax, and has been a member of Parliament since 1910. He was Parliamentary Under-Secretary for the Colonies in 1921-22, and President of the Board of Education from October 1922 to January 1924. He is 44 years of age, and is an M. A. of the Oxford University. He is the author of "Life of John Keble" in the Leaders of the Church series and joint author with Sir George (now Lord) Lloyd of "The Great Opportunity." So long as the Government of India remains a subordinate branch of Whitehall, a change in the Viceroyalty is only a matter of secondary importance so far as India is concerned.

## MANAGER'S NOTICE.

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# INDIAN SOCIAL REFORMER.

*BOMBAY, OCTOBER 31, 1925.*


## WANTED A CONSTRUCTIVE PROGRAMME.

The decision of the All-India Congress Committee at its meeting held recently at Patna has, to use the words of Mahatma Gandhi in the course of his speech at Sitapur the other day, "converted the Congress into an essentially political organisation which would carry on its work through the Swaraj Party whose policy would be controlled by the Congress." It would have been more accurate if Mahatmaji had said that the Congress would be controlled by the Swaraj Party instead of saying, as he did, that the Swaraj Party would be controlled by the Congress. The Patna decision virtually marks the end of Mahatma Gandhi's dictatorship of the Congress and the beginning of the assumption of that dictatorship by Pandit Motilal Nehru. We do not wish to enter into any discussion on the constitutional propriety of the All-India Congress Committee in altering the constitution of the Congress, as this question has already been raised by experienced Congress politicians. We are now concerned only with the future programme of the Congress.

Readers of the *Reformer* need not be told that we have been among the consistent pporters of the Congress constructive programme chalked out at Bardoli. Indeed, it was the Bardoli programme that attracted us to the Congress. It was from the very outset quite clear that certain ultra-politicians in the Congress had very little faith in that programme, and that their silent acquiescence in it was due solely to their personal regard for Mahatma Gandhi. The discontent among the silent followers of Mahatmaji at what they termed "the conversion of the Congress into a social reform body" found expression not long afterwards in the utterances of the members of the Maharashtra Congress Party who, by the way, had very little faith in the non-co-operation programme as enunciated by Mahatma Gandhi. Then began a period of acrimonious controversy on the question of Council entry, and the Congress split itself into two sections as No-changers and Pro-changers. The latter under the leadership of the late Mr. C. R. Das and under the name of the Swaraj Party, gained considerable strength and were able to obtain the passive acquiescence of the Congress in their Council-entry programme. Although the new party was equally emphatic in dwelling on the necessity of working out the constructive programme, their Council programme which was one of "continuous, consistent and uniform obstruction", precluded them from working the constructive programme from within the Councils, and they had very little time to devote for work outside the Councils. The result was that the constructive programme had nothing but lip-sympathy from the Swaraj Party.

Now that the Congress has entirely passed into the hands of the Swaraj Party, the constructive programme, which unfortunately had been given no fair trial by any party in the Congress, has hardly any chance of being revived, unless the Swarajists make a distinct change in their Council programme. Writing in a recent issue of *Young India*, Mahatma Gandhi says that "all that the All-India Congress Committee resolution has done is to put the Council programme on a par with the constructive programme," and that he hopes that "the constructive programme will not become a subsidiary activity in the Congress." With the present "wrecking" programme of the Swaraj Party, we fail to understand how the Patna decision could be interpreted in the light in which Mahatmaji has done. For all practical purposes, the Congress will be utilised for purely electioneering purposes and the constructive programme will find no place except perhaps in a passing reference in the election speeches of the Swarajist candidates.

The present lull and indefiniteness in the Swaraj Party has apparently been taxing the patience of some of the leaders of the party itself. The controversy regarding the acceptance of office is still going on. The party is now without any definite programme. Mr. M. R. Jayakar's courageous and outspoken statement to the representative of the *Indian Daily Mail* is but a manifestation of the disgust felt by a not inconsiderable section of the party at the present state of laxity in the Swaraj Party. A revision of the programme of the Swaraj Party seems imminent. The Maharashtra Swarajists have been from the beginning in favour of responsive co-operation. The resolution of the Executive Committee of the Swaraj Party in Berar openly declaring in favour of responsive co-operation echoes the feeling in Swarajist circles in Berar and some parts of C. P. The feeling among the Maharashtra and Berar Swarajists on the need of a revision of the present policy of the party is so strong that it is unlikely that they would tamely submit to the dictation of Pandit Motilal Nehru. Mr. Kelkar's article in a recent issue of the *Mahratta* on the Tambe controversy is virtually a challenge to the Pandit whose talk about disciplinary action he pooh-poohs by saying that "the backs of us—Mr. Jayakar and myself (Mr. Kelkar —are broad enough to bear any disciplinary action that the Executive Committee or the Party may take against us". The difference between responsive co-operation and the programme of the Independents is practically nothing, and even the advanced section of the Liberals will not find it difficult to fall in line with the advocates of responsive co-operation. It remains to be seen whether the Swaraj Party will have the courage to face the realities and make a distinct departure from the impracticable wrecking policy to which it still professes its adherence.

We have heard it said by some critics of this journal that the *Reformer* has no policy in politics. We have been, as our readers are aware, consistent supporters of the constructive programme the

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working of which, as essential for laying the foundation of Swaraj, must be advanced by all possible means. We have never supported the 'obstructionist' policy of the Swarajists, and have always advocated Council-entry to advance further the constructive programme. Recent events go to strengthen our coviction that we have been right in the attitude we have consistently followed towards the question. Any impartial observer will be convinced that every item of the constructive programme—enrollment of members to the Congress, popularising khaddar, organising national schools, temperance, organising village panchayats, inter-communal unity and collection of funds for Tilak Swaraj Fund—has been neglected. The number of members under the various provincial committees which the reports of those committees revealed, showed that the membership, instead of increasing, had decreased by more than half. The waning of the enthusiasm for khaddar resulting in the ultimate abandonment of the yarn franchise speaks volumes about the popularising of khaddar and the spinning wheel. The frequent reports of Hindu-Mahomedan fracas, and the candid declaration of Mahatma Gandhi of his inability to solve the Hindu-Moslem question, show what advance has been made towards bringing about inter-communal unity. The perfect equanimity with which the Bombay Government's attitude towards Mr. Pradhan's Local Option Bill has been viewed by the Congress politicians—there was not even a passing reference to this in the public meetings held recently, not to speak of the failure to convene a public meeting for the purpose—does not show any anxiety on their part to advance the cause of temperance. With the exception of Mahatma Gandhi, nobody does any practical work for the removal of untouchability.The reports of the national schools, several of which have ceased to exist, reveal a sad state of affairs. It will thus be seen that not a single item of the constructive programme has been worked out successfully. Much precious time has been wasted in political recriminations. In this connection, we would specially commend to the attention of the Swarajists the speech made by Dr. P. C. Ray at Nagpur in the course of which he laments the absence of constructive work and nation-building activities, and expresses his disagreement with the Swaraj Party for spending all its energy and money in party organisation exclusively for the purpose of defeating Government. Everybody recognises the need for unity. Speaking the other day at Mayavaram, Sir Sankaran Nair, who is standing as a candidate for the Council of State, has emphasised the necessity of unity among all political parties. The constructive programme with slight modifications affords a common ground on which all parties can unite. The evolution of a programme to advance the much-neglected constructive work is the need of the hour, and it is to be hoped that all patriotic people will address themselves to this task.

## THE LOCARNO CONFERENCE.

With the adoption of the Security Pact at Locarno European politics enter a new phase. The Locarno Conference, though it cannot be called an unqualified success, undoubtedly marks an important landmark in the history of Europe. For the first time after the War, the Allies and Germany met not as victor and vanquished, but as equals. After the Armistice, various Peace Conferences were convened by British statesmen, but all these proved abortive, for Germany had not ceased to be regarded as the arch-enemy of Europe and European civilization, and distrust and suspicion still swayed European politics to a remarkable degree. But recently, however, there has come about a changed outlook in the mentality of the European nations, and it was this that in no small measure contributed to the success of the Conference. The two chief powers upon whom European peace depended were France and Germany. France, as the worst sufferer in the War, cherished the bitterest animosities against Germany and tried to wring out the last pie from Germany in the shape of reparations, and it was this ambition of hers that led her to the Rhineland which enterprise subsequently proved to be a blunder of the first magnitude. Recent French reverses at Morocco coupled with her war indebtedness to America and Britain have, however, convinced France of the futility of her policy and have brought her face to face with hard facts. To Germany also is in no small measure due the credit for the success of the Conference. At one time it was held that the election of Von Hindenburg as Chancellor portended a disastrous future not only for Germany but also for Europe. But, the recent conduct of Von Hindenburg has removed any such apprehension. It was Germany that took the initiative in the Conference and no less an authority than Mr. Chamberlain has complimented the German delegates to the Conference on their high courage and intelligence. Great Britain herself had long ago become convinced of the foolishness of the policy of isolating Germany from the rest of the world and was only waiting for the earliest opportunity of reinstating her as a world power in order to maintain the balance of power that was almost disturbed by the aggressive attitude of France. These, then, were the various factors that made possible the settlement arrived at at Locarno.

The Treaty concluded at Locarno includes a Mutual Guarantee Treaty, Arbitration Conventions and Agreements concerning the Western and Eastern frontiers of Germany. It guarantees the inviolability of the Germano-Belgian and Germano-French frontiers. The parties concerned definitely pledge themselves not to begin war against one another and agree that, where the unanimous decision of the League Council and the Assembly calls for such an action, neither party can initiate bellicose measures. Britain, as a contracting party, guarantees her support to Germany if

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she is attacked by France and Belgium and *vice versa*. Although Germany had shown an intention of recognising the Western frontiers as de-limited by the Treaty of Versailles, she had never shown signs of respecting her Eastern frontiers. France, on the other hand, cleverly tried to limit Germany's Eastern frontiers by her treaties with Poland and Czecho-Slovakia. The Pact, however, gives a blow to French designs in this direction by conceding to Germany the right of separate treaties, thus making the Eastern frontiers subject to future negotiation and settlement. The net results of the Pact, therefore, are as follows. Germany is to be admitted to the League of Nations. She gives up Alsace-Lorraine and in return gets the Rhineland as well as facilities for raising industrial loans on comparatively easier terms, while France gets the support of Britain in case of an invasion from Germany which she very much dreads. And, as is evident, it is Britain that takes up the greatest responsibility by her alliance with both France and Germany. The fact that the Dominions and India are not parties to the Pact is a recognition on the part of Britain of the right of each Dominion to decide for itself one way or the other. The adoption of the Pact, however, cannot ensure permanent peace, owing to its obvious limitations. In the first place, the latest telegrams show that the Pact is meeting with heavy opposition at the hands of the Nationalists in Germany who are dissatisfied with the surrendering away of Alsace-Lorraine. A general election is considered to be the only solution in the circumstances, owing to the difficulty of getting a majority in the Reichstag for the Pact. Secondly, as compared with the Geneva Protocol which was dropped on account of Britain's objections, the Pact falls far too short. Whereas the Protocol included Europe and Asia in its operation, the Pact limits itself to Europe, and as long as European nations continue to hold colonies in Asia and Africa, mutual bickerings and rivalries are bound to exist. And lastly, until and unless another Disarmament Conference on the initiative of America puts a stop to the competition in armies and armaments, there can be no talk of world peace at all. That the jubilations which followed the conclusion of the Pact were too premature and unjustified, came only too true almost the next day. Scarcely had the Locarno Pact been concluded before Greece and Bulgaria involved themselves in a frontier dispute. The Balkans have always been traditionally noted for their inflammability and have often been the cockpit of political intrigues. It was a shot fired at Serajavo that imbroiled the whole of Europe, nay, the world, in a war, the effects of which are still reverberating. Unlike in the case of Mussolini's high-handed act of wresting Corfu from Greece, it is gratifying to see that the League of Nations has summoned courage to establish its authority as an instrument of peace and arbitration in international disputes by interfering in the matter, and it is to be hoped that the good work done at Locarno will not be undone.

## INDUSTRY AND THE IDEAL OF SERVICE.

(By Mr. Wendell M. Thomas, Jr.)

(*Continued from the last issue.*)

Except in the realm of natural resources and complete public utilities, where state control is needed (and often outright ownership), and the realm of original enterprise, exploration, exploitation and invention, where individual control is desirable, these two movements of the consumer and the producer, the one for use, the other for beaty, would absorb between them the functions of organization, ownership, and management. With the elimination of the overhead control of these great middlemen, the whole industrial structure would rest on the valid, democratic base of consumers and producers. In practice, of course, these movements are yet in their infant stage, and still have far to go before they can bind society together with the ties of service. But even then, the industrial problem is by no means solved. Better than a division of the industrial order into five groups, is this division into two; but even this is one too many. How can the interests of consumer and producer be reconciled? Both parties are attempting to own the machinery and control the management of production. Both are more or less organizers. To be sure, they agree in stressing the soundness of the product: the consumer naturally appreciates the quality of the commodity more than the mere coupon cutter; and the guild worker naturally takes more pride in the output of his work than does the wage slave. But in the primary matter of wages, the interests of the two groups seem opposed: a manager responsible to a consumer's movement, as well as a manager responsible to a company of interest-reaping stockholders, wants to minimize the cost of operation by *restricting* the remuneration of the workers; whereas a manager responsible to a producer's guild, as well as a private enterpriser, wants to sell his product at the maximum rate, so as to *increase* the remuneration of the workers. Thus in the realm of consumption, as also in the realm of production, the industrial problem is being solved,—peace and prosperity, harmony and creative zeal are being achieved through the ideal of service. But in view of the present antagonism between consumer and producer, there seems to be a limit to the practical application of service, and a need either for compromise or the subjection of one party to the control of the other!

Yes, there *seems* to be a limit to service; but in reality, the limit vanishes. In reality, the consumer is benefited when the producer is liberally remunerated, for only by a liberal income can the producer attain the security, comfort, and brimming health and spirits that will release the vital springs of brisk co-operation and invaluable originality that will sooner or later lower the cost of the product. And in reallity, the producer is benefited when the consumer is satisfied with the price of the product, for a satisfactory price, by increasing the volume of sale will increase the income up to a certain point,

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and after that, increase the security of future income. Moreover, after reaching the level of comfort, man craves not money essentially, but success. Money is merely a means; success is the end. For some time past, men have struggled for money, simply because success has been measured in terms of money. But with the elimination of privilege with its unearned millions, success will come to be measured less and less by money, and more and more by the far-flung prestige won by the value of the output as determined by its quality, low price, durability, or originality.

The real interests of consumer and producer, then, are harmonious. The chief problem is to get each party to see the truth! There is no limit to the practicality of service. The chief problem is to get men to use it! And here we are reminded of the basic law of human life, that service is practical only when brotherhood is realized. Service is practical among consumers, for they have been drawn together in brotherhood through the common desperate need of keeping the wolf from the door. Service is practical among producers, for they have been drawn together in brotherhood through the common desperate need of wresting freedom from their employers. Likewise, when consumer and producer awake to the desperate need of saving civilization itself from collapse, they will come together in brotherhood to fight the common enemies of *man*. And just as consumers' co-operation and productive guilds are expressions in service of brotherhood already achieved, so also will this coming, wider brotherhood be expressed in an organization of the industrial world *as a whole*, in some sort of a *new state*, which will include as integral functions of its system of flexible and democratic councils not only associations of consumers and industrial producers, but also those of professional scientific, and artistic producers, as well as the massive institution of public service.

Here, in the light of free discussion from all points of view, waste will be avoided, crises anticipated, and unity of interest discovered. Party antagonism will be reconciled, and a group consciousness achieved even more intense than the spiritual unity of the primitive clan. There is no telling what new and effective organizations of industry will arise from such creative interplay of interests; but if present progressive tendencies are fulfilled, it is likely that ownership will be, in the main, a function of the consumer, management a function of the producer, while organization will be developed jointly. The public services and consumers' co-operation will continue to specialize in community systems and staple commodities while the productive guilds and private individuals will be free to branch out into all sorts of unique creation. The motives for service will be not only recognition of mutual gain, interest in workmanship, delight in worthy output, and desire for social approval, but also the dear love of brethren, country, and humanity.

Why should we paint the working of the new state in such rosy hues, when the working of the present state often gives cause for despair? For the simple reason that the two states are radically different in principle. The present state is a hold-over of the military empire, cut up into almost separate segments by competitive nationalities, and modified considerably by a wide extension of the franchise, and humanitarian sentiment. It is a government *of* the people, sometimes *for* the people, but hardly ever *by* the people. It still retains the ideal of the conquering class that supreme authority must centre *above* industrial life, instead of *in the midst of* industrial life. Since now the practical life of humanity centres in the life of industry, the authority of the overhead state is necessarily largely irresponsible, unwieldy, overbearing, and sometimes even corrupt. No wonder government seems abstract to the typical citizen, and "politics," either unworthy of his interest, or beyond his reach! The new state, on the contrary, arising peacefully and constructively out of the husk of the old, springs essentially from the every-day life of the people; and is based therefor upon industry instead of leisure; upon hewers of wood and drawers of water, rather than upon their conquerors; upon service, and not privilege. Its policies will arise from retail store, workshop, school room, laboratory, and study; and its representatives will be men and women personally known to the voters: but its scope will be as wide as the planet, and as deep as human need.

With such a different basis, the new state will certainly work differently from the old; and the hope that the ideal of service will actually guide industry is surely not vain. For service, far *from being* impractical, is the *only* practical method of industrial organization, the only method that will solve the problem by bringing harmony out of discord. Only in the realms where service has already been embodied, have turmoils been settled. The fringes of the present order, where peace and progress are astonishing, are saturated with service: the very word has become an advertizing slogan. Strife and stupid waste continue because the fabric itself has not yet been immersed in service. *But service flows only from brotherhood.* Our main task, therefore, is to win brotherhood by illuminating the desperate need for it in the present distressing order of competitive privilege, and by manifesting the supreme source of it in the life, teaching, and triumphant death and exaltation of him who is the brother of all.

(*Concluded.*)

## WANTED PRACTICAL ACTION, NOT LIP-SYMPATHY.

The Editor, The *Indian Social Reformer*.

Sir,

About two months ago the Provincial Social Conference was held in Poona. As usual the proceedings consisted, apparently, merely of making speeches and passing resolutions, advocating, amongst other things, the following wholesale reforms, viz., (1) prevention of child marriage; (2) amelioration of widows' lot; (3) amelioration of the plight of the depressed classes; (4) prohibition of drink; (5) stoppage of the sale of brides and bridegrooms; (6) abolition of caste; (7) give and take in social and religious matters; (8) minimum marriageable ages of boys and girls to be 21

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and 18, (9) establishment of Infant Welfare Centres; (10) widow re-marriage; (11) Children's Protection Bill; (12) women's education; (13) increase of rights and privileges of women; (14) prevention of polygamy; (15) divorce; (16) restriction of ceremonial expenditure; and probably several other reforms not reported. Truly a formidable and impressive (?) list!

Now, what I should like to ask is, how many of those, who attended the Conference, individually made any attempt to carry out any of the resolutions during the year since the preceding Conference, and what effort the Conference as a body made towards the same end. I am inclined to judge by resolution No. (3) with regard to which the subscription list of the Poona Depressed Classes Mission Society reveals that none, or practically none, of those who attended the Conference contributed a single pie to that struggling institution, whose very existence depends entirely upon monetary support. No amount of cheap patronage or well-wishing can take the place of money, which is their sole means of obtaining education, and thereby emancipation. It remains to be seen whether the non-Poonaites at the Conference contribute to any similar society elsewhere. The value of resolution No. (3), therefore, is largely nil. Consequently, why not omit it altogether at the next Conference? Judged in the same way I wonder how many of the other resolutions would require to be brought up at that Conference. Many people in India, including even social reformers, seem to think, strange to say, that charitable institutions can exist upon blessings alone. But those actually in charge of institutions, however grateful they may be for kind wishes, and however encouraged they may feel by the progress of views of the population that such wishes indicate, know quite well that neither their institutions, nor any others, could exist for a single day in the absence of hard cash.

There are a few devoted men in Poona and elsewhere, who have given their whole lives to the cause of social reform, and who have pauperized themselves in consequence. Nothing more can be expected of them. It is due to them, mainly, if not entirely, that those branches of social reform in which they are engaged have made the progress they have.

Incidentally resolution No. (8) is really impossible. In no other country in the world would anybody propose such extraordinary minimum ages. Stranger still, the proposal was passed!

What is the good of proposing and passing these numerous resolutions year after year, if, as in one case of resolution No. (3), very few persons make any attempt to carry them out. Everybody has long known quite well what social reformers and so-called social reformers say they believe in: so why reiterate it from year to year *ad nauseam*?

Nobody has any right to talk about resolutions he or she makes little or no attempt to practise. Resolutions should therefore be restricted to those the promoters of the Conference have made, or propose to make, an honest attempt to carry out. On this basis only, if I take the liberty of making what I consider a constructive proposal, should future Conferences be held. A Conference would, therefore, consist firstly, of a mutual stock-taking, exchange of practical experiences and of plans for future action; secondly deciding as to whether any ground won in any branch of social reform had been sufficiently consolidated to make further advance in that branch advisable; and thirdly, investigating whether, in any other branch of reform, sufficient progress had been made to ensure that further progress would be automatic, thereby justifying the consideration of fresh branches of reform.

No single individual, nor even a whole Conference, can possibly take up to any advantage all the numerous branches of social reform referred to in the resolutions of the Provincial Conference, and remarks should be restricted accordingly.

In short, to hold a large Conference every year mainly to talk about and pass as many and as various resolutions as possible, and then for a year to make very little attempt generally to carry them out is a curious pastime. However, if, strange to say, it amuses the great majority of those who practise it, they are, of course, entitled to procure their diversion as they prefer; but they can hardly thereby expect to be taken seriously.

Yours etc.,

19, Bombay Road, Kirkee, H. STEEN, Lt. Colonel.
25th October, 1925. Indian Army (Retd.)

## "THE RISHIS AND THE BRAHMINS".

The Editor, The *Indian Social Reformer*.

Sir,

I have been watching with some amusement the epistolary gambols of a Calcutta correspondent (Our correspondent apparently refers to Mr. Amritlal Majumdar and not to our Calcutta correspondent—*I. S. R.*) of yours. But his latest provokes me to put in a word to supply what I feel you ought yourself to have added to correct such queer notions of India's past—of her history as well as pre-history—as he has betrayed.

Sir, I happen by birth to be a *Brahman* (it rhymes with *German*, not *vermin*; so have a care, O printer, you don't make it *Brahmin*!)

And I suppose I have so little or (if you will) so much of the Brahman yet in me, that I feel bound to treasure the legend which represents the Brahman Parasburama, or Rama of the Axe, the mad punisher of the Kshatriyas, as having been finally defeated and overthrown by the 'Non-Brahman' Rama, son of Dasharaths, while yet a boy in his teens, and which, what is 'curiouser,' treats both these Ramas as avatars of the same Vishnu. On the contrary, when the latter Rama, a Non-Brahman, is made on the complaint of a Brahman to slay another Non-Brahman—the Shudra named Shambuka—for usurping the 'twice-borns' privilege of *tapasya*, I am ashamed of the Brahman complainant, am sorry for the Non-Brahman theocrat, and as a rationalist am bound to venerate the Shudra-muni's memory as that of India's and perhaps the world's first martyr on record.

But 'curiouser,' than all is the fact that this theocrat of Rama II is equally an avatar of the same Vishnu as the agnostic Buddha, the ignorer of the Vedas, and preacher of *Ahimsa*. While the theocratic Krishna, another avatar of Vishnu, had a devotee—or, as some say, half an avatar of him—in the person of the venerable patriarch Bhishma, the Kshatriya who treated so shamefully a young Shudra named Ekalavya,—we have on the other hand the example of the a-theocratic or 'secularist' Buddha's dispensation producing in King Ashoka the beau ideal of religious toleration and humanitarianism, not for ancient India alone, but for all the world, the cherished and cherishable case of a convert

True to himself, without the zeal
Of the fanatic, kind to bird and fish,
To beast and man alike, the morning star
Of reasoned faith, in regal splendour
Beneficent.

Karwar, Yours etc.,
20.10.'25. ANTI-HYSTERICUS

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## A SIDE—LIGHT ON PROTECTION IN INDIA.

The Editor, The *Indian Social Reformer.*

Sir,

When it is announced that the Government of India is not opposed to give Protection to certain industries to make possible the industrial regeneration of India and when the Tariff Board has actually come into being, Indian leaders of thought, keeping before them "the brighter side of life in protected countries, rapid industrial growth and the consequential accession of wealth" expected that similar would be the results here, this is quite natural, but in their enthusiasm, they signally failed to remember that "the Protective system is being introduced in India while she is still in British leading strings." Perhaps, they thought that safeguards like the insistence upon British capitalists, who set up industries in India, to register their companies here only and to include a certain number of Indians upon the Board of Directors would minimise greatly the chances of draining away wealth and would fairly whittle down their competition in the Market.

But the history of Protection in India unfolds a sad tale. In spite of the safeguards the Fiscal Commission had recommended and the declared policy of the Government to support indigenous industries by giving financial aid and other means, the Government, it appears, is on the wrong track. That is the impression indelibly left on one's mind after a fair perusal of Mr. N. C. Kelkar's speech, in the Assembly, in support of paper industry from grass, bamboo being already recognised as a proper raw material, published in the *Mahratta* of Sept. 27. In his able plea, he referred to the letter of "an enterprising industrialist" in Maharashtra who wrote to him that he was going to launch a paper factory in Maharashtra, that the Bombay Government had allowed him certain concessions to use forest grasses in the Khandesh district, that his scheme would require a capital of 30 lakhs and that the Tariff Board only wanted to give financial aid to a European firm which would make paper only from bamboo. As this information is not so far contradicted to the best knowledge of this writer, by the authorities concerned, it is only just and proper to conclude that under the garb of Protection, the Government of India is extending liberally its financial aid to those shrewd British capitalists who, fearing a near or remote transfer of political power from Britons to Indians, want to set up industries here and add "to their wealth at a much faster rate than would be possible through the investment of the same capital in Britain, where labour is much dearer and more unruly than is the case with Indian workers."

That is why British industrialists in India are protectionist and it is no wonder that the Government of India initiated Protection. This is no mere assumption. The opinion of St. Nihal Singh on Indian Protection will much clarify the atmosphere and lay before us the naked fact underlying it. Writing in the "Irish Statesman" he says:

"During my recent Indian tour I was surprised to see the rapidity with which mining licenses were being acquired by British individuals and syndicates, and sites were being bought for building mills, factories, and workshops, and with which British firms were setting up chemical laboratories, iron and steel mills, cement works and the like. I found these British industrialists strongly protectionist, and have little doubt that, but for the demands put forward by them, the bill which has been framed to give Protection to certain classes of Indian Steel would never have emerged from the Legislative Department of the Government of India until that Government had ceased to be preponderatingly British in personnel, as it is to-day."

The observations of St. Nihal Singh go only to prove the contention that Protection is not mainly for Indians; it is mostly intended for Britons who set up industries here. This is the side-light which is now being thrown on Protection in India.

North Eluppai, Natteray, P.O., Via Arcot. Yours etc., E. GOVINDAN.

## COMPULSORY EDUCATION IN INDIA.

The Editor, The *Indian Social Reformer.*

Sir,

I would be glad if some one of your talented correspondents to the *Indian Social Reformer* would give us a brief history of "Compulsory Education in India." I am sure it would be most interesting reading to those of us who are somewhat ignorant of the subject.

Darwha, Berar, 7th October 1925. Yours etc., A SUBSCRIBER.

## THE BOMBAY TOTALISATOR BETTING BILL.

PRESS COMMENTS.

(The *Swarajya*, Madras.)

"The law could not make men moral," observed the Government member in the Bombay Council, when the Council urged that betting at race courses should be discouraged, and the third enclosure abolished. His saying reminds us of Mr. Bumble. "The law" Mr. Bumble firmly believed, "was an ass." Dicken's famous beadle was, however, what the Bombay Government member is not, a privileged individual. He was in the happy position of critic, without even the obligation which attaches to critics of the Opposition, to make good their criticisms, by a demonstration of their own, if need be. To the same category belong criminals and other types of offenders whose doings do not come within the four corners of the law. Irresponsibility being the badge of their tribe, they can make the utmost of that irresponsibility and take liberties with the law—in word as well as deed. Government members, unhappily for our Bombay exponent, are less luckily placed and are not the same characterless libertines. Being the guardians of the law, in a sense its makers, they cannot very well figure as its traducers. The law, we readily grant, cannot make men moral. But can anybody deny that a certain wholesome terror of the law makes men conform to the legal demarcations of outward mortality? It is a travesty of the times that legality does not always square with morality, and the highest calls of morality sometimes transgress into the illegal sphere. But are these reasons for letting bad be, and allowing it to become an enemy to the good? At any rate, there can be no excuse, because men are what they are, and the law is what it is, for casting temptations in the people's way. We might be unable, with the utmost rigour, to combat the betting craze. Is it not all the more reason, why the existing facilities for the evil should be curbed and curtailed, so that it might not spread further than it has already done?

(The *Siad Observer.*)

The third reading of the Bill to impose a tax on totalisator betting was passed. The objection to this Bill pressed

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from many quarters that Government thereby creates for itself a vested interest in gambling or becomes a partner of the Turf Club by taking part of the gains is as strong as ever. Money gained by Government by peoples' gambling on the race course, like the money derived from the drink traffic, forms part of the fiscal arrangements of the presidency, and it would be very difficult in future for any member to introduce legislation to stop the enormous evils of gambling on the race course, much less prohibit them altogether. The Governor will refuse to allow any such legislation to be introduced on the ground that it interferes with a source of income to the presidency without any other alternative source being proposed and accepted by the Legislative Council. On the same ground, he refused permission to Mr Pradhan's Local Option Bill this year. A gambler on the race-course thus obtains the status of being a respectable citizen and a contributor to the coffers of the Government; and the same gambler, if he indulges in his pastime in a secret place, gets fined or imprisoned. A government that has excise and gambling revenue as its comfortable standby in balancing its budget cannot earn the respect of thinking citizens.

(The *Tribune*, Lahore).

The Bombay Government has introduced a bill for imposing a tax on totalisator betting. This tax is, it is said, to be levied for raising additional revenue needed to carry on the administration. A considerable body of the public, however, have objected to this form of raising revenue on the ground that it will still further encourage gambling instead of discouraging it. Mr. A. N. Surve, M.L.C., has written a note of dissent to the Bill in which he points out how it is likely to spread gambling at horse races and still further demoralise the people. At present while gambling is prohibited by law, it is practised in various undetected forms and sometimes in forms that are officially treated as harmless. The Bombay Government's attempt to levy a tax on betting will, it is considered, secure legal sanction to gambling. If this really happens, as Mr. Surve apprehends, the proposed Bill is clearly a dangerous one and should not be passed.

## THE SIND HINDU PROVINCIAL CONFERENCE.

Among the resolutions passed by the 1st Sind Hindu Provincial Conference which was recently held under the presidentship of Mr. M. R. Jayakar, Bar.-at-Law, M.L.C., were the following:

### Depressed Classes.

(a) This Conference strongly appeals to all Hindus to treat the depressed classes as their brethren and to allow them all human rights in Hindu society and to help in the uplift of their condition.

(b) The Conference at the same time appeals to members of these classes to give up their unclean habits and to wake up to the necessity of reforming their condition and to avail themselves of the opportunities offered to them for their educational, economic and religious uplift.

(c) The Conference is strongly of opinion that the Government has practically neglected the education of these classes in Sind and therefore urges upon it to provide more special facilities for their education such as the award of more scholarships, for distribution of books, stationery, clothing, etc.

### Monogamous Marriage Bill.

This Conference supports the principles of Mr. Durgdas B. Advani's Monogamous Marriage Bill to enable the Hindus of this province to restrict themselves to monogamy, but is strongly of opinion that the bill to be effective should be compulsorily applied to all Hindus of Sind.

This Conference takes strong exception to the amendment carried in the Select Committee by the casting vote of the Chairman that the Bill should apply to Hindus only so long as they remain Hindus. The Conference calls upon the Hindu members of the Council to offer uncompromising opposition to the amendment which, in the opinion of the Conference, is sure to defeat the object of the bill.

### Registration of marriages in Sind.

This Conference strongly protests against the proposed introduction in the Bombay Legislative Council of a bill for the compulsory registration of marriages in the province of Sind. This Conference is of opinion that the introduction of such a bill is extremely inopportune and ill-advised and may likewise cause an interference with notions of Hindu community as regards the nature and sanctity of marital rights and obligations.

### Social Reconstruction.

(a) This Conference condemns the practice of disposing of girls in marriage by receiving money and appeals to panchayats to put a stop to this practice.

(b) This Conference further appeals to the panchayats to do their utmost in preventing women from going to Muslim Pirs and fakirs and tombs.

(c) The Conference further requests the panchayats to set apart a portion of their income for education of children, for teaching of Hindi and for development of physical culture.

## NEWS OF THE WEEK.

**A Notable Contradiction:** We are glad to note that Mrs. Sarojini Naidu, the President-elect of the Cawnpore Congress, talking to a press reporter at Delhi, has contradicted the news of her son's conversion to Islam as reported in the *Muslim Outlook* of Lahore and to which we drew attention sometime back in our news columns. We wonder whether our contemporary has now changed its opinion of Mrs. Naidu.

**Temple Entry No Offence: A Travancore Decision:** The *Indian Daily Mail's* Cochin correspondent writes to that paper under date 24th October: An important decision which will give a fresh impetus to the temple-entry movement as also the campaign for the removal of untouchability and unapproachability in Malabar, has just been pronounced by Mr. C. Raman Thampi, District and Sessions Judge of Kottayam, in what is known as the Poonthottam Temple-entry case. Poonthottam is a tiny village near Vaikom which has a dilapidated Siva Temple. Mr. T. K. Madhavan, Editor, *Desabhimani* and a prominent Ezhava leader and Mr. Thevan, a Pulaya, both of whom belong to the ranks of non-caste Hindus whose approach to temples is forbidden by custom, were charged by the Government with having trespassed into the temple premises and thereby polluted the deity. Both the accused were after a protracted enquiry, during which a number of priests and temple authorities cited chapter and verse in support of distance pollution, committed to the sessions to take their trial. The Sessions Judge has now acquitted them finding that, in having trespassed into the 'sanctum sanctorum' of the temple, they have committed no offence whatsoever. The Travancore Durbar had launched this prosecution as a test-suit and the present decision is in consonance with the policy now laid down by the Durbar that, in the eye of the law, no invidious distinctions are to be perpetuated between the various sections of Hindus, caste or non-caste. Soon after this decision, over 50 Pulayas who are among the lowest section of the depressed classes were led by Messrs. T. K. Madhavan, Thevan and other prominent workers to the precincts of the Thiruvarpu Temple, another strong-hold of orthodox Hindus, in assertion of their right to use the water-ways leading to the place. The Police rendered them the assistance needed, and the party returned peacefully after passing along hitherto forbidden routes.

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**The Viceroy's Donation to Seva Mandir:** It is understood that Mrs. Mathiri Mathew of Kunnamkulam has received from their Excellencies Viceroy and Countess of Reading a donation of Rs. 1,000 (one thousand) towards the construction of the "Seva Mandir" the foundation stone of which was laid by Mr. C. F. Andrews on 1st January 1925. The Seva Mandir is a house for sheltering helpless and destitute children and orphans of all classes and religions, It is under the management of the Y. W. C. A., Kunnamkulam.

**Satyagraha in Mysore:** The *Mysore Chronicle* writes:—The 'Kaniyar' community in Tirumakoodli Narasipur have resolved upon offering Satyagraha to be able to persuade the caste Hindus to admit them into the temple of Narasimha. As the community's name indicates, they were originally a tribe of soothsayers, but under the stress of modern conditions, many persons belonging to the community have become cultivators, or mill-hands, or have engaged themselves in other occupations. Their neighbours have, however, chosen to keep them aloof, and treated them as untouchables. Our readers may be aware that when matters came to a head due to disabilities imposed upon the 'Kaniyar' mill-hands resident in Banglore by refusing to give them access to water-taps, Mr. Tagadur Ramachandra Rao, an ardent and silent social worker, was invited to arbitrate. Mr. Ramachandra Rao went into the question with commendable thoroughness, and toured in South India to collect authoritative Shastraic and orthodox Hindu opinion regarding the social status of the Kaniyar community. The verdict was that the community should not be treated as untouchables. About a month ago, this community convened a conference in T. Narasipur, under the presidency of Mr. M. Venkatakrishniah of Mysore, and soon after gave intimation of their intention of reporting to the Narasimha temple for worship. The temple authorities seem, however, to have felt flurried and called in police help to prevent any possible disturbance to peace. The Kaniyars have resolved, we hear, to sit *dharana* in front of the temple till such time as the 'superior' castes will yield. It is a contest that will be watched with interest. We trust that the 'Kaniyars' will soon earn their rights by strict adherence to non-violence, and win over by love those who consider themselves their enemies.

**Anti-Untouchability Campaign in Travancore:** A correspondent writes to the *Hindu*:—Thiruvarpu is a major temple situated three miles west of Kottayam and ten miles south of Vaikom in North Travancore. The roads round this temple are still closed against non-caste Hindus, though open to non-Hindus. Worse still, the waterway lying round the temple though open to the Ezavahs, is closed to Pulayas. A meeting of non-caste Hindus, with Mr. T. K. Madhavan in the chair, was held at Thiruvarpu on Tuesday last to take steps to get the temple roads opened to the untouchables. The Police attended the meeting. After passing the necessary resolutions, Mr. T. K. Madhavan in company with Mr. K. N. Panikkar, B. A., B. L., and Mr. Sankaran Nampudripad, led some Pulayas in a canoe through the prohibited waterway. Mr. R. Achuthan Pillai, B.A, B.L., Police Inspector, followed the Pulayas in a separate canoe. When the Pulayas approached the temple's bathing ghat, a Tamil Brahmin came out with a stick in hand and objected to Pulayas passing through, but they passed on and returned after passing through all the prohibited parts. The Brahmin kept on cursing the Pulayas and the party. Mr. B.N. Pillai, District Superintendent of Police, went to Thiruvarpu on Wednesday morning and made arrangements for the prevention of breach of peace and returned. The puja in the temple is going on without interruption. Pulayas are every day passing freely through the waterway.

**All-India Philosophical Congress:** An *Associated Press* message dated Calcutta, 27th October, says:—The All-India Philosophical Congress will be held in Calcutta next December under the auspices of the Calcutta Philosophical Society and the Calcutta University. The Working Committee, consisting of a number of professors of the University, will be in charge of the arrangements. Dr. Rabindranath Tagore will preside over the session. Many distinguished scholars from all parts of India are expected to attend the session. Already a number of important contributions have been received by the Secretary. The Congress will begin on Saturday 19th December.

**An English Lady Disciple of Mahatma Gandhi:** A Reuter's cable says that Miss Madeleine Slade, the daughter of Admiral Sir Edmond Slade, ex-Commander-in-Chief of the East Indies, has left Paris for India. She intends to devote the rest of her life and personal fortune in furthering the interests of Mr. Gandhi whom she describes as her Master. Miss Madeleine spent one year in Paris studying Mr. Gandhi's theories in the closest association with Romain Rolland, the French-Swiss Pacifist and one of the very fervent supporters of Mr. Gandhi in Europe.

**Andhra Anti-Untouchability Conference:** Along with the session of the Andhra Political Conference recently the Andhra Anti-Untouchability Conference was held under the Presidentship of Karyakarta Ganapati Sastry, a great Vedic scholar, who emphasised that untouchability has no sanction in the Vedas and would challenge any Pandit to disprove his statement and exhorted all to remove the curse. Resolutions urging the abolition of untouchability were adopted and a small committee was appointed to organise a Pandit's Parishad for concerting measures to blot out untouchability.

**Marriage Reform Among Nambudiris:** The orthodox Nambudiri Brahmin community who are the wealthiest inhabitants of the west coast, are at present greatly exercised in mind over a piece of social reform which the youthful section has been attempting to introduce. According to custom, only the eldest male member of a Nambudiri family is allowed to marry, other male members entering into a fugitive called "sambandham" with women of non-Brahmin castes, such as the Nairs, the alliance terminating at will. Under the auspices of the Nambudiri Young Men's Association, younger members of Nambudiri families have now been marrying women of their own community, in spite of vehement orthodox opposition. Considerable feeling has been aroused as a result of the President of the Nambudiri Conference and of the Nambudiri Family Regulations Committee, who is a younger member of a Nambudiri family in Malabar, disregarding the tenets of the Association and entering into an alliance with a non-Nambudiri woman, the daughter of a retired official. Meetings are being held in Nambudiri centres placing on record their "vehement repugnance at the action of a gentleman setting at naught the sacred aims and objects of the Nambudiri community." Another resolution asks other communities not to welcome or encourage Nambudiri youths who embark on "Sambandham" alliances.

**Buddhist Mission to India:** An *Associated Press* message states: Dr. Heiyavitarne accompanied by Swami Satchitananda Saraswathi and a large number of Buddhist priests arrived in Madras 24th October by the Ceylon Boat Mail from Ceylon. The Doctor has been deputed by the Buddhists of Ceylon with the High Priest at their head, to meet and discuss with the Hindu-Mahasabha, the question of Budha-Gaya. He will probably meet them at Patna and discuss with them the handing over of the temple into the hands of Buddhists. The Doctor has also been requested by the Buddists of Ceylon, to meet the authorities of the Government of India and will probably meet Sir John H. Marshall, Kt., C.I.E, M.A., Director-General of Archæology in India of the Government of India of Education to discuss the question of building the Vihara at Sharanath which work has now been suspended. The visit this year of the large number of Buddhist priests from Ceylon to Budha-Gaya, the Doctor explained, was significant. For the first time after nearly 700 years Buddhist priests have been sent from Ceylon to Budha-Gaga to hold the Wass ceremony (Chatur Masya). The ceremony will be performed according to Buddhist rites at the end of this month. The Doctor and the Buddhist priests accompanying him will leave Madras for Calcutta *en route* to Budha-Gaya.

**Anti-Untouchability Conference:** The Madras Provincial Anti-Untouchability Conference will be held on the 31st instant and 1st November next at the Victoria Public Hall under the presidency of Sir R. Venkataratnam Naidu, Kt. Those who are desirous of enlisting themselves as volunteers are earnestly requested to send their names to and meet Mr. T. S. Rao Naidu, B. A., B. L., at his residence No. 24, Harris Road, Triplicane, Madras.

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**A Widow Remarriage at Bangalore :** In response to an invitation by Mr. and Mrs. E. Subbukrishnaiya, a large number of ladies and gentlemen, both from the City and Civil and Military Stations, Bangalore, attended a wedding ceremony which was conducted according to Theistic rites at the Brahmo Mandir, on Monday the 19th instant, at 6 p.m. Prof. P. K. Rajah Sandow of Bombay was the bridegroom and Sreemathi Sandaramma of Cocanada was the bride. The service was conducted by Mr. E. Subbukrishnaiya, Brahmo Missionary, Bangalore, who also stands in relation to the bride as a father and guardian. On Tuesday, the 20th instant, a reception was held in honour of the newly married couple, when the invited guests were treated to light refreshments. Then a few gentlemen made congratulatory speeches on the courageous step taken by the bridegroom in choosing to marry a widow belonging to another caste. This was the second inter-caste widow remarriage celebrated in Bangalore during the last six months.

**I.C.S. Examination, 1926 :** The Director of Information, Bombay, writes:—The Bombay *Government Gazette* of October 15th contains the regulations for the examination of candidates for the Indian Civil Service to be held in London in 1926. The number of persons to be selected at this examination will be announced hereafter. Applications from candidates desiring to compete at the examination must reach the Secretary, Civil Service Commission, before the 15th May next. Candidates will be notified in June of the *viva voce* test and the time-table of the written part of the examination will be posted to them early in July.

**Jat Pat Torak Mandal :** The Secretary to the Jat Pat Torak Mandal, Lahore, writes:—All lovers of social reform and well-wishers of Hindu Community will be glad to learn that Pandit Phuma Nandji the well-known religious preacher, has earnestly begun the propaganda work of the JAT PAT TORAK MANDAL, a Society to abolish caste system. With head-quarters at Lahore, he will go on tour to different places of this Province to preach his gospel of human equality. I hope that the members of the Mandal will help Panditji in every way in his work. Let it be thoroughly understood that, unless the Hindu Community is not freed from the shackles of this terrible disease, the caste system, the idea of Sangathan, Shudhi, removal of untouchability and even of Swarajya are mere idle talks. Down from Budha all the saints like Kabir, Nanak, Ramdas and Daya Nand have preached against this evil of evils. Therefore it is the supreme duty of every patriot and philanthropist to help the Mandal in every possible way. The Mandal has resolved to open branches at different places. Banda and Lucknow have already got such institutions. The necessity of Mandal is being felt everywhere. Hundreds of youngmen and youngwomen are ready to marry without any restriction of caste. I have got a heap of such applications in my office. Gentlemen and societies who desire to send for Pandit Phuma Nand for the propaganda of the objects of the Mandal should kindly correspond with me.

**Venereal Disease in India :** Presiding over the Imperial Social Hygiene Congress held at Wembley recently at which the problem of venereal disease in India was considered, Lord Willingdon paid a tribute to the wonderful work of the Indian Medical Service, and hoped for closer and more active co-operation between his society and India. Lt. Col. Carter of Bombay said that Indians had many old beliefs and customs, and it would take several thousand years to convert them to any ideas that we might think right. He emphasized that in starting on any campaign great care was necessary with regard to certain things. Major Harnett, speaking on venereal disease in Calcutta, emphasized the Government of India's habit of not interfering with the religious and social customs of people, and pointed out that there were strong currents of opinion among Hindus which felt very strongly with regard to questions such as childmarriage, widow remarriage, and polygamy. It was better to leave them to manage their own affairs in these matters and not to attempt to interfere in any way. Every one knows that this terrible disease, originally a product of the West, was imported into India by early adventurers from the West. While we do not, of course, countenance the social evils enumerated by the gallant Major, we fail to understand their connection with the subject.

**Opium in India :** In an article on "Opium in India" in *Woman's Outlook* published monthly by the National Y.W.C.A., (5, Russell Street, Calcutta) the Rev. William Paton states that Assam is far and away the worst opium consuming district, for the number of seers per 10,000 rises there in the Brahmaputra Valley to 173,189 and even 237. The significance of these figures is apparent when it is realised that the League of Nations has stated that for a country with a medical service, a figure of six seers per 10,000 of the population might be regarded as satisfactory. Mr. Paton points out, however, that it is notable that the great mass of rural India, and particularly Tamil India, is almost free from the opium evil. It is apart from certain exceptions in the towns that the habit is strongest and most of all in industrial towns.

**Divorce Statistics of America :** Divorce in the United States has increased at such a rate that one out of every seven couples who marry seek this way of release. Preliminary figures made public by the Census Bureau in Washington show that of 294,496 couples who "took the plunge" in twenty-three representative States and the district of Columbia during last year, 45,830 sought relief in the divorce courts. There was an increase of 1,554 divorces in these States last year as compared with 1923, while marriages decreased by 21,732. Only four States showed increases in marriages. Nevada, which contains Reno, still the chief divorce centre of the country, had 1,079 marriages, an increase of 67·6 per cent, and 1,037 divorces, an increase of eight.

**Appeal in the Bawla Case Dismissed :** The Privy Council dismissed the appeal preferred by the accused in the Bawla murder case on Monday the 26th instant.


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"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Geneva Child Welfare Congress:** Dr. P. V. Shirkhare who has just returned from the Child Welfare Congress held at Geneva, in August last, to which he was deputed by the Government of Bombay, has enlightened the press in Bombay about the results achieved by the Congress. This Congress was the first of its kind and was attended by five to six hundred representatives from about 25 prominent nations. It is indeed a pity that the question of child welfare has not roused sufficient attention in India as it ought to have, considering that the death roll of children under 3, and especially of those under 1, is highly appalling. Bombay and Poona are pre-eminently concerned with this question more than any other part of India, in as much as their infant mortality ranges to 600 and 800 per thousand respectively. Dr. Shirkhare relates how the representatives of the other nations were struck with dismay on hearing the percentage of infantile mortality in India as compared with that in civilized countries varying from 70 to 100 per thousand. Every child born today is a potential citizen of tomorrow and hence child welfare is the basic problem upon which the whole social superstructure is to be built. Towards this aspect of the problem, the Geneva Congress has contributed much by enunciating the declaration of the rights of the child, commonly known as the Declaration of Geneva, which, in fact, summarises all the vital aspects of this all important problem: (1) The child must be given the means requisite for its normal development both materially and spiritually. (2) The child that is hungry must be fed, the child that is sick must be nursed. The child that is backward must be helped. The delinquent child must be reclaimed and the orphan and the waif must be sheltered and succoured. (3) The child must be the first to receive relief in times of distress. (4) The child must be put in a position to earn a livelihood and must be protected against every form of exploitation. (5) The child must be brought up in the consciousness that its talents must be developed to the service of its fellowmen. We would commend to the attention of social workers the various means which Dr. Shirkare suggests for educating public opinion on the subject, such as the publication of vernacular literature on the subject, lectures, exhibitions, Baby Weeks, Maternity Homes, infant welfare centres etc.

**Mahatma Gandhi's Propaganda for the Removal of Untouchability:** Among the Congressmen to-day there is but one man in the person of Mahatma Gandhi whose faith in the efficacy of the constructive programme remains as strong as it was when he launched out that programme early in February 1922 on the eve of the tragedy at Chauri Chaura. In the course of his tour throughout the country, he has, by example more than by precept, advanced the cause of the untouchables. A recent instance reported from Bhuj in Cutch is but one of the many examples Mahatma Gandhi has set to his followers. When he noticed that the "untouchables" were not allowed to sit side by side at a public meeting in Bhuj, he openly said that it was not possible for him to be a party to a function where the untouchables were banned or, in any way, insulted. He would therefore request them either to permit the untouchables to enter the meeting and sit side by side with them, or to permit him to go and sit with untouchables, but he would warn them that they should in no case smother their convictions and do anything out of mere courtesy. If they agreed to admit untouchables, they should do so because they were convinced that it would be purifying themselves and their religion by so doing. Otherwise they should permit him to go and take his seat among the untouchables. In either case he would consider that they had given him an honour greater than they had given him by voting him an address, or presenting him with a costly silver charkha. When at one meeting the orthodox elements outvoted the reformers and expressed their resentment at permitting the untouchables to sit side by side with them, Mahatmaji unhesitatingly went to the place where the "untouchables" had gathered and addressed the meeting from their midst. At another place when the meeting was held at a private place belonging to one Mr. Bawa, Mahatmaji resented the segregation of untouchables and himself passed through the entrance intended for untouchables. The meeting ended in disorder as the owner of the place could not countenance the firm attitude of Gandhiji. But the incident had such a moral effect on the people that they insisted on holding a public meeting in the maidan where all could meet as equals. While Swarajists were engaged in loud talk at Nagpur on the question of discipline among the rank and file in the party, Gandhiji was, in his characteristically unostentatious manner, devoting himself to the most important of our nation-building activities. Indeed, an ounce of practice is worth tons of theories.

**The Bogey of Mass Conversion:** We would warn the public, especially Hindus, in Northern India against giving credence to the reports, apparently of a propagandist nature, made by interested correspondents in various Moslem papers about the prospects of wholesale conversion of the Thiyyas or Ezuvas of Malabar to Mahomedanism. We have on more than one occasion referred to the loud talk of "mass conversion" in which some impatient leaders of the Thiyya community had indulged, and have expressed our view that they were intended only as a threat. We have never come across

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any report to justify the fear of mass conversion, and we have no reason to apprehend that the attempt of Mahomedan missionaries from the Punjab to take advantage of the discontent among the Ezhuvas at the unjust treatment meted out to them by the high-caste Hindus, would result in any appreciable success. The Thiyyas are the most educated and cultured among those classes to whom the stigma of unapproachability is attached, and in spite of all talk of conversion to Islam or Christianity, they can be trusted to appreciate the distinct change in the outlook of educated caste-Hindus towards the question of unapproachability. We trust the exaggerated reports of the changes of bringing "thousands and thousands of new converts to Islam and thus not only save them from the clutches of the high caste Hindu tyranny but also swell the ranks of the worshippers of one God and followers of His last Prophet (Mahomed)" will not disturb the equanimity of the leaders of the Hindu Sabha and of the Arya Samaj in Punjab. There is a vast field for the work of social uplift in Malabar for those interested in the elevation of the depressed classes, but what we wish the Hindu leaders to avoid is to make these exaggerated reports another bone of contention to widen the gulf further between the Hindus and Mahomedans.

**The Madras Anti-Untouchability Conference:** We congratulate the Reception Committee of the first Provincial Anti-Untouchability Conference which was held on the 31st October and 1st November in Madras on the excellent choice they made in electing Sir R. Venkataratnam Naidu, the Vice-Chancellor of the Madras University, to guide the deliberations of the Conference. The very fact that the Conference brought under one common platform persons holding divergent views in politics, persons belonging to every community and every party, bears eloquent testimony to the success of the Conference and to the importance of the subject for which it was convened. Both Mr. C. Rajagopalachari and Dewan Bahadur T. Vijayaraghavachari, in spite of their holding diametrically opposite views in politics, were there in the same platform holding equally strong views on the necessity of the removal of untouchability. We print elsewhere the *Associated Press* summary of the proceedings of the Conference. In the course of his learned *ex-tempore* address, Sir Venkataratnam referred to the famous saying of Jesus Christ which we have often quoted in these columns: "Let him cast the first stone who had not sinned in his own heart," and said that the problem of untouchability should be approached in the same spirit. He asked, who is there to determine whether one is touchable or untouchable? The Conference passed a number of resolutions including one denouncing the segregation of converts from the "untouchables" in Christian Churches and appointed a Working Committee consisting of the President, the Chairman of the Reception Committee, Dr. T. Lakshmanaswami Mudaliar, Messrs. Arya, Sundara Rao Naidu and others, to carry on a vigorous propaganda work throughout the year.

**Communal Representation and Communalism:** In the *Reformer* of the 8th August, commenting on the Major Municipalities Bill, we referred to Mr. Jayakar's plea for the deletion of the clause providing for communal representation to the Mahomedans. The Bill came up before the Bombay Legislative Council recently after the Select Committee's report on it. Owing to the vow of silence which the Swarajists have taken upon themselves as a protest against Government's unholy alliance with the Non-Brahmins and the Sind Mahomedans against them, the Bill was ensured of a safe passage except for the solitary protest of Mr. R. G. Pradhan, who moved an amendment to delete the clause providing for Mahomedan representation. We have often pointed out that it is communal representation that retards Hindu-Muslim unity and that the sooner it is done away with the better. Experience has sufficiently shown that the appetite of this monster grows on what it feeds on. Originally conceived as a concession for Muslims alone, it was slowly extended to other communities also such as the Sikhs and Christians. Again, whereas the Lucknow Pact provided only for Muslim representation to the Legislatures, it was later on sought to be extended to local bodies also. The Major Municipalities Bill is only an instance in point. If we go on like this, there is no knowing where all this will end. The Mahomedan members of the Council pleaded for the retention of communal representation on the technical ground that what applies to the depressed classes equally applies to Mahomedans also. This classing together of Mahomedans and depressed classes for certain purposes alone cannot deceive anybody, for the facts do not accord with it. Moreover, this unjust imputation, implying as it does a stigma upon the whole Mahomedan community, is likely to be resented by the more thoughtful section of the community. The views of the Hon Minister for Local Self-Government in Bomby on the subject are only too well-known. It was only recently he said that, given communal representation and Swaraj, he would prefer the former to the latter. To the Hon. Minister and his co-religionists of his way of thinking, we can only commend the remarks of the Hon. Mahomed Usman Sahib, the Home Member, Madras, a bureaucrat for the time being, who gave it as his emphatic opinion that communal electorates must go if at all India is to be united. But communal representation is only a phase of communalism which, unfortunately, has poisoned our public life for the last few years. The remedy therefore, lies in striking at the roots of communalism. Speaking at the Gujranwala Provincial Political Conference the other day, Mrs. Naidu condemned communalism and communal representation in no uncertain terms. We are glad to see that Sir Sankaran Nair also in his election speeches at Mayavaram condemned communalism and communal representation in identical terms.

**Stock Exchange Reform:** The Stock Exchange Bill which Government introduced in the local Legislative Council recently and which was passed a third time after the Select Committee's report on it, is a necessary and long-needed piece of legislation in the interests of trade and business in Bombay. The Native Share and Stock Broker's Association of Bombay formed in the year 1887, conducts the business of the Stock Exchange and, under the able guidance of Sir Shapurji Broacha, has won a name and reputation for itself by inspiring a large measure of confidence in the investors. But, with the death of Sir Shapurji, the craze for gambling which is unfortunately only too prevalent now in Bombay has caught hold of the business world also, and businessmen were trying to make immense gains and fortunes at a stroke by what are technically known as "bear-raids" and "bull-raids". The result was that a few months ago, things came to a head and culminated finally in the almost total destruction of some brokers of good standing and repute, and then only Government woke up to the realities of the situation. The law, obviously, cannot touch many things which are immoral and, unfortunately, in Bombay, certain unconscionable transactions which, in legal parlance, go by the name of contracts of wager as opposed to *bona fide* transactions, are recognised in the courts of law. What the Bill proposes to do is to give certain statutory powers to Government to enforce and approve the rules of the Share and Stock Brokers' Association for the proper conduct of speculative transactions, in order to ensure the protection and prosperity of the investors. Government, however, does not undertake any direct control of the Stock Exchange operations, for they remain entirely in the hands of the directors as at present.

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INDIAN SOCIAL REFORMER.
*BOMBAY, NOVEMBER 7, 1925.*

## THE ANTI-CHRISTIAN MOVEMENT IN CHINA.

Those who have been following recent events in China cannot but sympathise with the struggle of that great country to rid itself of foreign domination and exploitation. Ever since the fall of the Manchu dynasty, the history of China has been one of strifes and wars between the rival Tuchuns who established themselves in various provinces, sometimes one and sometimes another getting the upper hand. This chaotic situation, however, became more complicated by the presence of an external factor, namely, the foreigners. The European nations, even as early as the last century, carved out for themselves "spheres of influence," and it is but natural that they should have looked askance at the establishment of a strong central government, lest it should jeopardise their own extra-territorial privileges. The result was that provincial governors were more often the playthings and tools of European nations. The recent riots at Shanghai were, if anything, directed against this foreign incursion. It is a mistake to think, as has been urged by some, that the Bolshevik influence was the chief factor in the recent anti-foreign demonstrations in China. True, Russia, which was for long held to be the inveterate enemy of China, is now her closest friend so much so that she has voluntarily relinquished many of her extra-territorial concessions and privileges. But the more potent factor, however, is the upsurge of Chinese nationalism—a nationalism that is directed against the foreign capitalism and exploitation. The Anti-Christian Movement in China is only one such manifestation of this spirit of nationalism with which China now surges from one end to the other.

In the September number of the *Student Movement Review*, there is an informing article on the Anti-Christian Movement in China from the pen of that eminent Chinese scholar, T. Z. Koo, reprinted from the July number of the *Student World*. The fundamental causes underlying the movement, he analyses under three heads. There is, first of all, the growth of nationalism. Ever since Kang Yu Wei, Liang Chi Chao, Sun Yat Sen, and their followers started the fight for a "new China" as early as the nineties, a spirit of nationalism has been abroad, which received an added stimulus after the establishment of the Republic in 1912. It has called forth an increasing interest and participation in national affairs on the part of the Chinese. "China for the Chinese", is the cry all over. The much-vaunted superiority of Western civilization, especially since the war, is being everywhere questioned, and strenuous attempts are being made to resist the whole-sale Westernization of Chinese life and to preserve intact the national and social heritage of the Chinese people. Born of these tendencies are the various movements which have risen of late all over the country such as the Patriotic Student Movement, an attempt on the part of students in 1918 to unite the Chinese in common action to direct their Government to fight against foreign domination, the Revivalist Movements in the older religions of China, especially in Buddhism and Confucianism, attempts to preserve and re-state the religious values in Chinese culture and life, the Chinese Renaissance Movement, an attempt to preserve and evaluate the intellectual heritage of China, and the Young China group which aims to develop a national and racial consciousness among the Chinese people as an anti-dote against the insidious attacks of Western Nations. The growth of national education since 1905 is another potent cause of the Movement. A third and no less important cause is the growth of the Christian religion in China during the last twenty-five years.

And now to the origin and the purpose of the Movement. When the eleventh Conference of the World's Student Christian Federation was being held in Peeking in 1922, a student Anti-Religion Movement was started at the same time as a protest against the activity of Christian students. The movement numbered among its ranks some of the greatest intellectual leaders of China and for some months was very active in attacking organised religions as a bundle of superstitions and as an exponent of the philosophy of imperialism and capitalism, but quited down in less than a year, only to be revivified again when Russia appeared on the scene playing the role of a righteous nation, denouncing the imperialistic West. The result was the formation of the Anti-Imperialistic Federation in the summer of 1924. About the same time the Anti-Christian Federation of 1922 was also revived in all its vigour. The avowed purpose of the Federation is actively and aggressively to oppose Christianity. It denounces religion in general as a glorified superstition and as a prolific breeder of religious wars, and organized Christianity, as the ally of imperialism and capitalism. As we have said before, this Movement is not a thing to be trifled with, for it is a national movement pregnant with tremendous possibilities for the future. It is part and parcel, as T. Z. Koo says, of the whole question of the relation between East and West—political, intellectual, economic, and racial. It is only a reaction against Western imperialism and capitalism, that was bound to come one day or the other. Bitter experience has taught the Chinese to regard Christianity and opium as the two imperialistic weapons of European exploitation, the former to stupify their minds and the latter to poison their bodies. "Instead of living the Christian life many of our leaders and Christian workers are trying to sell religion in the best approved methods of modern "salesmanship." We have so institutionalized the life of the spirit as almost to have killed it for many people. Can we wonder then that people should despise and hate us? It must have torn the heart of Jesus again to see the reproach we have brought upon His name." These words, coming as they do from a devout Christian, are a deplorable confession of the failure of Christianity in China. We hope the Anti-Christian Movement will serve as an eye-opener to the Christian Missionaries in China as also elsewhere, for, as T. Z. Koo remarks, in the East to-day there is a respect for the person and life of Christ which does not extend to the organized Church

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## THE CURRENCY COMMISSION.

The meeting that was held in Bombay on Tuesday last under the presidentship of Mr. Jinnah to protest against the composition of the recently appointed Royal commission on Indian Currency inasmuch as it does not represent the interests of India adequately and effectively in accordance with the solemn undertaking given by the Finance Member of the Government of India in the Legislative Assembly last February, is only an expression of the universal resentment that is felt all over the country against the constitution and personnel of the Commission. It is but fitting that Bombay, true to its tradition, and as the premier commercial city in India, should have taken the lead in the matter. Whereas the Assembly's resolution recommended to the Governor-General-in Council the appointment of a Commission immediately, with a majority of non-official Indians on it, and with an Indian Chairman, to go into the question of currency and exchange reform in the light of the experience gained after the Babington Smith Committee's report, the Government appointed a Commission neither immediately nor with a non-official Indian majority nor with an Indian Chairman. Mr. Venkatapathy Raju's resolution was passed in January last and Government appointed the Commission only last August. The truth is that the Commission was appointed not because the time had arrived to examine the question of Indian currency and exchange, but because England had adopted the gold standard. There can be no more striking instance of the subordination of Indian to English interests and the dictation of Indian economic policy from Whitehall and the impotence of India to decide for herself the policy she thinks best for herself. Moreover, there is also some truth in the allegation that Sir Basil Blackett was only biding the time when the Commission could not but find in favour of 1s. 6d. ratio. But it is the personnel of the Commission that has come in for a good deal of criticism and, not unjustly, for it is in direct violation of the pledges given by the Finance Member as regards the effective and adequate Indian representation as well as the consideration of the Indian and Indian interests alone in the formulation of the currency policy. With the exception of Sir Purshotamdas Thakurdas, the personnel is not calculated to inspire confidence in the people. As it is, the Indians are in a minority of four, of whom the previous history of three cannot but justify us in thinking that they will only voice forth the opinions of Government rather than that of the people. As regards the English majority, they may be all experts, but experts, with strong vested interests behind them, who cannot but find in favour of the London monied interests. The following extract from the *Financial Times* which Mr. Jinnah read at the meeting, is only typical of the attitude of the average Britisher towards Indian currency policy: "Assuming that the Commission decides to recommend that the rupee should be linked to gold, it is desirable again to emphasise that such a course will necessitate the adoption by the Indian Government of a standard of currency having gold as its basis and silver and paper as the media of circulation, both the latter being interchangeable with gold at a fixed ratio. Any such recommendation will have to be most carefully considered from the point of view of the London market as it must inevitably involve in years of prosperity an even larger off-take by India of the precious metals than at present." The Commission, therefore, is not unjustly described as a packed one. It was against this that the Assembly, under the vigilant and watchful guidance of Mr. Jinnah, directed its attack when, in August last, it declared its no-confidence in the personnel of the Commission and demanded the appointment of three more trustworthy Indians. Government's contention that no more capable persons are to be found, is only an insult to the intelligentsia of the country as well as a sad reflection on the effects of its so-called beneficent rule for the last 150 years. While we are, therefore, in sympathy with the protests made all over to make the Commission more adequately representative and effective than it is at present, we may say at once that we are not in favour of altogether boycotting the Commission, a movement set on foot by a section of people. The resignation of Sir Purshotamdas Thakurdas, the only Indian member who is calculated to inspire confidence in the people, will only have the effect of letting the popular cause go by default.

The main reason, however, why the Assembly insisted upon an Indian Chairman as well as an Indian majority in the Commission was that a gold standard and a gold standard alone, will cure all the currency maladies from which India is now suffering. The Indian currency system is a hybrid system which goes by the name of the gold exchange standard. The essence of it is that, for all internal purposes, the rupee is the medium of exchange, while for international exchange, Government offers to convert rupees into gold at a certain ratio at a particular time. By its very nature, therefore, it is subject to manipulation at the sweet will and pleasure of the Government, with all the attendant fluctuations and uncertainty in the trade and business of the country. In one word, it is not automatic but managed. The Chamberlain Commission, which declared that, though the Indian currency system was a managed one, it was not so as a matter of fact, has only been falsified by the recent experience gained after the publication of the Babington-Smith Committee's report. That Committee, it should be remembered, committed the grossest blunder in fixing the exchange ratio at 2s. per Re. It was to maintain this highly artificial ratio that the Government squandered away 35 crores of the hard-earned money of the Indian tax-paper in the shape of Reverse Councils. Subsequently, Government realised the foolishness of its policy and left the exchange to its fate with the result that it has from that date soared somewhere above 1s 6d. The statu-

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tory ratio of 2s. is, therefore, for all practical purposes, a dead letter. This manipulation, however, is not the only evil of this gold exchange standard. The Secretary of State is keeping large reserves in the gold standard and paper currency reserves amounting to about 60 million £s for the purpose of paying money in England in case of an adverse balance against India. But, as a matter of fact, the balance of trade has always been in favour of India except once in a decade, and, therefore, if anything, a case has been made out for retaining the reserves in India rather than in England. The gold exchange standard having failed, it is but natural that, in the circumstances, Indian opinion should incline to a gold standard as the panacea for all our currency troubles as ensuring not only stability but also freedom from the machinations of Government which have led to such disastrous results during the last few years. Indian opinion will not rest content with a mere improved system of gold exchange standard upon which Sir Basil Blackett lays so much stress, for the simple reason that, however improved it may be, it will not be freed from the control of Government. It would also be a mistake to think that the restoration of the old 1s 4d ratio will satisfy Indian public opinion, as may be gathered from Sir Purushotamdas Thakurdas' resolution in the Assembly, for it is only intended as a temporary measure to ease the situation until the publication of the report of the Commission. In fact, it was originally the intention of the Government of India to adopt the gold standard, but the successive Secretaries of State turned down the proposals of the Finance Members till at last the Chamberlain Commission of 1913 definitely declared in favour of the gold exchange standard into which it had accidentally drifted. Much is also made of the hoarding habits of the Indian people. But a study of statistics will show that India absorbs only 7 per cent of the total production, a figure that is not much for a country with a population of 17 to 20 per cent of the whole world. Indian opinion is so much in favour of the gold standard that Mr. Jamnadas Mehta and Dr. Lohokare wanted to restrict the terms of reference to the Commission to the question of gold standard alone and subsequently waived their objection only on the assurance of the Finance Member that the Commission would not be precluded from going into that question. The Currency Commission, as at present constituted, is not in the least likely to find in favour of a gold standard which is accepted on all hands as the only possible currency system for India.

## TRAVANCORE LETTER.

*(From Our Own Correspondent.)*

### The Problem of Women's Education.

The inaugural meeting of the Women's Club of H. H. the Maharajah's College of Arts, Trivandram, was held in the College Hall on the 16th October. Mrs. Thackwell, M.B., B.S, wife of the Commanding Officer, presided. Besides the Principal and some of the members of the staff of the College and the members of the Club, a large number of ladies, mostly former students of the College, were present.

In formally commencing the meeting, Mrs Thackwell introduced the lecturer of the evening, Mrs. Poonen Lukose, Acting Durbar Physician, who was received with acclamation.

In the course of a very illuminating address, Mrs. Poonen Lukose said: I am just going to give you a short, plain, straight talk. My pleasure in being here today is all the greater as we have, as our President of the evening, Mrs. Thackwell (applause), an old and esteemed friend of mine, and a fellow member of the London University. No doubt, this meeting to-day reminds Mrs. Thackwell of many similar happy gathering of women students that we attended, when we were students together in the London School of Medicine. Perhaps, it may not be known to you all that our President is a very distinguished graduate in Medicine of the London University. After explaining the advantage of the Women's Club formed as a branch of the College she said: I frankly envy the present women students of the College for having these advantages, and my sincere advice to you is to make the most of what the College is offering you to-day. One other reason why we women should appreciate the formation of this Club in the Arts College is this. We have always been in the minority in Colleges, though we have every year become an increasing minority. Still we must admit that many of us have not felt quite at ease at having to study long in this manner. Personally, though I would rather have a Women's College for women for the ordinary B.A. course, I think there is a great deal to be said in favour of co-education of the type we have had. Such education need not necessarily unsex the women. A great deal depends on the type of co-education you get and on the type of the student. Of course, one hears occasionally of women students having cast their modesty and feminine qualities to the winds and brought ridicule on themselves. Such instances are rare and cannot be cited against co-education. Most modern educationists and many serious-minded people today are of opinion that co-education, though it may have its drawbacks, has many advantages and is beneficial both to men and to women.

I trust that there is no student here whose ambition after graduation is just to live *the life of recluse.* If you want to live in the world in the real sense, you must expect to mingle with men and women of different kinds, and the sooner you make up your minds to do it, the better. Much of your happiness in life will depend on how you are able to get on with your fellow-creatures around you. At present you have no option in the matter and you have to attend the classes with somewhat different ends. I trust, however, that you will scrupulously guard against it being said of you—that higher education had shorn you of your modesty or other feminine qualities. I say this seriously. Having been closely connected with student life for the past four years and more, I have had opportunities of seeing a lamentable change coming over the outlook and attitude of some of the women students of the present day—a change which, if allowed to spread, must surely have a baneful effect on society. If such is the occasional result of higher education for women, is it any wonder that our older women are still opposed to it? "The test of any religious, political or educational

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system is really the man which it forms". A system which injures the intelligence is bad; a system which injures character is vicious; a system which injures conscience is criminal. I am convinced that even in such cases as I have alluded to, it is not our co-educational system that is so much at fault as our women students themselves and their environment. You women students have thus a very great responsibility, since your success or failure will react on the education of women now and hereafter. Look to it that you students of the present day do not bring about a set-back in women's education. I fully hope that when your time comes to this College, you will sincerely feel that the days which you have spent here have been well spent, that you have been all the better for studying at this College, and that your College in turn will have good reason to be proud of you.

There is one other subject about which I should like to say a word before I close. It is to draw your attention to your physical welfare. It has been repeatedly remarked that the majority of our women students, when they leave the College, leave their health behind them and that they are mere wrecks. It is true that students as well as parents have displayed greater anxiety in passing examinations than in the development of their physical powers to the fullest extent. And the higher we advance, the greater is the danger of the physical side of the students being neglected. It is no uncommon sight to see a College student come home in the evening quite tired out, dropping into the nearest easy chair, hoping to be waited upon by a fond or foolish mother or perhaps by a fussy aunt, or an old grandmother, and then start burying herself over her books almost immediately after she has got down her tea and keeping to her chair till darkness sets in. All the time, she will not of course be disturbed by anybody. However much the poor mother may be busy, or however much the little baby may cry, she is not there to help other people, least of all, her own younger brothers and sisters. And when the examination time comes, she is provided with some strong tonic obtained from the nearest doctor, and there is no limit to the amount of black coffee and midnight oil that is consumed. This is no exaggeration. They are things which I have myself seen, and that is why I wish to talk to you so seriously about it. Now, higher education for us, women, instead of fitting us to do our domestic duties better, is often having a baneful effect, and is tending to make our women look with disrespect on domestic work. This should not be. Is it any wonder then that such a student frequently turns out a nervous, ill-tempered, selfish, "full-blown lady graduate"? And what good does the world or she derive out of her education? This is surely not what education ought to do for women! I am afraid to continue the description for fear of shocking Mrs. Thackwell. She can bear witness to the fact that, in England, even in the medical schools, where we had very strenuous, very tiring work, we devoted a good bit of our time to physical exercise and to sports. We had our daily hockey, or tennis or boating, or at least a long walk after the day's work. We were the better for it. When the examination results came out, it was invariably found that those students who took the keenest interest in sports were those who distinguished themselves at the examinations, and later on in life. You students, perhaps, do not realise the importance of all this now. But remember, your health is one of the greatest of your assets, and without it all your coveted degrees are of no avail. The Goddess of Health will favour you as long as you obey her laws, but directly you begin to trifle with the laws of health, sooner or later, Nature must be at war with you. I do not want to detain you further, but I hope that the criticism which I have ventured to offer will be taken by you in the right spirit, and that this Women's Club will meet your needs and solve your difficulties. The presence of so many past and present women students here today makes me feel that you all realise the value of your Women's Club. From what I know of the older women students of this College, I think I can make the confident assurance on their behalf to your office bearers that they can always count on our hearty support and co-operation in all their activities. I wish the Club every success. (Continued applause).

## THE PSYCHOLOGY OF SOCIAL REFORM.

(By R. H. Hodgson).

During the last twenty years, and particularly during the last ten years, there has developed a very remarkable interest in psychology. Men and women of all ranks of life who have had a desire to make the most of their lives have been drawn to a study of psychology, because they have come to realise that there is operative in each a mighty power—the power of thought; and that it is only as a man learns to intelligently control this power, through his mental processes, that he can attain success—the success of full self-expression and freedom. There are thousands of these students of psychology who now gladly testify that the application of the knowledge they have gained has brought about a great change in their lives—a change that in many cases means improved circumstances, but also the elimination of fear, worry, sickness, and a confident, brave, happy facing of life. They have come to understand that each is master of his fate, that all that is good is accessible to each, and they can now pursue their way with confidence.

### The Problem of Social Reform.

Why should not a knowledge of psychology be brought also to the problem of social reform? May it not be expected to be as applicable to social life as to individual life? Nay, it may be asked, is it possible to bring about a change of conditions in any department of life without a knowledge of mental states and their effect on external conditions? The life-process, in all its aspects, is ever from within outward. In man, from the thought to the externalisation of the thought. Therefore, the only way by which a permanent change can be made in human affairs is by changing the thought, which is the organising cause. Men may struggle to make changes without altering the thought, but conditions will ever come back to a correspondence with the general mental attitude.

### The Inauguration of a Social Order.

The great movement known as Socialism which has developed during the last seventy years has, at the bottom, been a revolt against the exploiting, every-man-for-himself industrial order, against the jungle morality of that order; and its ideal has been an order based on justice, co-operation and brotherhood. Whether the pioneers in this movement would have been satisfied with the position of the movement to-day, could they have known it, is a question which must remain unanswered; but we know that there have been

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great disappointments on the way. It is true that the Labour Party has now won a remarkable popularity; and it may in the near future be returned to Parliament with a majority over other parties, and take on the government of the country. But would that mean the inauguration of a social order such as has been visualised—an order of harmonious and joyous co-operation? There are some workers for the better order who cannot think that it would. They cannot hope for this because they recognise that that change in the mentality of the people without which there can be no permanent change in external conditions and the character of social life has not been made.

Let us have frank speaking and an honest recognition of truth. Does this increasing success of the Labour party at the polls indicate a longing for a better social order—an order raised above self-seeking and material aims, an order of harmony and beauty based on joyous service in a great common cause, or is it rather an indication that a large section of the people believe that they can best advance their own material interests along these lines? To the judgment of this writer, anyhow, it seems that material interests—the hope of getting more of this world's goods for oneself and for one's class, is the motive which is immensely predominant.

It is not meant, of course, that there is any wrong in desiring to better one's material circumstances; nor can it be expected that working people should be indifferent to improving their circumstances. But it is essential, if we are to have a really better order, that the move to that order be made under the impulse of the ideal. It can never come from a movement which is, at the bottom, an expression of the now dominant acquisitive impulse.

### Material Interest Predominant In Labour Party

It must be acknowledged that seeking and appealing for support for a political party is a matter utterly different from the spreading of the ideal of a higher social order and winning adherents to this ideal. There is always a strong, and, apparently, inevitable tendency to appeal to the interests of the people who may be hoped to support you, and to strictly avoid saying anything that may offend. And thus, in the course of the last twenty years, the position has become more and more confused. What degree of idealism there is in the movement represented by the Labour Party to-day even those in close touch with it can only vaguely estimate; but it may safely be said that the material interest is greatly preponderant. This is not said in depreciation of the Labour Party. The material interest is dominant with other parties. This is the day of materialism. But we cannot build a better social order on materialism, and it is important that this truth be clearly recognised now. Moreover, the better order cannot be established by votes; nor by legislation; nor a change in the form of organisation—not by these alone. It can be established only in the measure that we get that type of citizenship which will put into the social life the elements of a better order. Let it be made clear that it is not meant by this that no good can be accomplished by legislation or changing the character of social organisations. What is meant is that something must be taken into account which is now but little regarded, but which, in the long run, is the dominant factor of the situation. This thing is citizenship—a word which to many of our people has possibly little practical significance, but one which covers the citizen's relationship to his fellows and to the community, and his concept as to the meaning and purpose of the corporate life—matters that are fundamental and vital in social life.

### The Pull of a Great Ideal.

What determines the condition of any society—its well-being or ill-being, is the concept held by the average citizen (possibly quite unconsciously) as to the meaning of the common social life. If the prevalent idea is that it is just a matter of keeping law and order while each gets what he can of the good things and pleasures of the world, then there will be strife; there will be poverty; there will be no advance. But with the prevalence of the concept of a common life and service in a great common purpose—the elimination of present evils and the building of an order which shall give opportunities for a fuller, truer expression of life by each individual—with this there will be harmony prosperity, and advance on the lines of this purpose. For the spirit of service, the consciousness of a high purpose, and the pull of a great ideal are absolutely necessary to good social life. A materialistic basis and concept can never give a harmonious and progressive life.

There is a constructive, harmonising type of citizenship, and there is a disruptive type. The aim, therefore, of those who desire a better order should be to create the first type. This we can do by moulding our young people to it. At present the greater parts are being moulded to the disruptive type through neglect. The boy is released from the school into the rough-and-tumble world in which men earn their daily bread, and the only purpose he sees in it is that of each getting what he can for himself and pursuing his own interests in his own way. Taking in this idea, he becomes, without any conscious intent to do injury, a disruptive factor in the corporate life. Whatever changes we may make in the form of organisations or in the basis of industry, we shall not attain to a social order which will give any satisfaction so long as this idea of the meaning of our corporate life prevails.

### Constructive Type of Citizenship.

The constructive type is the citizen who is conscious that he shares a common life with all other members of the community, for the advance and well-being of which he seeks to serve; who endeavours to keep a right relationship with all his fellows, seeking rather to serve for their benefit than to gain advantages out of them. He is conscious also that there is a great purpose in the corporate life—its progressive betterment, unfoldment, and enrichment. To this purpose he is loyal, and he recognises that one of his best contributions to it is to develop all that is best in himself, so as to make himself a more worthy citizen of a better order. This type is based on the concept of a common life and common service in a great purpose.

To men who are in the grip of the industrial machine, and to those who are engaged in industrial struggle, this may seem a sentimental nicety; it may even bring forth ridicule from some hard-headed reformers who know (or think they know) this hard world. "Idealism; a high purpose; work in the spirit of service; yes, theoretically, as sentiment, it is very nice, but it is not practical politics. People are not interested in this sort of thing to-day. They have more faith in dollars."

The matter, nevertheless, is fundamental and vital. It goes to the roots of the social condition of the future. With such a concept of social life as prevails with the greater part of our people to-day we shall never get a better order. If there is to be a real advance to a better order (which must be better in something more than a materialistic sense) that better must be visualised and desired by our people; it must be held in their thought and their energies, must go out toward its actualisation. It is only when this obtains, when there is a great motive drawing out a people's energies and lifting

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them above petty and selfish aims, that a people truly live. Let the energy of our people be released along the lines, and a social life of such richness and beauty will be actualised as is only hinted at by the best aspects of our life to-day.

ONE LIFE THROUGH THE WHOLE SOCIAL BODY.

There are many people whose only motive is to get money, more money. Their only idea of a condition more desirable is one in which the things money can procure are more easily obtainable. For the sake of the better Britain that we long for, it is to be hoped that it will be realised that no degree of real social betterment can come from people of this kind, no matter what political party they belong to. The quality of life does not come from money or the things obtainable with money. It is not difficult to find examples of people who have plenty of money and abundance of the good things of the world who actualise only a low standard of life and are unhappy. And, on the other hand, we can find people of quite moderate means who actualise a high standard of life—a life, beautiful, joyous, and truly progressive. And so in regard to our social life: its quality is not determined by material values. What is the materialist's nearest idea of paradise may be a hell of discord. And prosperity built on materialism could not last, for even material prosperity is ultimately dependent on harmony and a recognition of a high purpose expressing through the corporate life. Only when the well-being of the common life is put by all above all individual and sectional interests, when private interests are willingly subordinated to the higher interests of the community, when men recognise one life expressing through the whole social body and seek in all circumstances to do to all their fellows as they would be done to—only when such social harmony is established is enduring prosperity actualised. Self-seeking—which means failure to recognise the one life in all, and consequently failure to keep right relationship—inevitably destroys and inhibits harmony, and thus it destroys the condition necessary for material prosperity.

TRUE CO-OPERATIVE IDEAL.

The co-operative order can be established only by the general acceptance of the co-operative concept—that of a great common purpose in which each is loyally serving. Therefore the aim of those who desire such an order to be established should be to spread this concept. And it should be understood that this is something quite different from attaching a label to a person, or making him a member of this party or that organisation. It means securing the acceptance of the true co-operative ideal.

With this purpose we should ever keep in mind the fact that every year some hundreds of thousands of young people attain the age of adult citizenship; and our aim should be to secure that their recruits to our civilian army shall be of the constructive type. It should be a primary aim of our educational system to mould our young people to the type based on the concept of a common life and service in a great common purpose. It would be necessary also, it is true, to adapt conditions so as to allow the true and free expression of this type. But the important thing to stress is a recognition of the absolute necessity of the true concept of social life for real social reform and true progress.—The *Forward*, Calcutta.

## ANTI-UNTOUCHABILITY CONFERENCE IN MADRAS.

The first Madras Provincial Anti-Untouchability Conference commenced its sitting on the 31st October under the presidentship of Sir R. Venkataratnam Naidu, the Vice-Chancellor. The opening function was performed by the Rajah of Pittapur. Among those present were Sir T. Sadasiva Iyer, Mr. T. V. Seshagiri Iyer, Justice Venkatasubba Rao, the Rajah of Panagal and Sir A. P. Patro. The Chairman of the Reception Committee, Dr. Lakshmanaswami Mudaliar, in welcoming the delegates, observed that they had met in order to popularise the message of anti-untouchability and to resolve to realise that birth "is but the guinea stamp and man is the man for all that." They had come to learn, said the President, in the course of his presidential address, that they had political and social rights but they had yet to learn that in the commonwealth of spirit every soul had a vote. If they recognised that principle, they could see the force of the humorous definition of a Negro that he was the image of God cut in ebony. In attempting to remove the curse of untouchability people were apt to consider what Mrs. Grundy would say. He appealed to such of them to act on their own testimony and on the testimony of their God. On November 1st, a number of papers dealing with the various aspects of the question of untouchability were read. Most of the papers described the horrors and inequities of the practice of untouchability and declared that untouchability had dealt the greatest blow to Hinduism and was the most reactionary influence on national advancement. Gitanand Brahmachari in his paper on "untouchability and temple entry" said: "Attack must be made against the stony walls of selfish and stupid orthodoxy. Nothing less than a radical and revolutionary attitude will bring the high castes to their senses. Humility has been overdone and years and centuries of unredeemed slavery and degradation has been its result." The Conference passed a number of resolutions urging the total abolition of untouchability, formation of organisations to carry on propaganda, admission of so-called untouchables to all public institutions and Hindu temples, and abolition of all restrictions imposed on untouchable classes in the free enjoyment of conveniences intended for general public such as restaurants conducted by railway companies, and motor busses. The Conference also condemned the practice followed in certain Churches of totally refusing admission to converts or of segregating them to particular corners of Churches and of making invidious distinctions in the matter of certain religious practices. The Conference ended with a cosmopolitan dinner in which members of all communities took part.

## INDIAN REFORM LEAGUE, FIJI.

We have much pleasure in publishing the following representation addressed by Messrs. S. S. Chowla, W. Miller Caldwell, R. Parmeshwar, Dwarka Singh and J. F. Grant, Members of the Executive Committee of the Indian Reform League, Fiji, to his Excellency Sir Eyre Hutson, Knight Commander of the most Distinguished order of Saint Michael and Saint George, Governor and Commander-in-Chief in and over the Colony of Fiji: "May it please Your Excellency. We, the undersigned, representing the Indian Reform League, hereby make petition to Your Excellency that immediate steps be taken for the formulation of a progressive policy of education for the children of the Indian Community in this Colony. 2. Apart from the

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# Prohibition Supplement.

TO

## The Indian Social Reformer.

"Abstinence and Purity, Unity and Service."

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### THE OPIUM EVIL IN INDIA.

"Nowhere, so far as I am aware, has any official defence of a non-medical use of opium been offered, except in India," declared the Rev. W. Paton, Secretary, National Christian Council of India, Burma and Ceylon, in addressing the Calcutta Rotary Club recently. The opium evil is evidently on the increase throughout the country. The worst sinners in this respect are Assam, Calcutta and Bombay. The League of Nations fixed 6 seers per 10,000 of the population per annum as a suitable figure for a country which has a medical service, but the Indian average works at the rate of 12 seers. This average, however, is rather misleading, for as the Rev. Paton points out, when we come to examine the figures, district by district, we see very great variations. Tamil India, for instance, is, as a whole, almost free from this evil and the greater part of agricultural India is already down to the League of Nation's figure and even below it. It is only in certain defined areas as well as the industrial sections that the evil is more pronounced. The following figures furnished by Rev. Paton will be found of much interest: Burma, 29 seers, individual districts rising as high as 65, 109, and 147; the Assam Valley where the figure rises as high as 237 in one district; Balasore and Puri districts of Orissa, 55 and 30; the Godaveri and Ganjam districts of Madras, 67 and 22; the Panch Mahals, Broach, and other Gujarat districts of Bombay, 62, 51, and thereabonts; Sind, 40, 50, and above; the Central Punjab, for instance, Ferozepore, 60, Ludhiana 49; the industrial sections of India, for instance, Calcutta 144, Bombay 43, Cawnpore 29; and central parts of the Central Provinces, especially the Berars, about 30. The problem, therefore, that confronts us is how to eradicate this evil from these areas. A Dangerous Drugs Act or some similar provision for each area, as Rev. Paton points out, would evidently be the best solution under the circumstances. It was only recently that we reprinted an article by Mr. C. F. Andrews from the *Times of Assam* wherein he pointed out the good effects produced by the picketing campaign of the non-co-operation movement on the consumption of opium in Assam. But, with the cessation of this temperance camapign, Assam is once more reverting to its old position, as a short summary of the Administration Report for 1924-25 which we publish elsewhere will amply testify. The evil seems to have also spread to the Eastern Godaveri District, Madras, which has necessitated the All-India Congress Committee to appoint an Opium Enquiry Committee on the lines of the Assam Opium Enquiry Committee. In Calcutta, the figures still remain at 144 per 10,000, owing, obviously, to the presence of a large number of Chinese who buy and smoke opium to a large extent. The figures for Bombay, though they stand at 43, are still far from being satisfactory. Not a day passes without our hearing of one death or other of opium poisoning. Everyone in Bombay is only too familiar with the practice of drugging infants with opium by women employed in mills and factories, in order that they may remain quiet during their absence. Lady Wilson recently declared before a "Baby Week" exhibition that every 98 out of 100 mothers systematically dope their babies with opium before going out to work. The evil became so pronounced that the Bombay Corporation appointed a Medical Relief Committee to go into the question, the report of which came up for discussion before it last Monday. The Committee opines that, though medical opinion is divided on the effects of the *Bal Goli* upon the health of the infants, there can be no doubt or dispute whatever about the deleterious effect of raw opium upon the constitutions of infants, and, after considering the various factors, concludes that legislation, in order to prevent the drugging of children with raw opium, would be premature in the present state of public opinion, owing to the fact that such an action would not only interfere with the prevailing practice but also deprive women f their means of earning bread, and recommends propaganda work among the people. After some discussion, the Corporation adopted the Committee's report. We wish, however, that some steps were taken in the direction of legislation to put an end to this growing evil. We commend to the attention of our readers St. Nihal Singh's article on the subject which we publish elsewhere.

**Censure Motion on the Bombay Excise Minister Disallowed:** The President of the Bombay Council disallowed on the 20th October Mr. R. G. Pradhan's censure motion on the Excise Minister for his being by implication a party to the Governor's veto of a private bill on local option. The President ruled the motion inadmissible on the ground that it recommends the removal of a Minister which power is absolutely within the discretion of the Governor. As this is purely a constitutional question, we do not want to comment at length on the subject. Suffice it to say here that the President's action strikes at the basic principle of Ministerial Responsibility which is the essence of a parliamentary government.

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## PROHIBITION AND FINANCE.

The following is the statement of excise policy of the Bombay Government made by the Minister of Excise on Wednesday last before the Bombay Legislative Council, as published in the *Times of India*, Bombay:

Mr. R. G. Pradhan moved: "This Council recommends that a small committee, consisting of some elected members of the Legislative Council, one or two officials, and one or two financial experts, be appointed to consider and report on the financial measures that should be introduced in order to give full effect to the policy of prohibition of the traffic in alcoholic drink and drugs."

After some discussion, the Honourable Mr. A. M. Dehlavi, Minister of Excise, made a long statement regarding the excise policy of the Bombay Government. He said Government had declared total prohibition as the goal of its excise policy and he need hardly assure the House that Government was prepared to stand by it if the House and the country behind it was equally and practically prepared to stand by Government. In a former statement he had told the House how far Government was prepared to go towards prohibition, and how far Government rightly expected people to go with it in the matter of facing and meeting the great difficulties in the way of total prohibition. It needed no argument to state that having prohibition as the goal every step taken towards it by the one and one hundred methods which might be adjusted and readjusted as experience, circumstances, and conditions demanded would annually cause a gap in the revenues of the Presidency, and that gap would grow bigger and more alarming as they passed on from year to year towards prohibition, and might some day, sooner than they thought, create a financial collapse which the acutest financiers might find it difficult to meet. There were figures in his hand which showed that at the end of 1924-25 the Presidency had actually lost Rs 18,93,760, plus roughly 5 lakhs more on the sale of liquor in that one year. Their entire loss from 1922–23, when they started rationing, to the end of 1924-25 was Rs. 38,81,954, both still head duty and license fees taken together. This was the result of a 40 per cent. cut in Bombay and 20 per cent. in the mofussil in rationing. Now, if they continued to cut at that rate next year also, it was easy for the House to imagine as to how much more they would stand to lose in the revenue, and he would be failing in his duty as the responsible minister in charge if he did not point out for the most careful and serious consideration both of Government and the House as to whether it would be in the interests of sound administration and finance to go on incurring this increasingly recurring loss without preparing themselves to make it good, and thus jeopardising the whole financial programme of the Presidency. But this was not the only loss to be considered. As they went along pushing their policy of prohibition from year to year, the expenditure on the excise administration was bound to grow and must be met. The Excise Commissioner calculated that at about two crores, and by the time total prohibition was reached, the loss to be met, therefore, was roughly speaking six crores. Let that be ascertained and ways and means found to meet it. Concluding, Mr. Dehlavi said: "I have formulated the prohibition policy, and I am ready to stand by it, and I point out all these things only to show that this great and unprecedented policy in India should not be deemed as impracticable by reason of the people not rising to the occasion to face the problem and surmount the difficulties. Again, as the representative of the people and as a Minister of Government, it is my honest duty to lay bare before this House the pitfalls of the problem, and ask the House to meet them if they expect me to carry out their wishes as a Minister, responsible also to a practical Government.

Mr. Dehlavi suggested the omission of the words "one or two" occurring at both the places in the resolution, and the mover of the resolution having accepted the suggestion, the resolution thus modified was carried.

An *Associated Press* message says that the Finance Member, speaking on the resolution, observed that it was a little in advance of the Taxation Enquiry Committee's Report. There were reasons for the belief that the Taxation Committee had gone into the question of taxation in relation to prohibition and would make certain recommendations on the matter. Any way the Committee proposed in the resolution was necessary and would serve a useful purpose.

## ST. NIHAL SINGH ON THE OPIUM EVIL IN INDIA.

In the course of an article in the *Daily Herald*, St. Nihal Singh writes:

When the British housewife sits down to her cup of Indian tea, does the thought ever enter her head that the Indian semi-slaves who produced it were so hard-worked and so ill-nourished that they systematically doped themselves with opium every day in order to be able to endure their existence?

The amount of opium which is being consumed in Assam, whence comes most of the Indian tea, appalls everyone interested in the growth of a virile, alert people. According to competent authorities, 12lb. of opium should more than cover the scientific and medicinal requirements of every 10,000 of population in any country. In Assam according to the latest statistics available, the consumption is 39 times in excess of the normal rate. In other words, 462 lb. of opium are being used by every 10,000 persons in Assam for purposes of drugging themselves and drowning their misery.

The situation is hardly less alarming in the industrial areas which are rapidly growing up all over India. Going through slums in and near Bombay, Calcutta, and other cities during my last Indian tour, I was aghast at the hold which this deadly drug was taking upon the working people of my homeland. I found that women were giving opium pills even to their infants so that they would remain quiet during their absence.

### Doped Babies.

Since my visit to these industrial areas a semi-official statement has been made confirming the evidence of my own eyes.

Lady Wilson, wife of the Governor of Bombay, declared recently, at the opening of a "Baby Week" exhibition that doctors and welfare workers had informed her that in the cotton mills 98 out of every 100 mothers systematically doped their babies with opium

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before going out to work. A social worker testifies to seeing Indian women labourers actually scuffling with one another outside the opium shops to secure a supply of the drug for themselves and for their little ones.

It is possible to buy opium in India with as much ease as one can buy potatoes or onions. Shops in the vicinity of mills employing large numbers of workers vend opium produced in factories under Government management. The work people, finding opium so accessible, buy it on their way to work and eat it with their scanty lunch, or purchase it on their way home and consume it as the craving demands.

Much of the opium produced in Government factories finds its way to the Malay Straits Settlements and Far East, and is even smuggled into the United States. The havoc wrought by it is, therefore, not confined within the Indian borders. Its trail, indeed, stretches well-nigh over the whole world.

### American Alarm.

Americans, who are becoming very alarmed at the growth of the narcotic habit, insist that, at the end of a clearly defined period, British shall put an end to the export of opium from India, over and above medical requirements. To this demand the makers and administrators of Indian policy reply that the opium smuggled into the States is not of Indian origin, and that if they cut down the export of Indian opium, they would merely be putting money into the pockets of Chinese opium growers, who, taking advantage of the present chaos, are already reaping a rich harvest.

They also try to shirk responsibility by declaring that India is a separate member of the League of Nations and, therefore, her own mistress. Apologists for the Government of India have even sought to give the impression that under the absurd system of Dyarchy Indians make and, inferentially, can break the opium policy.

### British Responsibility.

The great majority of Indians in the Central Legislature, have, by their outspokenness, exposed the hollowness of these pretensions.

If Indians had their way they would quickly get rid of this infamous traffic in human souls.

Unfortunately, a former British Treasury official—and not an Indian Nationalist—manages Indian finances. The majority of his colleagues, who constitute the Central Government, are also non-Indians. They have not been put into power by Indians, nor can they be deprived of power by Indians. What possible incentive can they have to pay heed to the Indian wishes?

The Conference at Geneva of the Opium Committee of the League of Nations can only touch one part of the question, namely, the export of Indian opium. And that, only if the British are not permitted to shuffle by giving a conditional undertaking. That Conference is, however, powerless to deal with the systematic drugging of Indians through the producers of the Government opium factories.

Both these questions are the responsibility of the British people until they actually permit us Indians to become masters in our own country.

## PROHIBITION IN BHAVNAGAR.

During his recent visit to Europe Sir Prabhashankar Pattani seems to have taken great pains to study the question of "Prohibition" in America in its comprehensive sense, and appears to have been so favourably impressed with the solution of the drink problem there that as a result of his advice the Bhavnagar State Council has issued a strict prohibition order which has come into force from the 1st October.

According to the latest orders it would not be possible to manufacture any English or country liquor within the State territory or to import or export the same In the term 'liquor' are included all kinds of wines, spirits, toddy, beer, and, in short, anything that contains alcohol. As a result of this order licences issued to three or four European liquor shops have been cancelled. It would now be very difficult to get a drop of liquor in Bhavnagar surreptitiously or otherwise, except for medicinal purposes.

A limited quantity of English liquor and wine is entrusted to the charge of the head of the Medical Department and anybody requiring liquor for medicinal purposes will have to apply to the Chief Medical Officer who would issue such quantity as he would deem absolutely necessary after instituting due inquiries. Any disobedience of this order would render one liable to a fine of Rs. 500 or six months' simple or rigorous imprisonment as may be deemed advisable on the merits of each case. This arrangement has been received with great satisfaction, as it would now check the tendency of all low class people to indulge in country liquor freely.

## ASSAM EXCISE ADMINISTRATION REPORT.

The Administration Report of the Excise Department for the year 1924-25 published by the Assam Government, shows that the consumption of country spirit, ganja and opium increased during the year under report by 14.7, 8.6 and 2,5 per cent respectively. This all-round increase was attributed principally to the natural revulsion after the collapse of the non-co-operators' temperance agitation. Better supervision, detection of cases of illicit distillation and of several ganja cases, the vigilance exercised over the smuggling of Malwa opium and the increase in the number of foreigners addicted to ganja, were additional factors at work The consumption of liquor and drugs having increased, the revenue demand for the year expanded, under all heads, from Rs 51,55,500 to Rs. 55,18,888, showing an increase of Rs. 3,63,388 or 7 per cent. In order to check the consumption of country spirit, the Deputy Commissioners have been authorised to close 3 or 4 country spirit shops in a district between the hours of 2 p m. and 4 p. m on days other than market days and holidays. A second change of reform has been that the system of settling opium shops by tender is now extended to the district of Nowgong, The new system of selling opium only to consumers who hold passes from the Deputy Commissioner has been introduced in Kamrup with effect from July 1925. The total revenue from country spirit amounted to Rs. 14,66,765 or Rs. 3,32,195 in excess of the previous year. To put a check on illicit trade and to meet the demands of the garden coolies several shops were opened in the various districts. Cases of drunkenness increased inevitably to 186 from 131 last year, but it is felt that the increase is due more to the greater vigilance of the police than to the larger quantities of liquor consumed. The number of licences for ganja were 127 as against

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136 last year. The actual increase in consumption was 19 maunds 24 seers. Thus consumption has again gone up, but a reaction was bound to set in as already stated, after the temperance agitation subsided, and it is believed that this reaction is only just beginning.

**Cambridge Union and Prohibition:** The Special Correspondent of the *Sunday Times*, Lahore, writes to that paper: The most astounding resolution ever proposed at the Cambridge Union was this: "That this House would welcome prohibition of the sale of alcoholic liquors in this country." Equally with Oxford, there has been enjoyed at Cambridge a freedom from the Liquor Control Board as ample as that in Devon or Cornwall. Mr. G. W. Theobald (Emmanuel), who opened the debate in a crowded House, said they had no wish to force their proposal on the public apart from the public wish. They had to safeguard liberty. He spoke with enthusiasm of merry nights when one embraced lamp-posts as the friendliest of material things, but argued against the sale of drink on economic and moral grounds. £410,000,000 were spent in alcohol. Then there was the waste of time due to drinking. Alcohol was a drug which led to moral loss. He made a strong appeal on behalf of the future of the Empire. The speech was a singularly able one, and the House and gallery applauded it. Mr. E. L. Davison (St. John's), in opposition, said that they were not appalled by the picture of hob-nailed livers. They had heard much about the Ford firm, which had exploited its workmen by making them dry to the financial advantage of the firm of Ford. He condemned, amid applause, the interference in England of "Pussyfoot" who betrayed a fine knowledge of saloons in America as distinguished from the public house in England. The public house was an Englishman's club. He pointed out that the murders of wives had increased in the United States since that country went dry. Mr. K. Gauba (Downing) said he could not see an England free that was not sober. He traced, amid cheers, the course of the drinker. The moderate drinker, in time took seriously to drink until the period was reached when a man took gin, and then a second gin to put the other right. (Laughter and cheers.) When this alcohol was prescribed by a doctor that was all right (Loud cheers.) Finally, he insisted that, on the moral side, the liquor traffic was a disaster. He did not think that burglary should be connected with alcohol. Burglars as a rule were teetotallers. (Cheers.) Those who were guilty of assault and robbery with violence were drinkers (Cheers.) He pointed to the night clubs to which the honourable opposer belonged as "haunts of vice due to drink." This allusion raised the wildest hilarity. Mr T. A. Sinclair (St. John's) followed against the motion. After further speeches a division was taken, and resulted in a majority of 8 against the motion.

**Opium Enquiry in East Godaveri;** In pursuance of a request from Mr. C. F. Andrews and a circular from the All-India Congress Committee, the Andhra Provincial Congress Committee has appointed a Committee to enquire into the excessive consumption of opium in the East Godaveri District ranging to over 67 seers per 10,000 of the population, and prepare a report. In accordance with this, a questionnaire has been issued to the people.

**Dutch Churches in South Africa Demand Local Option:** *The South African Outlook writes:* We rejoice in the brave stand in favour of Local Option the Federal Council of the Dutch Reformed Churches of South Africa took at the Raad der Kerken which met in Durban. The following is a translation of the resolution: "The Federal Council of the Dutch Reformed Churches of South Africa has noted the fact that the Christian Churches of our land, and of most others lands, under a deep sense of the nameless misery which is caused by the abuse of strong drink, and under the conviction that the existing liquor laws are unfair to the community, have, almost without exception, felt themselves called powerfully and repeatedly to demand the legislative enactment of Local Option regarding the drink trade. It is, therefore, with deep disappointment that the Council has noted that our Parliament has, on more than one occasion, disregarded the expressed wish of united Christendom in this matter by rejecting the Bill for Local Option. It is, however, impossible for the Christian Churches, in view of the misery which is being caused by the existing conditions, and the injustice which is thereby being perpetrated to acquiesce in the said rejection. The Council is convinced that it is still the heartfelt desire of the Churches that the said legislation shall be obtained. The Council therefore resolves to appoint a Committee from its membership for the purpose of calling, at a convenient time and place, a strong inter-Church Congress for the purpose of planning an effective programme of action which will lead to the speedy adoption of a legislative enactment of Local Option.

**Liquor Prohibition: Question of Time-Limit:** Mr. C. M. Gandhi, Member, Bombay Excise Committee, in a letter to the *Indian Daily Mail* explaining the Committee's omission to set a time-limit for reaching the goal of Prohibition, stated that if the policy of rationing, that is, a reduction of 10 per cent. in urban and 5 per cent. in rural areas followed since 1921 were continued, Prohibition would be reached within 20 years. Rationing, however, without an intensive educative propaganda against alcohol would be unavailing and the Committee thought if the Government accepted local option, temperance reformers would be in a position to educate the people and the goal would be attained even sooner. Hence the Committee thought it would not be right to fix a time-limit. The argument advanced by some official witnesses that the enforcement of rationing would result in an increase of excise crime was not sound, as the Committee found that even in areas where the licensed quantity was not exhausted excise cases were on the increase.

**Local Option in Ceylon:** At the meeting of the Legislative Council held recently it was announced that the Government has appointed a Commission to "report what amendments, if any, should be made in the Local Option rules and what action, if any, is required to control the rising consumption of foreign liquor." The Commission will consist of the Controller of Revenue (Chairman), the Hon'bles Sir H. M. Fernando, Col. T. Y. Wright, W. Duraiswamy, D. B. Jayatilake, S. Rajaratnam and W. A. de Silva and Messrs F. R. Senanayake and W. A. Philips.

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laudable efforts of Christian Missions and the Indian people themselves, very little is being done by the Government. There are no prescribed text-books, no examinations, no system of official inspection, no one in the Department of Education acquainted with an Indian language, and no Indian on the Board of Education. 3. We respectfully submit to Your Excellency that it will be a wise investment of public monies to establish a system whereby educational facilities for the training and moulding of character shall be placed within reach of our 24,000 children under 15 years of age. 4. The preliminary appointment of a Committee of enquiry to throughly explore this grave and urgent problem will doubtless show that questions such as teacher-training, language, and finance etc., are not insuperable. 5. The following resolution was passed unanimously at a meeting of the Board of Directors of the Indian Reform League held on the 10th instant:—"That the Government of Fiji be asked to appoint a Committee or Commission to consider and recommend what steps should be taken by the Government for formulating a progressive policy of, and affording facilities for, education for the children of all classes of the Indian Community in Fiji." 6. We place great stress on the need for the personnel of this Committee or Commission being men in sympathy with the educational needs of the Indian Community."

## AN IMMORAL TAXATION PROPOSAL.

The *Dnyanodaya*, Poona, of which the Rev. J. P. Edwards is the English editor, writes: Mr. A. N. Surve, M.L.C., of Bombay, deserves all possible praise for the brave fight he has made against the immoral proposal of the Bombay Government to share, as a tax, the proceeds on totalisator betting. Such a proposal, coming as it does from Government, shows how far down the 'slippery slope' the authorities have gone since 1912 when a member of the Government pointed out that to legalise betting at all by statute was an attempt 'to perpetuate a technical illegality.' If Government is going to claim a certain percentage of all the takings by the totalisator at the race-courses, then this means a complete legal recognition of the whole gambling principle which must inevitably exercize a pernicious influence on the whole of India's public life. That such a proposal should emanate from Government is to be most deeply deplored, and all who believe in the value of the British connection with India must oppose it to the very utmost. The British Cabinet turned down this proposal for Britain, though the annual yield would have been five million pounds and though Britain is needing cash so badly to meet its post-war debt payments and its unemployment expenditure, the proposal being negatived because taxation would have implied legal recognition of the gambling principle and because taxation would inevitably increase betting. If such reasons prevailed with the British Government with regard to Britain, why, in the name of all that is just, should they not be given their proper weight by British administrators in India? As a Britisher himself the present writer feels utterly ashamed at the very necessity of having to put on record his protest in such a matter, and he would call upon his fellow-countrymen in India to set their faces against such ruinous and inequitable means of raising taxes

If the public immorality and inequity of foisting on India a legal recognition of gambling which British opinion has prevented in Britain itself—if these arguments do not appeal, then what do one's fellow-countrymen think of so-called Christian statesmen having to take lessons in public morality from those they glibly call non-Christians? Let them ponder ever what Mr. Surve of Bombay points out in his able minute of dissent, that 'both the Hindu and the Mahomedan laws have penalised gambling as a crime...; but in this Presidency the Government...are trying to turn people into gamblers whose religions declare gambling to be a sin': ...Sir Purshotamdas Thakurdas, speaking in the Legislative Assembly at Simla on September 2 this year, condemned the proposal to take a share of the receipts from the totalisator on the race-course in the following words: 'If the race-course and betting on the race-course were things which could be considered to be in the interests of the masses, one might have been able to understand this. The various cases of ruin of people who are attached to the race-course are notorious, and I really wonder if the Government of India and those responsible for the good name of British administration in this country would not deplore the day which might come when they would be driven to this pass.' If such utterances do not move those who favour this dangerous proposal, we would ask them to weigh over what Mr. Natarajan said a few days ago, with all its serious implication: 'It is a maxim of jurisprudence that whatever the sovereign permits, he commands, and if Government not only permits, but also becomes a participator in the profits of gambling, the evil is bound to acquire an artificial respectability in the eyes of the ignorant masses who now regard it as an evil, though they may not always be able to resist its temptation. If Government can take a share of the profits of gambling, why should it not take the whole by running the totalisator in the precincts of the Secretariat or Government House?'

## NEWS OF THE WEEK.

**The Famine Danger in Orissa:** In the course of a long communique referring to three articles which have appeared in the press by Mr. C. F. Andrews headed "The Famine Danger in Orissa," and to which we referred last week, the Government of Bihar and Orissa says: As these articles are calculated to give a misleading impression as to the attitude of the Government it is desirable to emphasise certain facts. The Government have throughout been fully alive to the serious nature of the situation in Puri. They have already adopted such relief measures as were possible and suitable during the rains and they now await the proposal of the Commissioner (who has been touring in the flooded tracts of Cuttack and Puri during the past fortnight). It does not appear that during his stay in Puri Mr. Andrews approached the District Officer, Rao Bahadur Dayanidhi Das who is himself an Oriya. Had he done so, he might have learnt both what relief measures had already been taken and what are now proposed and possible. The apprehension that the subordinate officials are again misimising matters would not have been entertained

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The District Officer and his subordinates have been moving through the distressed tracts during the past four months and have already distributed nearly a lakh of rupees in the way of relief. It is the intention of the Government as soon as they receive the Commissioner's report to publish a statement explaining the extent of the distress and the measures which will be taken to cope with it.

**Poona Depressed Classes Mission Society:** The Secretary writes: The 20th Anniversary of the Depressed Classes Mission Society was celebrated at its Ahalyashram Hall at Poona on the Dipavali day, under the presidentship of Mr. K. G. Bagde, B.A., LL.B., ex-member of the Legislative Assembly. After the divine service, speeches on the several useful activities in the past 20 years by the Mission were made by Mr. Krishna Rao Patade, Subedar Ghatge, Councillor, Poona City Municipality, Mr. A. B. Gavande B.A., Mr. S J. Kamble, Councillor, Suburban Municipality, and Prof. Nagarkar of Bombay. All are requested to help the laudable cause undertaken by the Mission by subscribing to its funds. The 9th session of the Indian Anti-untouchability Conference is postponed in as much as a similar Conference is organised at Madras in early November. It is earnestly requested that the advocates of the Depressed Classes in Mysore, will also arrange for an untouchability conference in the immediate future, which will certainly add to the good name of Mysore. The D. C. M. Society is maintaining at present (1) Full Primary A. V. School, (1) Students' Hostel, (1) Girls' School, (1) Feeder School, (1) Night Class, (1) Tailoring, Carpentry, Drawing and Painting Class, (1) Free Reading Room and Library, (1) Dispensary, (1) Boy Scouts Troop, (1) Debating and Sports Club, (1) Bhajan Samaj, and (1) Sunday School and Gita Class. Besides this the Mission Society organises public lectures and conferences with a view to remove the unjust spirit of untouchability afflicting the one-fourth Hindu race and one-sixth of the total Indian population. The annual deficit ranges over Rs. 2,000. The Society, therefore, appeals to all to practically sympathise with its work by contributing a suitable sum towards the Society's funds, which will be duly acknowledged by the Society's Hon. Treasurer, 896, Nana's Peth, Poona City.

**Are divorce facilities to be extended?:** The *Catholic Leader*, Madras, writes: Of all the attempts to bring the institution of marriage into contempt, perhaps none are more insidious and dangerous than those of the ministers of religion outside the Catholic Church. The facility with which divorces are granted has tended to a constant increase in their number, and one would expect Protestant ministers to plead for its abolition or at least restrict it to flagrant cases. The local *Daily Express* publishes the report of a speech of a certain Rev. Dr. W. F. Geikie Cobb, Rector of St. Ethelburga's Church, Bishopsgate, and Chairman of the Divorce Law Reform Union, in which he pleads for a further extension of divorce facilities. "The time has come," he declared, "when we should free ourselves from marriage laws made in the Middle Ages by people who knew nothing about it, because they were celibates." Marriage laws about the indissolubility and unity of the marriage contract were not made by medieval celibates but by Christ Himself. The inadmissibility of absolute divorce was ordained by Christ and the modern married clergymen are notoriously forsaking His teaching in their advocacy of the dissolution of the marriage bond for natural motives. The spread of such teaching will drive the world to adopt a standard of morality, of which even savage tribes would be ashamed. Only a return to the Catholic view of marriage can save the world from decay and ruin.

**Depressed Classes and Temple Entry:** The *Hindu*, Madras, writes:—On the 20th May last, "two members of the depressed classes, aged 20 and 22 respectively, were convicted," to quote the Law Member's statement in the Council in reply to a question by MR. R. VEERIAN, Adi-Dravida representative, "and sentenced to two months' rigorous imprisonment for trespassing into the temple at Narayanavaram with intent to wound the feelings of the public." MR. VEERIAN stated that the entry of the Adi-Dravidas was accidental, but the Law Member pointed out that "the Court found that the trespass was deliberate, not accidental." Granting that the Court's finding is true, still one feels that the punishment was out of all proportion to the offence. The offence was at worst technical and one should have thought that the ends of justice would have been sufficiently met by the imposition of a nominal fine. Sentences like the one under consideration are surely not calculated to promote intercommunal harmony and cordiality of relations and we shall be surprised indeed if, as a result of the Government's consideration of the case which the Law Member promised, the sentence is not remitted or its severity substantially reduced.

**The Andhra Ladies' Conference:** The Ladies' Conference met on October 25th at Masulipatam. Mrs. Unnava Lakshminarayana presided. Nathavajjala Saraswatamma Garu, Chairman of the Reception Committee, and the President, both delivered lectures on subjects pertaining to the regeneration of the fair sex. The following are the resolutions passed at the Conference: 1. This Conference resolves that all patriotic Indians should send their children to National Schools, and that charka should be introduced into night schools. 2. This Conference further resolves that people do recognise at least now the value of Khaddar and that they should use Khaddar on all festive occasions. 3. This Conference requests all ladies to remove the evil of untouchability. 4. This Conference encourages all ladies to make united efforts for the attainment of Swarajya. 5. This Conference requests all the ladies to give up the custom of early marriages and to remove the evils of bride-dowry and bridegroom dowry. 6. This Conference urges all ladies to devise a scheme for removing all evils involved in widowed life. 7. This Conference regrets the death of Bi Amman. 8. This Conference expresses deep feelings of sorrow at the demise of that great Andhra lady, Gundu Achamamba Garu.

**Bombay Corporation on Electoral Disqualification of Political Prisoners:** The Bombay Corporation unanimously passed at its meeting on Monday the following resolution: "That the Governor-in-Council be requested to order that the disqualification arising under Section 16 (b) of the

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Bombay Municipal Act, be removed as against all those persons who have undergone terms of imprisonment for political offence involving no moral turpitude for the purposes of the next Bombay Municipal election, and that the Act be amended as far as Section 16 (b) is concerned, so that a sentence of imprisonment for political offences involving no moral turpitude should not cause any disqualification."

**Scholarships for Girls:** Commenting on Government's reply to a question in the Bombay Legislative Council asked by Mr. W. S. Mukadam that, while Rs. 2100 are set apart specifically for scholarships to girls in secondary schools in Sind, in the Presidency proper, no separate provision is made for girls in secondary schools, the *Praja Bandhu*, Ahmedabad, writes: Why? Is there no need for encouraging secondary education among girls in the Presidency proper? Government cannot be unaware that most of the girls give up education after the primary stage. If secondary and higher education is to be promoted among girls they should be given special scholarships. Indian parents in general have not as yet realised the value of secondary and higher education for their girls. They are therefore not disposed to send their girls to secondary schools and Colleges. The cost of fees there is prohibitive for even boys.

**Cochin Princess's Success at Hons. Examination:** It is understood that Princess Ikkavu Amma Thampuratti of the ruling family of Cochin State has come out successful in the B. A. Honours degree of the Madras University, her subject being English language and literature. She was educated privately. She is the first Princess from a ruling family of the Cochin State to gain this distinction. The tutors were presented with bangles etc., by His Highness the Maharajah of Cochin.

**A Freak of Nature:** A young Bania woman of Barajada, a village near Limbdi, gave birth to a child with queer features. The queerest of all was that in the neck of the child a dead serpent was found. The child lived but a few minutes.

**Dry Laws Will Benefit Indians:** The following extract from an American journal, the *Philadelphia Public Ledger*, will be read with much interest: Prohibition measures in India have greatly improved the condition of the working people in the opinion of C V. Mehta, a member of the Executive Council in Bombay who arrived recently on a visit. Mr. Mehta, who was formerly minister in charge of excise, estimated that in Bombay the drinking was about a third less than before the dry campaign began. During strikes or any serious trouble, Mr. Mehta said, all liquor shops in Bombay are closed. Three years ago during the non-co-operation movement, when volunteers picketed liquor shops in Bomboy and Poona, there was virtually no consumption of alcohol for five months and the authorities found that the condition of the workers had distinctly improved. "The majority of Indians have virtually been abstainers for centuries, so it was easy for us to work toward prohibition at a quicker rate," said Mr. Mehta, "and in two and half years we were able to reduce consumption from 2,800,000 gallons to 1,800,000 gallons. There has been a relative improvement in the condition of the masses as a result."

**Fasting To Remove Untouchability:** One Tulsiram Lodhi is reported to have commenced observing fasts from the 24th October, with a view to bring pressure on the Hindu community to remove untouchability.

**New President of Madras Corporation:** Mr. Sami Venkatachellam Chetty, M. L. C., (Swarajist) was elected President of the Corporation of Madras by 27 votes against 20. His rival candidate was Dr. Natesa Mudaliar of the "Justice" party.

**Local Option in Ceylon:** In endorsing an appeal from the Jaffna Central Temperance League for funds amounting to Rs. 4200 being the expenses of closing 21 taverns on an average of Rs. 200 per tavern, the *Hindu Organ, Jaffna.* writes: As things are, Local Option is the only resource left to us, much as we would wish for Total Prohibition which should certainly be our goal. If Local Option had been introduced when taverns were established all over the Island, we would have been saved all this trouble. But now just as we have to pay for maintaining police, prisons, and reformatories, we have also to pay for driving an evil out of the country. Unless we are prepared to make some sacrifice, we cannot hope to do so. We are sure the public will generously respond to the appeal.

**Fracas in Palghat:** An *A. P. I.* message says that, as a result of a serious fracas that occurred at Kalpathy Agraharam in South Malabar between some Brahmin residents and a batch of Ezhava Arya Samajists, an Ezhava received a lathi cut on the head, and a Brahmin youth was stabbed. Both of them were removed to the hospital.

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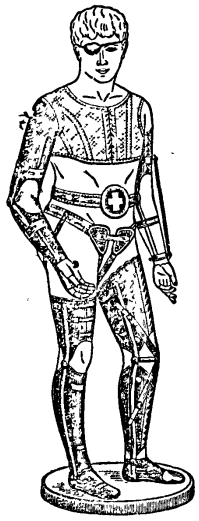

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"I will be as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**The Lucknow University Convocation:** This year especially some of the Universities have been fortunate in their choice of persons for delivering the annual Convocation address. The address of the Right Hon. Sastri to the Mysore University has almost become a classic by this time and the one delivered by Sir Tej Bahadur Sapru recently to the Lucknow University was equally excellent. It is a notorious fact that commercialism is the dominant note of our present-day education. Education for education's sake, is not the goal. Our University degrees are intended only as passports to Government clerical service. No wonder then students think that their education is ended with their College career. As long as Government offices absorbed many graduates, everything went on smoothly. But, with the increasing turn-over of our University factories by thousands every year, the question of finding employment for these graduates is becoming more and more difficult. Judged by this standard, therefore, our educational system is a failure. It is not on account of it, but in spite of it, that we have a Bose, a Ray and a Raman in our midst. Sir Sapru, therefore, rightly stressed that the time has come for laying greater emphasis upon thoroughness and depth, at any rate, in scientific and technical, and possibly some other subjects. Another of the patent defects of our educational system is the neglect of our own languages. Sir Sapru almost pathetically lamented the deplorable consequences which have followed from the adoption of English as the medium of instruction when he said: "After all, the pride which an Indian may take in his command of the English language must rest on a very slippery foundation, while the humiliation arising from his inability to express himself in his own language with dignity and elegance must at times make him feel his intellectual and literary bankruptcy."

**Indian Christians and Communal Representation:** We are very sorry to see that the contagion of communal representation has spread among the Indian Christian community which had, under the wise and able guidance of leaders like Dr S. K. Datta, K. T. Paul, Rev. J. R. Chitambar and others, stood firmly against the temptation to demand communal representation for Indian Christians. At the annual Conference of the Indian Christian Association of the United Provinces which was held last month at Fategarh under the presidentship of Prof. E. Ahmad Shah of Lucknow, a resolution was passed advocating communal representation "in view of the present situation in India". The strong plea put up by Dr. and Mrs. Chitambar to pursue the policy of trust and confidence in the Hindu and Mahomedan communities and to drop the resolution advocating communal representation, the evils of which Dr. Chitamber explained at length, was, according to the report, a voice in the wilderness. So deeply rooted was the vice of communalism in the rank and file of the community. We fail to understand how "the present situation in India" justifies communal representation. Communal representation has been the greatest hindrance to Hindu-Moslem unity, and to all who have ears to hear and eyes to see, the present situation in the country conveys a lesson just the contrary to what has been inferred by the U. P. Indian Christian Conference. We hope the leaders of the community in other provinces will take a lesson from the U. P. Conference and see that the contagion is not allowed to spread.

**India's Poverty and the Cost of her Civil Service:** Every visitor to India has been struck with the appalling poverty of India's masses, and recently the subject has figured prominently in some of the American newspapers. We need not be told by any foreign visitor about India's poverty which, we have repeatedly said, is at the bottom of the present wide-spread discontent in the country. The figures quoted in the last week's *Dnanodaya* from Mr. Savel Zimand's article in an American journal confirm the oft-repeated complaint about the high cost of her Civil Service to which every Indian publicist has given expression. Mr. Zimand had been in this country for a pretty long time and had interviews with both officials and non-officials, from Lord Reading to Mahatma Gandhi, and his observations, coming as they do from an unbiased source, are not without special interest. Mr. Zimand observes that 64.6 per cent. of India's population are under-nourished, and that the 1921 census showed that over 70 per cent. of the workers of the city live in single rooms—an average of over four persons per room. 'About a fifth of the single rooms in Bombay contain from six to nine persons and 13 per cent. have ten persons in each room.' In contrast to the miserable condition of the people, Mr. Zimand refers to the high salaries paid to the Indian Civil Service which, he contends, are "far in excess of what India can afford to pay". This can readily be seen, he observes, by comparing the salaries of a few posts in India with similar ones in the United States. The Viceroy gets a salary of about $ 83,000 with various allowances; the President of the United States receives $ 75,000. The pay of a member of the Viceroy's Council is about $26,000; a Cabinet Member of America receives $ 12,900. The Governor of Madras Presidency gets $ 40,000 besides certain allowances;

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the Governor of New York State receives $ 10,000. The Chief Justice of Bengal gets $24,000; the Chief Justice of the United States receives $15,000. Presumably Mr.Zimand has worked out the figures from the emoluments paid to the Civil Service before the increases recommended by the Lee Commission were given effect to.

**Mr. Andrews in Orissa:** The Bihar and Orissa Government has followed with a quick rejoinder to Mr. Andrews' articles on "The Famine Danger in Orissa" which appeared in the daily press. If anything, it only reveals the vast amount of distress that still remains to be relieved. Mr. Andrews has got no particular antipathy towards the Bihar and Orissa Government, nor is he one of those who are apt to make rash statements founded more upon fancy than upon fact. Mr. B. Das, an Independent M. L. A. from Orissa, has practically endorsed Mr. Andrews' observations and has controverted the Government communique. But whatever may be the extent of Government's efforts towards combating famine distress, we do not see how it will justify its action in allowing two C. I. D. officers to shadow Mr. Andrews while he was engaged in investigating the districts of Puri and Cuttack. It would have been more straightforward for the Government to have refused permission to Mr. Andrews to carry on his investigations at all rather than to insult such a tried social worker in this way. And this, in spite of its solemn protestations that it is ready to welcome non-official help and assistance ! Inscrutable are the ways of Governments.

**Moplas and the Andamans:** We are glad to see that the Madras Government have decided to suspend the Andaman colonisation scheme upon which they had set their heart. The scheme, as we already pointed out, was suspected on all sides as a clever attempt on the part of Government not only to denude Malabar of one of its vigorous races but also to kill their martial spirit by subjecting them to the rigours of an unhealthy climate as that of the Andamans which are unfit even for criminals. An Anglo-Indian who recently returned from the Andamans gave it as his opinion in a Calcutta paper that the islands are unfit for Anglo-Indian settlement. If such is the case with Anglo-Indians, we do not see how it will be different in the case of the Moplas who, after all, are also human beings. Sir Alexander Muddiman, the Home Member of the Government of India, has returned from a visit to the Andamans where he had been to personally ascertain for himself the suitability or otherwise of the islands for settlement purposes, and whatever may be the results of his investigation, we wish the Madras Government abandoned the scheme once for all.

**Europeanized Turkey:** Evidently, the process of westernization in Turkey is proceeding fast apace. It is said that the hat question is engaging popular attention even more intensely than the Mosul question. A decree has been passed authorising a long-term loan to all Government servants to enable them to buy a hat and a suit of European clothes. Shoes need no longer be taken off by worshippers in mosques unless they happen to be muddy. And if the proposal for making Sunday instead of Friday as the day of rest is carried out, then the process of bringing Turkey into line with Europe will fairly be complete. The women also are determined not to lag behind in social reform. They have discarded the veil and put on hats, for 'no civilised lady can be in society in Europe wearing a veil.' The Women's Union has requested that in future mosques should be placed at its disposal once a week for the purpose of holding women's conferences. But one would like to know whether Kemal Pasha has the country with him in all this process of Europeanization. Probably not, for it is well-known that there is a strong orthodox and conservative party ranged against him. Kemal Pasha's attempts at forcing social reform upon the people by means of coercive legislation will only have the effect of provoking an orthodox outburst. While we have every sympathy with the efforts of Kemal Pasha to bring Turkey into a line with other European countries, we deprecate his making a fettish of Western civilization which, after all, is far from being perfect.

**The Deposition of the Shah:** The proverbially unalterable laws of the Medes and the Persians are not, after all, so unalterable as one would suppose. Thus, at one stroke, the Khajar dynasty has been done away with and the Shah has been deposed. The suddenness with which the deposition has been effected has almost come as a surprise. But, for a parallel to this, we need not go too far. Only a year ago, the Caliph found himself deposed one night and deported to the Continent. Persia is only following her neighbour. But whether Persia is going to establish a Republic, time alone will reveal. Meanwhile, it is a personal triumph to Reza Khan, the Premier, who, by cleverly winning over the army to his side, has raised himself to dictatorial power. The leading powers have also bestowed their official recognition on Reza Khan's government. We do not think the people of Persia will take seriously the angry protests made by the ex-Shah of the treachery of Reza Khan or of the voluntary sacrifice he has imposed upon himself in the good interests of his country, for His Majesty, by his frequent travels, had long ago ceased to command the loyalty and affections of his people.

**The Sikhs and the Gurudwara Act:** The decision of the Shiromani Gurudwara Prabandhak Committee to work the Sikh Gurudwara Act will, we trust, bring to an end the protracted struggle between the Punjab Government and the Sikhs. Reconciliation will be complete if the Government meets the Sikhs in a sympathetic spirit on the question of the release of the Sikh leaders who are still in prison. They believe, rightly or wrongly, that the undertaking required of them is too big a price to pay for their freedom. The cloud of suspicion and bitterness will linger on the horizon so long as they are not released. Complete reconciliation seems only possible by the unconditional release of the Sikh prisoners, and we hope that Sir Malcom Hailey, who has shown real statesmanship in handling the Gurudwara situation, will not stand on prestige, and that he will announce the immediate release of the imprisoned leaders.

## MANAGER'S NOTICE.

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INDIAN SOCIAL REFORMER.
*BOMBAY, NOVEMBER 14, 1925.*

## SWARAJIST POLITICS.

We have heard it repeatedly stated both in the press and in the platform that the Patna decision of the All-India Congress Committee had "converted the Congress into an essentially political organisation." Even Mahatma Gandhi made the very same statement in the course of his recent speech at Sitapur to which we referred the other day. The statement that the Congress was "converted into an essentially political organisation" implies that hitherto it was not an essentially political organisation. What was the programme of the Congress till it was "converted into an essentially political organisation" at Patna? For theoretical purposes the constructive programme of the Congress, which though utterly neglected in practice, remained the working programme of the Congress in general, while the Swaraj Party which was but a section—though the dominating one—within the Congress had, besides the constructive programme to which it owed its allegiance by the very fact of its being a part of the Congress, its activities within the Councils. The complete domination of the Congress by the Swaraj Party at Patna eclipsed the constructive programme and made the Congress for all practical purposes the machinery of the Swaraj Party for carrying on the work of the Party as distinguished from Congress work.

In our article in the *Reformer* of the 31st October, we urged the necessity of evolving a constructive programme. The All-India Executive of the Swaraj Party at its meeting at Nagpur decided to make no alteration in the Party's programme, in spite of the indefiniteness and lull in the Party to which expression was given by certain influential leaders of the Party. The Nagpur meeting of the Swarajists was, as could have been foreshadowed, a seeming triumph of the leadership of Pandit Motilal Nehru, although, in view of the approaching Congress session in December, it could only be considered as having been the outcome of a passive acquiescence by the leaders of the Maharashtra and Berar Swarajists. But the utterances of Pandit Motilal Nehru soon after the Nagpur meeting were not calculated to strengthen the solidarity of the Party. His utterly ill-advised challenge in the course of his speech at a Nagpur public meeting to those holding views different from his to resign from the Swaraj Party and seek re-election, and his subsequent threat that he would not hesitate to amputate a diseased limb, implying thereby that he would not tolerate anyone who might dare to differ from him, were, to say the least, most unfortunate. As the *Tribune* of Lahore rightly points out, "a more ill-advised utterance than this it would be difficult to think of," and "if, as a consequence, any split in the Party is likely to occur, which Heaven forbid, Pandit Motilal will have largely to thank his tactlessness and his indiscretion for it." In the course of a speech at a public meeting in Bombay on Monday, the Pandit, having apparently been appraised of the injustice he had done to those who differed from him in having held out the "challenge" and the "threat", made it clear that, in having represented to the All-India Executive of the Swaraj Party on the need for a change in the programme of the Party, the Bombay members, of whom Mr. Jayakar was the spokesman, were perfectly within their rights, and that Messrs. Jayakar and Kelkar, having been in a minority, had, like honourable gentlemen and men of culture that they were, subordinated their views to those of the majority. This explanation has only made the Pandit's indiscretion in challenging the "dissentients" to resign from the Party and in threatening them with dismissal, all the more glaring. We are not, therefore, surprised at the resignation tendered by Messrs. Jayakar and Kelkar of their membership of the Executive Council of the All-India Swaraj Party. In their letter of resignation they observe:—

> We find that Pandit Motilal Nehru is violating the understanding arrived at Nagpur by openly preaching a violent crusade against responsive co-operation while insisting on our remaining silent. We wish to exercise our right to reply to his criticisms which are causing great misunderstanding and prejudice in the public mind. We recognise the desirability of our ceasing to be members of the Swarajya Party Executive Council while we reply to the Pandit's criticisms. We are, therefore, tendering our resignations of our membership of that Council so as not to embarass our colleagues thereon and in order to be able to exercise our right of reply to the Pandit with freedom and frankness.

Now what is the programme of the Swaraj Party? We looked in vain to find in the speeches of the leader of the Party any programme of national reconstruction. The Pandit indulged in what can be characterised only as political jugglery when he repeatedly said that the Party stood for its programme and nothing else. He then went on to say that the Swarajists were sometimes wreckers, sometimes obstructionists, and sometimes a combination of all. Referring to the revised programme of the Party as adopted by the General Council after the last elections, he said that (1) within the legislative bodies the Party shall whenever possible throw out the budget, (2) throw out all legislative enactments by which the bureaucracy consolidated their power, (3) move resolutions, and support bills which were for healthy growth of the national life, (4) help the constructive programme of the Indian National Congress, (5) fully defend economic policy to prevent exploitations, and (6) to protect the rights of labour, agriculture and industry.

It will be seen that the party had made a distinct departure from the original programme as explained in their election manifesto in that they had decided to move resolutions and support bills which were for the healthy growth of national life. This is certainly not consistent with "consistent uniform, and continuous obstruction" of which we had heard so much in the election speeches of the Swarajist candidates. It is also clear, however much the Pandit may maintain to the contrary, that in the course of the last three

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years, the policy of the Party within the Council had been diverted from the path of obstruction to various directions according to varying circumstances. The representation made by the Bombay Council Swarajists, which was backed up by influential independents, although it did not find favour with the majority of the Executive of the All-India Swaraj Party, clearly showed that the original policy of the Party has been found impracticable at least in one important province. "From our experience of the Bombay Legislative Council and of the Bombay Government", they observed, "we are of opinion that the time has come when the Swaraj Party should change its present policy to that of responsive co-operation lifting up the ban against the acceptance of Ministerships and leave the matter to the discretion of the Swarajist members of the Council of the Provinces concerned."

As the Pandit himself declared in one of his speeches, the Swaraj Party has taken over only the *political* programme of the Congress. The term "political," according to the Pandit and others, who by implication contend that the Congress was not a political organisation so long as the constructive programme was its working programme, does not include those activities which come under the constructive programme. Thus, as the *Hindustan Times* rightly observes, "the present policy of the Swarajists is an unrecognisable amalgam of co-operation and non-co-operation so far as the Councils are concerned and almost total inaction so far as the organisation of the masses is concerned." And yet the Pandit speaks of Civil Disobedience! No wonder tried workers like Dr. P. C. Ray considers this sort of talk as "bluff and bluster."

To those ultra-politicians who belittle the constructive programme, we commend a perusal of Lala Lajpat Rai's article in the latest number of his weekly, the *People* of Lahore, wherein he explains what is political work. Lalaji reminds the politicians that politics is only a branch of sociology, and that the political status of a country or a people is indicated by its social, intellectual and economic life. "Our political evolution has reached a stage", writes Lalaji, "when it cannot make further progress without a good deal of spade work in the social and economic fields. What we require at present is a programme of service and not one of bluff. Civil Disobedience is perfectly legitimate when the time for it is ripe, and you have a chance of success. To talk of Civil Disobedience at this gloomy juncture may be very good electioneering tactics, but it certainly is not sound politics." If we refer to what the late Mr. C. R. Das, the founder of the Swaraj Party, stated in his last public utterance at Faridpur on 2nd May, the speech the Swaraj Party considers as the "will and testament of the late Deshbandhu", we will find that Mr. Das had fully recognised the efficacy of the constructive programme. "I can see little hope of India ever being ready for Civil Disobedience", he declared in that famous Faridpur speech, "until she is prepared to work Mahatma Gandhi's constructive programme to the fullest extent". It is deplorable that the Government utterly failed to take proper note of the terms under which the late Mr. Das was prepared to co-operate with the Government. But, he did not think that by making it impossible to carry on the administration of the country without exercising exceptional powers, he would be able to prepare the country for Civil Disobedience.

In refreshing contrast to Pandit Motilal's utterances, Mrs. Naidu, the President-elect of the forthcoming Congress, gives a brief outline of the Congress programme. In an interview to a representative of the *Sunday Times*, Lahore, Mrs. Sarojini Naidu stated that she wanted all shades of opinion to be gradually represented in the Congress which she desired to convert from a merely demonstrative political body passing pious resolutions of contempt on Government actions to an active organisation doing substantial political work throughout the year in various directions. She wanted the Congress to take up publicity in and outside the country, labour organisations, spinning and weaving, economic research, social reform and various other departments of political activity and ask fit men to guide and control these departments. "I want" she said, "people to do away with political *mahants* also. I want the Congress to cease to be a monopoly of rhetoricians and orators, and become the working ground of sober and intelligent men". Pandit Motilal is confident that he would get for his Party a mandate from the Congress the terms of which, though he said he had in mind, he did not divulge to the public. We do not think that it would enhance the prestige of the Congress as the largest representative public body in India by allowing it to be made a simple machinery for the electioneering campaign of the Swaraj party. The Congress should evolve a comprehensive programme of national reconstruction which would command a compelling claim for support from all patriotic people.

## THE PRESENT SITUATION IN CHINA.

Last week we dealt with only one aspect of the situation in China, namely, the Anti-Christian Movement. We have since received a pamphlet on "The Present Situation in China" published by the Philip Dodge International Study Club of Tokyo, Japan, a society composed of serious-minded people of various nationalities, which proposes to obtain and study reliable information about the origins, racial characteristics and present life of nations or races with a view to discerning the spiritual force which each nation or race has contributed to the life of the world-family. In this pamphlet an attempt is made to study the situation in China, not as it is seen by the prejudiced eyes of the British or the French Government, but from the point of view of the Chinese people, which is what is wanted. The one fact that stands out clearly is the awakening of present-day China. The same foreign pressure which once disintegrated China is now welding it into a coherent whole. Well has it been said by an American witness: "The Great European war was begun by the killing of one man,

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He was a Prince—but the murder of one coolie in a cotton mill in Shanghai may kindle a flame which cannot be put out and may develop into the greatest conflagration the world has ever seen." This, in fact, sums up the immediate cause of the Shanghai disturbances. The Shanghai outburst was nothing but the result of a long series of injustices which the Europeans at Shanghai had piled upon the Chinese, and it is but natural that students who are imbued with western ideas and ideals should have taken the lead in this movement. Though Shanghai is Chinese territory, it is virtually administered as foreign territory. The treatment meted out to the Chinese at Shanghai reminds one of the treatment accorded to our countrymen overseas by the colonials. In front of the gate of a public park is posted a notice saying that Chinese and dogs are not permitted. Human degradation could go no further. Though the Chinese are the largest tax-payers, they have absolutely no voice at all in the Municipal Administration. Again, the British do not even respect the Settlement Treaties, for they build their roads outside the settlement boundaries. The British are also adepts at taking much from the other Powers as well. The International Settlement at Shanghai, though nominally under the control of the International Executives, is, in fact, under British control. The Municipal Council is also under the hands and influence of the British. The judicial power in the Mixed Court, though nominally shared by all the Powers' consuls, is, as a matter of fact, exercised only by the British consul. To go back to the shooting affair at Shanghai. It has now been clearly established, after investigation by a Commission at which representatives from six Powers participated, that the students were unarmed and not riotous in behaviour, and that the whole blame rests upon the English officer who gave the order to fire, and yet what justice have the Chinese got? The English officer is not even punished. No wonder then the students went about preaching against the "Unequal Treaties" and organised the general strike and boycott which so effectively and disastrously paralysed British shipping and trade in China for a long time.

"No country in the world has been so ill-treated by the great Powers," declares Mr. H. F. Ward. The manner in which the "Unequal Treaties" were wrung out from the Chinese, will for ever remain one of the saddest chapters in the history of British dealings with foreigners. The same aggrandizing spirit which drove England to India also drove her to China from the year 1793 onwards. The British sought to impose the immoral opium trade on China. The Chinese authorities resisted it and took stringent measures against the opium traffic. The British, however, would not brook this insult and would rely upon their navy as a last resort, if necessary. So a naval battle was fought; China was defeated; a Treaty was signed; and five ports were opened. America, France, Sweden and Norway quickly followed with treaties and trade concessions. Not being content with what they had got, the British demanded the revision of the Treaty. The Chinese again resisted. So a second battle was fought; three more ports were opened and treaties were also concluded with four more foreign powers. Nor was this all. One by one China lost all her dependencies. Annam, Burma, Cochin China, Formosa and Korea, all of which had been paying tributes to her for hundreds of years, became either dependencies of England, Japan or France, or independent under their supervision. China's buffer states being removed, the way thus lay open for the Powers to carve out "spheres of influence" within the borders of China itself. This, in short, is the history of the unjust Treaties. One more thing and China's cup of misery is full. Tariff autonomy, i.e., the right of each country to regulate its own tariff by legislation or otherwise, is an essential pre-requisite for the development of trade. But the Powers have been denying to China even this elementary right on the pretext of lack of a strong central government. If China wants to regulate or change her tariff, she will have to get the consent of all the Powers concerned which experience has proved to be well nigh impossible. There are also many defects in the tariff as now fixed. First, it lacks reciprocity. Foreign importers pay only 5 per cent ad valorem while Chinese importers must pay whatever foreign states levy. Again, it is not scientific in as much as raw materials and manufactured goods are taxed alike. Necessaries of life which should be imported free of duty, have also to pay the uniform rate of 5%. At the Paris Peace Conference and Washington Conference, the Chinese delegates pleaded for tariff autonomy, but the Powers have all along been evading this issue for some reason or other. It is, therefore, pleasing to note that, on the initiative of America, a Conference has been summoned for this purpose which has been holding its sessions since the 26th of October. The decisions of the Conference are to be looked for with great interest. A perusal of the pamphlet thus forces upon us strongly the conviction that Britain and Britain alone is responsible for the recent Shanghai troubles. The only relieving feature in the situation is the thought that there are Englishmen like Mr. H. G. Wells who, recently addressing a Union of Chinese students in London, said: "It is almost a duty, in view of what has happened during the past year to speak out an apology for the attitude of our country towards the aspirations of China. I am sure I am speaking for the majority of my countrymen when I say I am ashamed for what has happened in China."

## SOCIAL REFORMERS AND THE DEPRESSED CLASSES.

The Editor, The *Indian Social Reformer*.

Sir,

In the recent obituary notices of the late Sir R. G. Bhandarkar, very appropriate as they were in several respects, he is spoken of as a social reformer; in fact it is clear that he was regarded as one of the greatest of social reformers. May I, therefore, ask whether a great

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social reformer, or even a small one, can be so if, when well able, he does nothing, at least of real nature for one great branch, perhaps the principal branch of social reform—I mean the Depressed Classes? About 18 years ago Sir R. G. Bhandarkar did not subscribe any money to the Poona Depressed Classes Mission Society. On the best authority, I believe he actually went to the length of refusing when asked to do so, the reason being that he was annoyed because the Society rightly declined to remain a branch of the Prarthana Samaj, under the auspices of which it had, I understand, been started. The current subscription list of the Society does not include Sir R. G. Bhandarkar's name. I conclude, therefore, that for 18 years at least, he gave no money to it. If the "Satanic"—Englishmen are now as proud of this title as they are of that of "contemptible" applied to their pre-war army—British Government, a Maharaja and one or two wealthy Banias, (practically the sole sources of income,) had done the same, the Society would have died 18 years ago, and there would have been an end of it.

When Sir R. G. Bhandarkar, the "great social reformer" passed away, very many persons expressed their sorrow and regret; in fact crowded meetings were held in several places for the purpose. But how was the principal branch of social reform in the "great reformer's" own city affected? The answer, of course, can only be, strange to say—in no way whatever. His death can have made even less difference to the Society, and to the brave men who, in spite of much general hostility, keep it going than would that of any of the very humble persons of the depressed classes who practically alone give individual subscriptions to it. The Depressed Classes, therefore, had no reason to mourn his death, at least in his guise of a "great social reformer" or for anything he had done for them.

Judging by the financial interest that not only the late Sir R. G. Bhandarkar took, but also, still more strange, every other so-called social reformer, with very few exceptions, and all self-styled adherents to social reform take in the Depressed Classes, it might well be imagined that the improvement in the lot of those classes is not a branch of social reform at all. Is it not, therefore, high time that almost all social reformers, so-called, gave up all further pretence of interest in the Depressed Classes? No charity can exist an hour without money, and those with very few exceptions whose "interest" in anything stops short at money had better not bother about that thing at all, as they cannot really care a tuppence about it. The very few exceptions I refer to, do not subscribe to the Depressed Classes either, but they give their lives to other branches of social reform, and as they are pauperizing themselves in consequence, nothing more can be expected of them.

In a leading article on 22nd July last the *Indian Daily Mail* animadverted on the fact that "improvement in the lot of the Depressed Classes in India is proceeding very slowly," and the President of the recent Provincial Social Conference even said it had hardly improved at all. I ask, is it surprising? When so-called social reformers, from the greatest to the least, well-to-do as well as ill-to-do, care so little about the lot of these classes that they do not subscribe a single pie to help them, how can it be expected that their lot will progress otherwise than slowly? In fact, as the plight of these classes is due entirely to the tyranny and to the cruelty of the other classes, and it is therefore almost impossible for them to rise without outside help, it is a wonder, considering the largely hostile attitude towards them of the other classes still, that improvement in their lot makes any progress at all. I have already said whence alone the outside help comes. The writer of the article, of course, missed the true reason for the slow progress to which he referred, and hunted about for other and minor ones.

7th November 1925, 19, Bombay Rd., Kirkee.

Yours etc., H. STEEN, Lt.-Col., Indian Army (Retired).

[Col. Steen's criticism shows that he does not know the history of the Depressed Classes Mission Society, which led several of its founders, including Sir Narayan Chandavarkar, to give up their connection with it. The breaking-up with the Prarthana Samaj, of which he approves, had a significance which Sir Ramakrishna understood, but Col Steen has not. However, we need only say here that the Prarthana Samaj has its own D. C. Schools and other social activities which its members are bound primarily to support —Ed., *I. S. R.*]

## WHAT JAPAN OWES TO INDIA.

Prof. J. Thakakusu, Professor of Sanskrit in the Imperial University of Tokio (Japan), whose interesting articles on "What Buddhists Are Doing in Japan" and "India and Japan" we reprinted in previous issues, writes in the October number of the *Young East*, a Japanese magazine of Buddhist life and thought, published from Tokio :—

In the preceding two articles I have tried as far as possible to study the part played by Indian teachers and thinkers in the growth of civilization and culture of ancient Japan. In order to break monotony, I now propose to consider things brought from India to Japan, which have exercised powerful influence on the religious life of the Japanese people, though nothing definite is known concerning their bearers. To begin with, let me take up Indian deities of greater or less importance introduced in to Japan. If investigation is fully made, it will be seen that practically the whole of Hindu pantheon is represented in this country.

### HINDU PANTHEON.

In Japan we have "seven deities of fortune," who are most popular among the masses. Three of them are of Indian origin. The first is Daikokuten, *i. e*, Mahakala. This deity is a form of Siva in his capacity of destroyer and in India is generally represented black with a terrific aspect. The Japanese Doikoku-ten, however, is of very gentle feature, though black in colour. A Japanese house has a pillar called *Daikoku bashira*, which is the chief support of the building. In early times, it was customary to enshrine the deity in this pillar. To-day this custom is fast disappearing, but it can still be seen remaining in old temples. As in India, the capacity of this deity as destroyer has been forgotten in Japan, and here he is worshipped as a powerful dispenser of fortune.

The second Indian deity adopted by the Japanese as a deity of fortune is Benzai-ten, i. e. Sarasvati. Now the word Sarasvati means a place containing many rivers and swamps and was undoubtedly the name of the native place of the Aryan race of the earliest period

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The name remains mentioned in the Zend Avesta and the Riga-veda. The one mentioned in the former is found in Afghanistan, i. e., the River Haraquaiti and the one in the latter in India, where it now stands for a small stream called Sursooty which disappears in the desert of Rajputana. The Sarasvati mentioned in the Veda was called mother of seven rivers and was a tolerably big stream, so that in ancient times it must have represented the whole of the five rivers, especially the River Sindhu. The word sindhu means a river and was originally a common noun. It afterwards became a proper noun and the river represented by this name was called the Indus through its Persian name Hindu according to Greek pronunciation. The river to which the name Sarasvati was originally given was forgotten and about the time the Aryan race in its southward march reached the desert region it was given to the stream flowing into it. In the Vedic period all the twenty-one rivers of various size had already been deified. Of these the Sarasvati was the most prominent and was considered the guardian goddess of oratory, having connections with language, art and literature. She was also regarded as the patron goddess of music. For this reason she is symbolized with a lute and is also called Myo-on-ten or Bi-on-ten (Goddess of Beautiful Voice—Bharati). In India it seems that this deity is popularly worshipped as a deity of fortune, while in Japan she is adored among the masses as a goddess of wealth, though strictly speaking she is a goddess of oratory. It is interesting that the temples dedicated to her are invariably built near water, rivers, ponds or seas, which fact shows that her origin has not been completely forgotten. In Japan typical temples dedicated to her are those by the Shinobazu Pond at Uyeno, Tokyo, and on Yenoshima, an islet near Kamakura. Images of this goddess enshrined in such temples are sometimes in the form of Indian angels carrying a lute, but are mostly in that of dragons with human heads.

The third deity of fortune adopted by the Japanese from India is Kichijo-ten, i. e. Lakshmi or Sri. Originally a patroness of good luck as well as of beauty, this goddess is symbolic of courage in contrast to wisdom personified by Benzai-ten. In Japan, Kichijo-ten is regarded as a daughter of Hariti (Kishimojin) and a younger sister of Kubera (Bishamon-ten).

Beside the above-mentioned three deities of fortune another deity of fortune who was adopted from India and is next to them in popular adoration in Japan, is Bishamon-ten, i. e, Vaisravana or Kubera. This deity is sometimes called Tamon-ten, a name translated in meaning from the Indian original. He is one of the four guardians of the Buddhist world, but his personality as a deity of wealth has never been forgotten and is worshipped as such. His another name Kubera is also still existent.

The Indian deity, who is next to Bishamon-ten in popular esteem, is Sho-ten. i e., Ganesa. This deity was originally a relative of Ji-zai-ten and was possessed of the power of surmounting obstacles, so that his help is invoked by people undertaking various enterprises. He is a male deity symbolized with the head of an elephant with a single tusk. For this reason he is also called Binayaka (Vinayaka). In Japan, in most cases he is represented by a dual body or a combination of a male and a female. This image is called Kangi-ten and is generally worshipped by people who desire changes for the better in their luck. This deity is especially adored by followers of the Shingon Sect, it being considered that his answer to prayer is certain and beneficial. Prayers are offered to him before his image steeped in boiling oil. It is said that in most cases priests serving him do not die a natural death. In India, he is worshipped as a deity of literature and art and an Indian author often invokes his help when he sets himself to literary work. In Japan, however, no such custom is existent. Temples dedicated to this deity at Ikoma, Nara, and Daigo, near Kyoto, are very well known.

An interesting deity, who is very popular in Japan, is Kompira, i. e. Kumbhira. Now, Kumbhira is the name of the crocodile living in the Ganges, but the Kumbhira deified in Japan is a Yaksa. The name of a Yaksa called Kumbhira Rajagahiko Vepullassa is mentioned in the Maha Samaya Sutra, he being stated as having attended the great meeting of disciples of Buddha. This deity was an inhabitant of Mt. Beipura (Vepulla) standing to the left of the North Gate of Rajagriha. Now Mt. Beipura is sometimes called Zozusan (Gajasirsha), literally elephant head mountain, on account of its resemblance in shape to the head of an elephant. In Japan the main temple dedicated to this deity is in Shikoku. It is very likely that his temple was erected there because the mountain looked like the head of an elephant. Nothing exact is known as to the relation between this deity and the crocodile of the Ganges, but paragraphs concerning him are sometimes found in Buddhist sutras as if he were connected with crocodiles. At any rate, he is worshipped in Japan as a guardian of sailors and a dispenser of good luck. It is an interesting fact that of many Indian Yaksas, this deity alone was adopted by the Japanese people and has numerous devotees throughout the country. How this came about is a mystery. It is possible that Indian sailors believing in this deity, who had been ship-wrecked on the coast of Japan in some remote time, erected the first temple in his honour.

Sui-ten, i.e., Varuna, is a deity having a great many worshippers among the citizens of Tokyo. He is a very ancient deity coming down from the Vedic period and one of the sun gods. As a deity of covering he represents atmosphere and as a deity of justice carries a rope in his hands and administers punishments. He is sometimes worshipped as a water-god and it is as such that he was introduced into Japan, but here he is worshipped as a deity of fortune, having nothing to do with water.

There are some other deities of the Vedic period, who were adopted by the Japanese. Of these the most popular is Taishaku-ten, i.e. Indra Sakra. This deity was the tutelary god of the Aryan race, and being a god of martial valour, his help was invoked when some adventurous enterprise was undertaken. He was, however, introduced into Japan as a guardian deity of Buddhism. Another deity of the same character is Bon-ten, i.e. Brahma. He came to be influential in the Atharva period towards the end of the Veda and, in India now, is believed to be possessed of the capacity of a creator of the world as one of the triad of Hinduism. In Japan it was customary with warriors in feudal ages to invoke the aid of Bonten and Taishaku before going to battle.

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Another deity of the Vedic period widely believed in Japan is Kojin, i e. Rudra, though it is not known who brought him to this country. Rudra was a powerful deity during the Vedic period being in charge of winds. His function was later transferred to Siva and he is no longer worshipped in India, but in Japan he is made much of as god of mountains and forests as well as of winds. Tradition has it that he was invited to Japan by the ascetic Yen-no-Otsunu, to whom reference was made in my preceding article. He is said to be a powerful deity, having 98,000 retinues.

Besides all these deities, there is Narayen, i.e. Narayana. The name of Vishnu, God Preserver, is not found among popular deities of Japan, but it is represented by Narayen. He is two-sided. On one side, he is the incarnation of Vishnu and is deified as progenitor of all living creatures, it being said that he flies in the air on the back of bird Garuda. On the other side, he is the two Deva Kings guarding the gate of a temple. As for the Deva Kings, various opinions have been presented, but in my opinion they are the second representation of Narayen, who is considered a strong man of heaven. One of the two Deva Kings guarding the gate of a temple, who stands at the left side with his mouth firmly shut is Narayen as a strong man. Another standing at the right side with his mouth open and carrying a Vajra weapon is called Kongo (Vajra). Both are one and the same Kongo Narayen and counterparts of Yakshi or Dvarapala holding a stick as occasionally seen in stone caves in India. In Japan they are commonly called Kongo Rikishi (strong man of Vajra).

Haya-griva, one of the avatars of Vishnu and well-known recoverer of the stolen Veda, is worshipped in this country as Kannon and is called Bato Kannon (horse-necked saint of mercy). This is one of the six aspects of the Avalokitesvara of which the thousand armed Kannon is best known. Sahasravaha is the name of Siva. Fudo Myowo, who is one of the most popular deities among the Japanese masses, is none other than Siva known by the name of Acala (Immovable), one of the Vidyaraja of Buddhism. Shogyo, i.e. Nila-kantha, another aspect of Kannon, is also Siva. In music, the term conquering Beiro is met with. This Beiro is fierce-form Bhairava of Siva, it probably representing his fanatic dance.

The consort of Siva is represented in various forms in Buddhism. In India the name Durga is common. This is rendered as Tukka in Chinese, but is not known in Japan. This deity has two aspects, gentleness and violence. The aspect of violence is Candi and is worshipped as one of the aspects of Kannon (Avalokitesvara). The aspect of gentleness is in evidence as Uma in the rituals of mystic school of Buddhism. The Eleven-faced, i.e. Ekadasa-mukha is the name of Durga and is most popular as one of the aspects of Kannon. A female imp. Dakini attending Kali, another form of Durga is also deified in Japan. Marishi-ten, a ray of light of the sun or a form of Prajapati, is also worshipped in Japan as a deity, who helps removal of obstacles.

Kishimojin, the Demon-mother Hariti, who was wife or sister of Kuberas has also a fair number of worshippers among the Japanese masses.

Ucchushma, an aspect of Kwaten (Agni), is enshrined in toilet rooms of temples as a deity in charge of cleaning of impurity. This deity, who was in the ascendant in the Vedic period as god, who took the form of sun in heaven, that of lightning in the sky and that of fire in the earth, was thus made to occupy so low a position in Japan. On the altar of Homa ceremony of the Mikkyo (mystic) school of Buddhism, however, Agni occupies the highest position, so that it may be said that he is master of all from the highest to the lowest. The Indian deity of war, Skanda, who is regarded as a son of Agni or that of Siva, is deified in Japan by the name of Idaten.

It will be seen from what I have so far written that nearly all the members of the Hindu pantheon are deified in Japan. There are many more deities, such as Yama, Asura, Gandharva, Raga and Yaksa, who were brought to this country with Buddhism, but I had better refrain from writing about them in detail, as I have written enough.

Finally there is a deity who is worshipped throughout this country, though his lineage is not definitely known. This is Gozuten-wo (the cow-headed deity). If this deity is the same as Go-mukha of India, he was an attendant of Siva. If he is the same as Go-sringa, his name is found in the Khotan and is found in China and Nepal too, all as the name of a hill. The name must have come from a sacred mountain in India. In Japan a temple dedicated to this daity is invariably called Gion and the deity is believed to be the guardian of the Indian Gion, i e., Jetavana. From this it is conceivable that the name was derived from the hill standing outside of the Sravasti town, in which the Anathapindaka Monastery stood. Jetavana means a garden owned by Prince Jeta and Anathapindaka was the name originating from its rich donor Anathapindaka. Very likely the original name of the hill was either Gyukakuzan (Cow-horned) or Gozuzan (Cow-headed). In Chinese rendering, it is the same as Go-muhka or Go-sringa. As I already mentioned in my preceding article, the man who worshipped this deity for the first time in Japan was the Indian priest Hodo. In fact this guardian deity of Gosringa Hill (i. e. Jetavana) was first introduced into Japan by Hodo (Dharma-bodhi) in 650 A. D, and was enshrined in a temple on Mt. Hokke in the province of Harima. Tradition has it that in 876 A. D. Yennyo, a priest in the service of the Imperial Court at Kyoto, removed the deity from Mt. Hiromine (probably another name of Mt. Hokke) in the province of Harima and enshrined him in Kankeiji temple at Yasaka, Kyoto. In 934 A D, a shrine was built for the worship of the deity. A special festival was given in his honour on June 14, 970 A.D. for invoking his aid in the suppression of an epidemic, which prevailed in that year. Since that time, it has been annually given until the present time and following the example of Kyoto similar festivals are held at temples dedicated to the same deity in various parts of Japan, though at present in many cases the day has been changed to either July 14 or August 14. This deity is identified with Prince Susanoo, brother of the Sun Goddess, the mythological founder of the Empire of Japan. This may have helped to increase the popularity of this deity among the Japanese people. A curious fact is that Prince Susanoo is related to Soshimori of Korea, which means a village of cows. The name Susanoo may have some connection with cows.

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## THE PLIGHT OF NAYADIS.

(From the *Hindu*, Madras.)

The Nayadi belongs to one of the lowest tribes of Malabar and Cochin. Non-Malabarees, whose ideas of untouchability are perhaps limited to the notion of one caste abhorring the polluting touch or *immediate* presence of an "inferior" caste, will be shocked to hear that the Nayadi may not approach *within a hundred yards or more* of a house or village. He was formerly a hunter and subsists largely on roots and rodents. These he supplements with alms, rice, etc., earned by standing at the non-polluting distance from the house or thoroughfare, and then raising his lusty voice in a passionate supplication, which varies from the cry of a wild beast to the sob of a human creature in pain. His pitiful case is, therefore, rather an illustration of *un-sight*-ability than untouchability. He is the direct antithesis to the "little boys" of the common proverb. He must be *heard* and not *seen*. Readers should not be deceived by the seeming levity of the following verses. Men are most readily approached through a sense of humour, and, if an appreciation of the Nayadi's terrible position results from a reading of these light-hearted lines, they shall not have been penned in vain :

I met a West Coast lunatic
Who often paused to pray,
But oftener he'd rush about,
Gesticulate, and say :
"The Brahmin has his little bell,
But the Nayadi must stand and yell."
I asked him if perchance it was
A cycle-bell he meant ;
With rising scorn and ire again
On me his rhyme he bent :
"The Brahmin has his little bell,
But the Nayadi must stand and yell."
"Others," said I, "than Brahmins may
Ring little bells they own :
Why call that right exclusive then ?"—
He answered with a groan :
"The Brahmin has his little bell,
But the Nayadi must stand and yell."
"In every temple in our land,"
Said he, "Before each shrine
Is hung a bell, which twice-born men
Alone may ring : in fine,
The Brahmin has his little bell,
But the Nayadi must stand and yell.
"For Nayadi's pollution strikes
From hundred yards away :
His presence is a thing abhorred
By temple, house or way :
The Brahmin has his little bell,
But the Nayadi must stand and yell.
"The Brahmin has remembrancers
To win the ear of God :
The Nayadi must stand and howl
To Man upon the sod—
The Brahmin has his little bell,
But the Nayadi must stand and yell.
"And even God obeys that bell
And hearkens to that ring :
The Nayadi may howl unheard,
By God and Man—I sing :
The Brahmin has his little bell,
But the Nayadi must stand and yell."
I said, "My friend with pain I hear
This foolish blasphemy,
*Faith ringeth louder than a bell*
*Unto the Deity*.
The Brahmin though he ring his bell,
If Godless, shall go down to hell."
At that the madman clapped his hands,
And, like a prize buffoon,
He crowded all his ecstasy
Into a change of tune :
"The Nayadi must stand and yell,
But the Brahmin has his little bell."

S. K. C.

## NEWS OF THE WEEK.

**Deshbandhu's 56th Birth Anniversary:** Friday the 6th instant being the fifty-sixth birthday of Deshbandhu Chittaranjan Das, the occasion was celebrated with befitting solemnity in Calcutta. Imposing processions paraded the streets and huge mass meetings were held at Harish Park and Beadon Square. At the Harish Park meeting Sj. Sen Gupta, the President, spoke feelingly on the ideals for which the great Tribune of the Nation lived, and died, and appealed to the people to join the Congress and strengthen the Swarajya Party so that the fight for freedom which Deshbandhu had left unfinished might be crowned with success.

**Sir Surendranath Banerjea's Will:** The *Forward*, Calcutta, writes: "We are credibly informed that the late Sir Surendra Nath Banerjea left a will appointing Messrs. Jatindranath Basu, M.L.C., J. Choudhury and Bhaba Shanker Bannerji (his son) as Trustees to his estate. The income from the property is estimated to be Rs. 5,000 a month, of which only Rs. 500 a month or its capitalised value are meant for Mr. Bhabashanker Banerji and the rest of the income is to be devoted to the sanitary improvement of the province and this money is to be handed over to the Public Health Department. If our information is correct, we are surprised to find that the Trustees have not thought it proper to publish the details of the will. The object for which the bulk of his property is said to be set apart is one which requires immediate and urgent attention. One wonders why the Trustees have allowed three months to pass without taking the public into their confidence regarding the nature of the bequest and letting them know the great mind of the Tribune of the people." The *Bengalee*, commenting on this, says that it is subject to one condition, which, however, is not revealed.

**Shah of Persia Deposed:** The deposition of the ex-Shah who belonged to the Kajar dynasty by the Majliss resolution on the 4th instant has almost come as a sudden surprise. It was the result of a sudden rising of national sentiment against the dynasty throughout Persia, and Parliament fearing the danger of a national revolution passed a resolution for the deposition of the Kajars and gave temporary rule to the Premier Reza Khan Pehlevi, leaving the decision as to the permanent rule with the National Constitutional Assembly.

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Reza Khan held a public court and receptions and expressed great hopes for the progress and future of Persia. The ex-Crown Prince undertook a journey to Europe Since then the ex-Shah has issued a protest addressed to the Persian people, stating that the *coup d'etat* which put an end to his dynasty was carried out by Reza Khan winning over the army and making improper use of all the organized forces in the country. He also says that he has imposed this sacrifice upon himself, in order to avoid internal agitation and the consequent suffering to his people, and asserts his rights and those of his dynasty to the throne.

**Religion and Politics:** Religion has been divorced from politics with disastrous results, said Canon Donaldson, speaking in London on "Christian Civics." The abdication by the Christian Church of its civic office and function was responsible for our reaction to methods and aims upon the lower plane of competition and antagonism, between men, groups and nations. To say that religion had nothing to do with politics was largely true, and lamentable. To rationalise the fact into a precept was a violation of the Gospel. If religion had nothing to do with politics, then God was ruled out of the greater spheres of man's activities and made a director of petty pieties. Christ's teaching definitely opposed this idea. He inaugurated the Kingdom of God, involving a new social order and set it into opposition to the 'world-powers of this darkness." A Christian's religion must embrace citizenship. What is must be confronted with what ought to be. The things that are must yield place to the things that are just and humane.

**Christian Missions and British Imperialism:** Mr. K. M. Panikkar, who has gone on a tour to Europe, has been contributing occasional letters reviewing European politics to the *Swarajya* of Madras of which he was for some time the Editor. In the course of his letter from London dated the 10th October, Mr. Panikkar writes: "The Church Congress which has been sitting at Eastbourne concluded its session on Saturday. It has served one useful purpose so far as we in India are concerned. It has authoritatively demonstrated the political bias of the Missionary movement and its complete subordination to Imperialist purposes. The general feeling in Church circles which was voiced by the Bishop of Chichester was that the Congress has helped the clergy generally to understand their responsibilities as "trustees for the future development of the races under the British care." It has helped them to realise the white man's burden. What the Church Congress discusses was not how to spread the light that was in them nor how to propagate the religion of Christ but how to help the political domination of the British race. As the "Times" remarks in a leading article, ample evidence was forthcoming at the Congress "that the Church is conscious of the far-reaching problems of the Empire." We have here an authoritative statement as to the purpose of the Anglican Church in India as well as the other oriental countries. It is to serve as an instrument of Imperialism as an advance agent to the political and military forces of the government of Britain. It is such an organisation that asks for the moral sympathy of educated Indians and wants—naturally enough—to control our education."

**Zoroastrian Bigotry:** The *Indian Messenger* writes:—Reuter informs us of the facts of a law-suit which has just been decided by the Privy Council. The appeal was preferred by a lady named Bella whose parents were Goanese Christians but who was brought up in a Zoroastrian family. Thus having imbibed the Parsee culture, she claimed the right of worshipping in the Zoroastrian temple. But Zarathushtra would not own her as his own. Consequently she was not permitted to enter the temple, far less to worship there. Naturally enough, she sought the protection of the court for relief, and now after a protracted litigation extending over ten years, the verdict has been pronounced against her! This is how the Zoroastrian law stands even today. It shows that Zoroastrianism has not yet stripped itself of its ethnic swaddling clothes. It is rather late in the day for the Parsees among whom modern culture is so widely diffused to run religion on the basis of race and to make the house of God a preserve for a few. Alas! men, deluded men, in the very act of worshipping a tribal God deny the God of truth, the Father of all nations, and offend Him.

**New Development at Vaikom:** A new development is reported from Vaikom. In the last settlement all the three roads excepting the eastern road round the temple were thrown open to untouchables. But as the eastern road is still barred, Satyagraha continues there even to-day. The Government now propose to acquire lands in front of the eastern road and enclose them. The roads outside the enclosure shall be open to all. Satyagrahis are not agreeable to the proposals and have addressed Mahatmaji for advice.

**Training of Hindu Widows as Nurses:** We are informed that the Managing Committee of the Zanana Hospital founded by Rai Bahadur Lala Benarsi Dass, Ambala, has decided to train 10 Hindu widows as nurses. The course of training extends for 3 years, after which they will, if successful, be engaged as nurses in the Hospital or allowed to seek employment in other hospitals. Service in the hospital for 5 years after training will be obligatory, if required; a stipend of Rs. 10 p. m. will be given during the period of training and the candidate for that period will be under full disciplinary control of the Doctor in charge. Intending candidates may apply to the Secretary, Managing Committee of the Benarsi Dass Hospital for Women, Ambala Cantonment.

**Hindu Mahasabha's Resolution:** The Working Committee of the Mahasabha at its meeting held on the 4th instant passed a resolution regretting that cases of unwarrantable interference with the observance of Hindu religious rites, ceremonies and festivals and the taking out of religious and other processions are becoming frequent occurrences in the country. It is of opinion that, in the circumstances of the situation, it is clearly the duty of every Hindu organisation to take every concerted and legitimate step as may be necessary to ensure that Hindus shall be free as heretofore to observe their festivals and perform their religious rites and ceremonies and take out religious and other processions without molestation by any one. It also calls upon all provincial and local Hindu Sabhas to render all necessary guidance and assistance to Hindus at such places where their just rights are interfered with.

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**The All-India Swadeshi Exhibition, Cawnpore:** The All-India Swadeshi Exhibition of Arts and Crafts will be held along with the 40th Indian National Congress at Cawnpore. Those interested are requested to send in their exhibits.

**Cawnpore Congress Bulletin:** The Publicity Commissioner writes that a visitor's ticket in the Cawnpore Congress will cost Rs. 30, 100, 250, 500 and 1,000, respectively, the principle being, the higher the ticket, the better the advantages. Visitors are requested to make haste and write to Mr. Roop Chand, Joint Secretary, Congress Ticket Committee, Cawnpore, lest the sale should be closed before they make up their mind.

**Thanesar Eclipse Fair:** *A Punjab Press communique* notifies for the information of intending pilgrims that the next Solar Eclipse, which is due on 14th January, 1926, will not be visible at Thanesar or its neighbourhood.

**Reduction of Fares on E. I. Railway:** The decision of the E. I. Railway to reduce 3rd class and Intermediate fares, though a belated concession inasmuch as first and second class fares were reduced long ago, is to be welcomed. We hope the other railways will follow suit.

**Anti-Untouchability Conference in Trivandrum:** An Anti-Untouchability Conference of over five thousand untouchables and other non-caste Hindus was recently held in Parur in Travancore State, under the presidency of the prominent untouchable leader, Mr. Madhavan. Its object was to carry on an agitation to secure recognition of their freedom of passage along all roads maintained from public funds.

**The Begum of Bhopal in London:** We are glad to learn from a recent communication of the London correspondent of the *Tribune* that the British Women's Temperance Association is going to invite H. H. the Begum of Bhopal to an "At Home" when Her Highness will be felicitated on the introduction of Prohibition in Bhopal.

**Compulsory Primary Education in Bombay:** The Bombay Corporation has at last initiated from the beginning of this month the scheme of free and compulsory primary education in the F. and G. Wards of the city covering an area of about 13 square miles, out of a total of about 24 square miles. The two wards are principally composed of Marathi-speaking people, a great majority of whom are illiterate. The Schools Committee, we are glad to note, is making elaborate arrangements to popularise the scheme by means of posters and other ways explaining the advantages of sending children between the ages of 6 and 11 to the Municipal schools. It is apprehended that such compulsion is likely to meet with opposition from the mill area in the wards in the initial stage, but we hope it would be able to surmount this difficulty by applying the methods of gentle persuasion rather than that of coercion, thus making education a pleasure to children rather than a burden to them. We do not understand, however, the propriety of excluding Muslim girls in the area from the benefits of the scheme. All the same, we wish every success to the Corporation in its new venture.

**Lala Lajpat Rai to stand for the Assembly:** The *Bande Mataram* (Lala Lajpat Rai's Urdu daily) understands that Lala Hansraj, M. L. A., of Jullundur has resigned his seat in the Legislative Assembly in order to make room for Lala Lajpat Rai who shortly intends to seek election to the Assembly from the constituency from which Lala Hansraj was elected.

**A Depressed Classes Meeting in Belgaum:** A correspondent writes: A public meeting of the Depressed Classes of the Belgaum District was held under the presidentship of Raosaheb Papana Jalliah, Honorary Magistrate, and the following resolution was unanimously passed: "This meeting expresses its heart-felt thanks to L. J. Mountford, Esquire, O. B. E., I.C.S., Commissioner, S. D., for his kind initiation of representation of the Depressed Classes in the Upper Branch of the Subordinate Revenue Service by ordering the conferment of a schedule post on Mr. D. R. Ghatkamble, a member of their community, in service, which benevolent act is the first of its kind in the history of the Depressed classes of the Bombay Presidency, and to W. Dillon Esquire, I.C.S., Collector of Belgaum, for the favour of his giving effect to the order immediately as a special case by way of appointing Mr. Ghatkamble to the above post as Shirastedar to the Huzur Deputy Collector, Belgaum." This appointment being the first, as it is, has infused remarkable enthusiasm among this most backward community of this side for promoting education with the assurance that deserving literates meet with the special attention of the British Government even for the responsible situations, which was not the case in them so long.


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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**The Disintegration of the Swaraj Party:** The aggressive speeches made by Pandit Motilal Nehru after the meeting of the Executive of the Swaraj party at Nagpur, have driven influential members of the Party like Messrs. Jayakar and Kelkar to open revolt. Their resignation from the Party's Executive was followed by a campaign in Poona explaining the circumstances which led to their resignation and advocating a change in the programme of the party in favour of responsive co-operation. That these two leaders of the Maharashtra are not alone in their views has been made quite clear by the resignation from the Executive of the Swaraj Party of Messrs. Lohokare and Aney, both members of the Legislative Assembly. The attendance at Mr. Jayakar's public speech in Bombay on Thursday and the manner in which the audience behaved belied the apprehensions of the supporters of Pandit Motilal that in Bombay at least advocates of responsive co-operation would meet with a hostile audience. In his Bombay speech, Mr. Jayakar assured on behalf of himself and his "much reviled colleagues in the Bombay Council" that, in the event of the Executive of the Party which next meets at Cawnpore remaining adamant, they like honourable men will not remain a moment in the Swaraj Party. Thus the Pandit's challenge has been taken up in right earnest by the Maharashtra leaders, and events go to show that they are gradually gaining strength. In the Punjab, where the Swaraj Party's position has never been a strong one, Lala Lajpat Rai's election to the Assembly would naturally result in Punjab M.L.A's. following his leadership which would mean the alienation of the support of those members from the programme of the party as expounded by Pandit Motilal. Lala Lajpat Rai has made no secret of his differences with the policy and programme of the Swaraj Party. Unless the Party at its meeting at Cawnpore next month review the situation in the light of recent events and decide upon a change as demanded by the experience of the last three years, there seems little hope of its existence as the "most organised and disciplined party" in the country.

**The Kalpathi Affray:** The dispute between the Ezhavas and the Brahmins over the right of the former to enter the Brahmin agraharams at Kalpathi, a Brahmin centre in Palghat, recently developed into a regular fight between the two communities resulting in serious injuries to a Brahmin and an Ezhava, besides minor injuries to several of both sides. This is not the first time when the trouble between the two communities break out at the approach of the car festival at Kalpathi. Last year the Government, with a view to prevent a breach of peace, had to resort to section 144 of the Criminal Procedure Code under which orders were issued against the "polluting castes" from entering the agraharams during the car festival. It is significant that the Divisional Magistrate, Mr. Dodwell, I. C S, declined to continue the prohibition order some days after the car festival, thus showing clearly that the Government wanted only to prevent a breach of peace and not to take sides with the Brahmins. The talk of mass conversion this year attracted the Hindu and Mahomedan missionary bodies from North India to Malabar, and in the race betwen the two to obtain more converts to their respective faiths, they have aggravated the situation at Kalpathi. It was reported that "unapproachable" converts to Arya Samaj had on several occassions passed through the Brahmin agraharams and the Arya Samaj missionaries in Malabar were proclaiming, though only by implication, that "conversion" to Arya Samaj would remove from the "unapprochables" the unapproachability just as conversion to Christianity or Mahomedanism. The approach of the car festival at Kalpathi somehow alarmed the orthodoxy who decided to resist the interference of Arya Missionaries in their religious affairs by refusing to recognise the removal of unapproachability in the converts from the "unapproachables" to the Arya Samaj.

**The Government's Position:** Replying to the representation made by Pandit Rishi Ram, the Arya Missionary, the Sub-Divisional Magistrate of Palghat made it clear that he had no objection to the Arya Samajists going to Kalpathi to see the car festival, but that, in view of the refusal of the inhabitants of Kalpathi and adjoining agrahārams to treat the depressed classes converts to Arya Samaj as entitling entry to agrahārams, he could only treat such "converts" as merely members of the classes to which they originally belonged *"till the converts prove their claims in a Court of Law."* We have italicised the clause the significance of which seems to have been completely overlooked in the press comments we have so far came across on the situation. The Sub-Divisional Magistrate has only expressed his inability to judge the point at issue, and we cannot help feeling that he is perfectly right in the attitude he has taken. The Arya Samajists cannot be considered as serving Hinduism or the cause of the unapproachables no long as they do not make the cause of the unapproachables, irrespective of "converts" to the Arya Samaj, their own. What is required is to establish the right of the so-called depressed classes to enter the Kalpathi Agraharams, which is quite a different thing from establishing the equality of Arya Samaj with Christianity or Mahomedanism so far as the removal of

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"untouchability" by the process of conversion is concerned. In the latter case, one fails to see in what way they are different from the Christian or Mahomedan proselytising agencies. The whole question should be viewed in a broader light and, with all respects to the Arya Samaj for its social and educational activities, we venture to say that no proselytising body is competent to handle the situation similar to what Kalpathy is faced at present.

**Adult Education in Punjab :** Both Sir William Marris and Pandit Motilal Nehru are unanimous on the necessity of "educating our masters," the rural voters, for if Swaraj is to be a reality, the masses ought to be made to understand its implications. With the increasing democratisation of India, the problem of adult education is becoming more and more pressing. We are glad to see that the Punjab educational authorities are making vigorous attempts to grapple with the problem of adult illiteracy. Steps have been taken towards bringing educational facilities within easy reach of the illiterate adults. In the beginning of this year, provision was made for the maintenance, on an average, of 75 adult schools in each district of the Province. An appreciable increase in the number of those who take advantage of this education, has been recorded. Besides these schools of a permanent and stationary character, Government also proposes the establishment of temporary night schools to be transferred from one place to another wherever there is a more urgent need for them, thus enabling all adults in the province to avail themselves of them sometime or other. But too often the adults, after their course is over, relapse into illiteracy, and in order to counteract this tendency, Government also proposes to take measures to create an intellectual atmosphere in and round the area of the school and the village by the establishment of village libraries, the organisation of meetings for the reading of pamphlets and journals and magic lantern lectures etc. We need hardly say that such measures, besides educating the illiterate in the latest developments of agricultural and hygienic science, are eminently calculated to make the citizens take an intelligent interest in the civic and political life. We wish other provincial governments also followed this good example.

**The Punjab Money-Lenders' Bill :** We in this part of India are not unfamiliar with the ways and methods of money-lenders in charging exorbitant and usurious rates of interest for advances of money, often resulting in the utter destitution and poverty of borrowers. The evil has probably assumed high proportions in the Punjab and a private Bill has been brought forward for the purpose. In Punjab, as elsewhere, the sahukars, as the professional money-lenders in that part of the country are called, are not the only people who are carrying on this blood-sucking traffic. The exactions of landlords and zemindars from their lessees and tenants are only too notorious. We gather from the comments of the Punjab press that there are many serious objections to the Bill as it is drafted. It would seem that the definition of the word 'money-lender' has been made so elastic and comprehensive as to include even the trader in the town who deals with educated people and not with villagers. Again, it is apprehended that it will penalise money-lending as such, almost making it impossible for the creditor to recover his dues from the debtor. As long as there are rich and poor, money-lending is bound to continue. To penalise money-lending wholesale will only embarrass many a poor man in difficult and straitened circumstances. So, legislation, obviously should only be confined to unconscionable and usurious transactions. And lastly, though the avowed object of the Bill seems to be to release borrowers from the clutches of the professional sahukars, it leaves untouched the exactions of the landlords and zemindars, which, as we have said above, constitute the special grievance of the rural classes. It is to be hoped that these defects will be rectified by the Select Commitee when it comes to that stage. The Bill, with these defects removed, will remove a long-standing grievance that has been pressing hard on the agriculturists.

**Orissa Famine Relief:** We have received from several quarters appeals for funds for Orissa famine relief. From all accounts, conditions in Orissa still seem to be alarming, and unless help is immediately forthcoming, Orissa will soon find herself in the grip of a terrible famine. The ill-fed and and ill-clad men, women and children, are enduring their sufferings and privations with wonderful fortitude and courage, while many are migrating to other places. The cattle also are languishing and dying for want of fodder. We once more appeal to public-spirited bodies and individuals to come to the rescue of Orissa in this critical moment of hers. Contributions may be sent to Lala Lajpat Rai, Lahore, and Chandra Vallabh Joshi, Puri. The only point we wish to emphasise in this connection is the necessity for relief agencies to co-ordinate their efforts.

**The Passengers' Day :** The Passengers' Day which was observed yesterday in Bombay, serves to remind us of that fateful day when hundred Moplas, huddled together like a herd of cattle in a small waggon, met their miserable fate by asphyxiation, as well as of the many hardships and grievances the third class passengers in Indian railways are put to. The tragedy of the situation is that, while the railways derive the major part of their income from the third class passengers, their comforts, conveniences and safety are often scrupulously neglected. The messages of sympathy which the *Bombay Chronicle* published yesterday from men in different walks of life, show how public opinion is unanimous on this point. The Passengers and Traffic Relief Association deserves to be congratulated on the excellent work it is doing on behalf of these voiceless third class passengers by representations to the authorities and otherwise.

**The "Calcutta Municipal Gazette":** The messages from the Mayor, the Deputy Mayor, the Alderman and Councillors of the Calcutta Municipal Corporation congratulating the conductors of the *Calcutta Municipal Gazette* which completed its first year on the 14th instant, bear eloquent testimony to the appreciation with which the journal is regarded by the city fathers of Calcutta. In its issue of the 14th instant which is issued as the anniversary number, the Editor pays a touching tribute to the memory of Deshabandhu C. R. Das who gave a new turn to the civic life of Calcutta. To Mr. Subhas Chandra Bose, in whose ability, integrity and high sense of civic duty as Chief Executive Officer, the Corporation passed a resolution reiterating its complete confidence, the *Calcutta Municipal Gazette* sends its loving greetings to his prison home at Mandalay. The informing and instructive articles on civic affairs from persons who are competent to handle the subjects, which have been a usual feature of the journal, and the strict impartiality and high sense of duty which have been the guiding features of its editorials, have earned for the *Gazette* a chorus of appreciation from well-known publicists of Bengal, irrespective of party or community, and we join in the wishes expressed by many for its long career of increasing usefulness.

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INDIAN SOCIAL REFORMER.
*BOMBAY, NOVEMBER 21, 1925.*

## THE OTHER SIDE OF THE MEDAL.*

It is with reluctance that the incidents of the Indian Mutiny are recalled and, unless it is with a view to bring to light facts obscured by the bitterness and animosity with which the history of the period was recorded, it is hardly worth while doing so. For, strange as it may seem, the literature on the period is mostly from the pen of Englishmen who actively participated in suppressing the Mutiny or were not far removed from them in their sympathies and antipathies. Such an account must necessarily be one-sided and to-day the title "Mutiny Veteran" conjures up in the Anglo-Indian mind a halo of glory which reflects high military honour. There have not been wanting English writers who have tried to hold the balance even, but their writings have not been as well read as the partisan type of writers.

Sixty-eight years after the Mutiny, an Englishman—perhaps more than one—has awakened to a tardy recognition of the fact that a certain injustice has been done to the Indian by the suppression of one side of the picture, and with rare courage he has set himself to the task, as far as it is possible for one man to accomplish, of supplying an omission which, he feels, has contributed largely to what he terms Indian irreconcilability. In a preface to the book the author quotes: "Truth has an eternal title to our confession, though we are sure to be the sufferers by it." We are further told that the book had long been suppressed and that, while several friends urged that its publication would stir up bitter feeling, others suggested that the risk be taken. Mr. Edward Thompson even claims to have "set out matters that no Indian could or perhaps should set out", and concludes with the hope that it will change the attitude of every Englishman who reads the book.

The main theme of the book is that, while the horrors perpetrated by the mutineers have been exposed in the plainest language, a veil has been drawn over the excesses committed by those who put down the Mutiny. In support of this contention the author, to take a single instance, quotes passages from a book written by Mr. Fredrick Cooper, Deputy Commissioner of Amritsar, who wrote in the belief that he was recording events which would immortalise his name.

Mr. Cooper relates how he dealt with the mutineers of the 26th N. I. at Lahore. On the 30th of July a fanatic named Prakash Singh rushed out of his hut, sword in hand, called to his comrades and cut down the Commanding Officer, Major Spencer. The 26th Native Infantry fled a distance of 40 miles under cover of a storm to an island on the Ravi. Mr. Cooper arriving on the scene took in the situation at a glance, and by some means, not clearly stated, the "mutineers" were given to understand that they were to be tried by court martial. "Thirty six stalwart sepoys submitted to be bound by a single man and stocked like slaves into the hold of a boat." By midnight 282 prisoners were safely lodged in a bastion. Next morning the prisoners were brought out tied together in batches of ten to be shot. When 237 had been disposed of in this manner, in the course of which, we are told, one of the executioners swooned away, the "District Officer was informed that the remainder refused to come out of the bastion. ...The doors were opened and, behold! Unconsciously the tragedy of Holwell's Blackhole had been re-enacted!" The bodies of all these men were thrown into a neighbouring well by sweepers. "There is a well at Cawnpore," says Cooper, "but there is also one at Ujnalla."

"What crime, what law, the reader may ask," philosophises Cooper, "demanded the extermination of a helpless multitude, described by the very best authorities as unarmed and panic-stricken, famishing with hunger and exhausted with fatigue?" This question is answered by Greathed, another mutiny hero. "The sacrifice of 500 villainous lives for the murder of two English, is a retribution that will be remembered."

Consciously or unconsciously, this code of Greathed's has been religiously observed in all disturbances in this country from the Mutiny to the "Jallianwalla Rebellions"—"500 villainous lives to 2 English," that is the reckoning. And yet Cooper was a devout Christian who believed that a divine dispensation had delivered these poor victims into his hands. "It was not policy or soldiers or officers," he says with modesty, "that saved the Indian Empire to England and saved England to India. The Lord our God, He it was." And Cooper was congratulated for his heroic action by John Lawrence. "All honour for what you have done; and right well you did it," wrote Robert Montgomery, the Lieutenant Governor of the Punjab.

This is a little incident which gives us a glimpse of the Indian Mutiny as it was. No quarter was given to the rebels and every opportunity was taken to offend their feelings before putting them to death. General Sarrail at Damascus was acting on the same principle as British officers at the time of the Mutiny and General Dyer at Jallianwallah. Mr. Baldwin, the British Prime Minister, was therefore wise in asking his countrymen to remember their own history in judging of the doings of the French in Damascus.

On all this a veil is sought to be drawn. Let both sides forget, says Mr. Thompson. To Indians within the last few years, this task of forgetting has been rendered more difficult. Jallianwalla has revived bitter memories. In the Punjab there are men who cannot extend the right-hand of fellowship because they have lost it in the disorders of 1919. Perhaps two generations hence, all will be forgotten, given an atmosphere of patient forbearance—when Britain feels that there is no longer any need for John Lawrence to eternally ask India to choose between the pen and the sword and when British Justice holds a pair of even scales.

But the forces of moderation in this country as elsewhere are daily weakening and even now it may be too late.

*By Edward Thompson. Published by the Hogarth Press. Price 5sh.

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## THE JUBILEE OF THE THEOSOPHICAL SOCIETY.

The fiftieth anniversary of its foundation which the Theosophical Society is to celebrate shortly at Adyar, Madras, its headquarters, is an important event in the history of that movement. The time is, therefore, not inopportune to make a brief survey of its history and activities during the last fifty years of its existence. Ever since its foundation by Madame Blavatsky with the help of Col. H. S. Olcott in 1875, the Society has undergone many changes of fortune. At one time it seemed as though the movement would collapse, but it was the zeal and enthusiasm of Dr. Besant that gave it a new life and made it what it is to-day. The movement first found favour in India as a reaction against the mania for the western civilization which had taken hold of the English-educated people of Indian society. Everything Indian was then looked down upon as antiquated and unprogressive while everything western was considered to be the last word in civilization. To the credit of the Theosophical movement, it must be said that it was chiefly instrumental in diverting the attention of India from the glamour of western civilization with all its many drawbacks and few virtues to the greatness of her own civilization. Under Madame Blavatsky the movement, however, did not make much headway owing to two chief causes. In the first place, her belief in the efficacy of miracles seriously discredited the movement in the eyes of the people. Secondly, the Theosophical movement in those days had to meet with serious opposition at the hands of the Christian Missionaries. The Christian Missionaries fifty years ago were quite different from what they are now. Products as they were of the West and the western civilization, they could not believe that greatness could exist anywhere else except in the West, while, as we have seen, the professed object of the Theosophical movement was to rouse the consciousness of India to her glorious past. No wonder then the Christian Missionaries cried down the Theosophists as humbugs and impostors. After the retirement of Madame Blavatsky, Col. Olcott became President of the Society, and under him, the Society, intead of holding fast to miracles, began to do some practical work in the direction of the elevation of the depressed classes. The Theosophical Society came to be organised henceforth more as a social mission.

On the death of Col. Olcott Dr. Besant was elected President. To the deep religious fervour of her two predecessors, the intrepid Irish lady united an eloquence all her own which she continues to possess even to this day in her ripe old age. Moreover, her association with Charles Bradlaugh whose struggles on behalf of India in the House of Commons are only too familiar to us, made her popular among the Indian people. Her eloquence carried away audiences and won her many devoted adherents. Her wonderful lore and her beautiful lectures on Hinduism set the Indians a-thinking upon their glorious heritage. Meanwhile the revelations made in the famous Leadbeater case brought into disrepute and ridicule Dr. Besant and her devoted band of Theosophists. The political situation in India, however, offered her an unique opportunity to redeem her movement from the disrepute into which it had fallen. She threw herself heart and soul in the cause of India's struggle for freedom and organised the Indian Home Rule League. The internment of Dr. Besant along with her two devoted lieutenants, Messrs B. P. Wadia and Arundale by the Government of Madras, marked the high water mark of her popularity which reached its culminating point with her election as President of the Indian National Congress, the highest gift in the power of the Indian people. And then came the Non-Co-operation movement which silenced her Home Rule movement once for all and threw the figure of Dr. Besant into comparative obscurity. Dr. Besant's days were over and Mahatma Gandhi's regime had begun. The vituperative campaign which she was daily conducting in her paper against Mahatma Gandhi and the Non-Co-operation movement was almost born of a personal antagonism between her and Mahatma Gandhi which continues even to this day, though to a lesser extent, in spite of a professed friendly exterior. This is not the place to enter into a detailed account of the work done by the Theosophical Society during the last fifty years of its existence. We shall indicate only a few points here. Fifty years ago, Christian peoples divided the world into Christian and heathen, with the assumption that no spiritual truth or culture of value was to be found outside the Christian tradition. Today, thanks to the labours of the Theosophical movement, cultured men and women in the West know and have come to appreciate the value to the world of that other half of humanity called the East. The Theosophical Society has shown to the world that Christianity is not the only divinely-revealed religion in the world and that Hinduism can claim to be equally so. It was the Theosophical movement that proclaimed for the first time that there is a hidden Divine Nature in the soul of every man, irrespective of caste, creed, race or religion. Again it is largely through the efforts of the Society that brotherhood which was little more than a sentiment fifty years ago, is now one of the most powerful ideals. And lastly it was the Theosophical movement that carried to the West the beautiful religious ideals of Hinduism and Buddhism. But the movement has not also been without its dark side. In its excessive admiration for India's past, it has condoned some abuses of Hindu society, and its attitude to such great social reformers as Raja Ram Mohan Roy and Ranade was not always commendable. But when all is said, we must admit that Dr. Besant has identified herself with the best interests of India as no other European has hitherto done.

## EDUCATION OF THE DEPRESSED CLASSES IN COCHIN.

We have received a marked copy of a recent issue of the *Cochinite*, a tri-monthly newspaper published

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from Trichur ( Cochin State ), which contains a representation addressed by Mr. V. R. Maman Chohan, B.A., L.L.B., to the Director of Public Instruction of Cochin, explaining at length the want of facilities for the education of the depressed classes and praying for starting additional schools for the special benefit of the community. Mr. Chohan pays a well-merited tribute to the liberal policy followed by the Dewan, Dewan Bahadur T. Vijayaraghava Charya, and says that as a result of cutting off of some of the facilities for the education of the depressed classes by Mr. Acharya's successor, Rao Bahadur P. Narayana Menon, the education of Pulayas, Parayas and other depressed classes has received a serious set-back. He observes :

The depressed classes, consisting of the members of Pulays, Paraya and other communities, number about one lakh of people, representing one-tenth of the population. The Educational Budget shows an annual expenditure of 12½ lakhs of Rupees for the benefit of 10 lakhs of people, of which one lakh and a quarter should legitimately go for the education of the Pulayas and other depressed classes. Only very few of their children are now receiving education. They therefore demand that their legitimate share of the educational allotment, viz , one lakh and a quarter of Rupees may be earmarked every year, and spent separately to put up school buildings in their midst, and provide special concessions and facilities for their children until they are brought within literacy in line with the predominant classes.

Mr. Chohan, while admitting that " schools started in the midst of caste-Hindus and Christians have been useful and popular ", says in the same breath that " it is no use saying that almost all the schools in the State are open to Pulaya children ; if you had taken care to enquire, you would have found that owing to various practical difficulties, they are not able to take advantage of the existing facilities." He, therefore, concludes that separate schools for the special benefit of the community should be started in Pulaya centres. In reviewing the Cochin administration Report, we referred to the retrogression in the policy of the Cochin Government in the matter of education of the depressed classes as a result of depriving the communities of the facilities which, according to the Report itself, they had largely availed of, and adversely commented on the policy followed by the Dewan, Mr. Narayana Menon. There is, however, no use in Mr. Chohan's criticising the Dewan's policy in a representation to the Director of Public Instruction who is but a subordinate of the Dewan. As for the demand that a proportionate amount should be devoted for the education of the depressed classes, it seems hardly practicable in view of the enormous expense which the State has to meet for Secondary and Collegiate education which is apparently included in the budget estimates referred to by Mr. Chohan. We cannot endorse the demand for separate schools for the children of the depressed classes in the absence of any restriction on their admission to the public schools of the State. We do not countenance the idea of denominational institutions as they stand in the way of children having opportunities to mix up freely and imbibing a spirit of friendship and brotherhood between the different communities. Unless there is serious difficulty for the children of the depressed classes in having access to public schools located at some particular places in the State—even in that case, it is the duty of the State and the workers for the elevation of the depressed classes to remove such difficulties—the demand for separate schools has hardly any justification. We trust that Mr. Chohan's representation regarding the cutting off of facilities by the late Dewan, Mr. Narayana Menon, will receive sympathetic consideration from the authorities and that they will see their way to restore such facilities as are essential for the improvement of the education of the depressed classes, and also see that the liberal policy of the State in having declared every school open to all classes is strictly observed in practice.

## " FRIENDS BY THE MAMMON OF UNRIGHTEOUSNESS "

A Christian friend sends us the following extracts from a well-known book in response to our request for an explanation of what Christ meant when He told His disciples to make for themselves friends of the mammon of unrighteousness ;

Christ's coming was at a time of intense worldliness. Men were subordinating the eternal to the temporal, the claims of the future to the affairs of the present. They were mistaking phantoms for realities, and realities for phantoms. They did not by faith behold the unseen world. Satan presented before them the things of this life as all-attractive and all-absorbing, and they gave heed to his temptations.

Christ came to change this order of things. He sought to break the spell by which men were infatuated and ensnared. In His teaching He sought to adjust the claims of heaven and earth, to turn men's thoughts from the present to the future. From their pursuit of the things of time, He called them to make provision for eternity.

( Then follows an explanation of the parable of the unjust steward. )

Christ did not commend the unjust steward, but He made use of a well-known occurrence to illustrate the lesson He desired to teach. " Make to yourselves friends by means of the mammon of unrighteousness," He said, " that when it shall fail, they may receive you into the eternal tabernacles." Luke 16 : 9, Revised Version.

After relating the parable, Christ said : " The children of this world are in their generation wiser than the children of light." That is, worldly-wise men display more wisdom and earnestness in serving themselves than do the professed children of God in their service to Him. So it was in Christ's day. So it is now. Look at the life of many who claim to be Christians. The Lord has endowed them with capabilities, and power, and influence ; He has entrusted them with money, that they may be co-workers with Him in the great redemption. All His gifts are to be used in blessing humanity ; in relieving the suffering and the needy. We are to feed the hungry, to clothe the naked, to care for the widow and the

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fatherless, to minister to the distressed and down-trodden. God never meant that the wide-spread misery in the world should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. The means over and above the actual necessities of life are entrusted to man to do good, to bless humanity. The Lord says : "Sell that ye have, and give alms." Be "ready to distribute, willing to communicate." "When thou makest a feast, call the poor, the maimed, the lame, the blind." "Loose the bands of wickedness," "undo the heavy burdens," "let the oppressed to free," "break every yoke." "Deal thy bread to the hungry," "bring the poor that are cast out to thy house." "When thou seest the naked, . . . cover him." "Satisfy the afflicted soul." "Go ye into all the world, and preach the gospel to every creature." These are the Lord's commands. Are the great body of professed Christians doing this work?

Alas, how many are appropriating to themselves the gifts of God! How many are adding house to house and land to land. How many are spending their money for pleasure, for the gratification of appetite, for extravagant houses, furniture, and dress. Their fellow-beings are left to misery and crime, to disease and death. Maltitudes are perishing without one pitying look, one word or deed of sympathy.

Men are guilty of robbery towards God. Their selfish use of means robs the Lord of the glory that should be reflected back to Him in the relief of suffering humanity and the salvation of souls. They are embezzling His entrusted goods. The Lord declares: "I will come near to you to judgment; and I will be a swift witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right." "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." "Go to now, ye rich men, . . . your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you . . . Ye have heaped treasure together for the last days." "Ye have lived in pleasure on the earth, and been wanton." "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

Everyone will be required to render up his entrusted gifts. In the day of final Judgment men's hoarded wealth will be worthless to them. They have nothing they can call their own.

Those who spend their lives in laying up worldly treasure, show less wisdom, less thought and care for their eternal well-being, than did the unjust steward for his earthly support. Less wise than the children of this world in their generation are these professed children of the light. These are they of whom the prophet declared, in his vision of the great Judgment-day: "A man shall cast the idols of his silver, and the idols of his gold; which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."

"Make to yourselves friends by means of the mammon of unrighteousness," Christ says, "that when it shall fail, they may receive you into the eternal tabernacles." God and Christ and angels are all ministering to the afflicted, the suffering, and the sinful. Give yourself to God for this work, use His gifts for this purpose, and you enter into partnership with heavenly beings. Your heart will throb in sympathy with theirs. You will be assimilated to them in character. To you these dwellers in the eternal tabernacles will not be strangers. When earthly things shall have passed away, the watchers at heaven's gates will bid you welcome.

God desires us to choose the heavenly in place of the earthly. He opens before us the possibilities of heavenly investment. He would give encouragement to our loftiest aims, security to our choicest treasure. He declares: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." When the riches that moth devours and rust corrupts shall be swept away, Christ's followers can rejoice in their heavenly treasure, the riches that are imperishable.

Better than all the friendship of the world is the friendship of Christ's redeemed. Better than a title to the noblest palace on earth is a title to the mansions our Lord has gone to prepare. And better than all the words of earthly praise, will be the Saviour's words to His faithful servants: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

To those who have squandered His goods, Christ still gives opportunity to secure lasting riches. He says: "Give, and it shall be given unto you." "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth neither moth corrupteth." "Charge them that are, rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Then let your property go beforehand to heaven. Lay up your treasure beside the throne of God. Make sure your title to the unsearchable riches of Christ. "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles." —"Christ's Object Lessons," pp. 366—375.

## SWARAJIST PROGRAMME.

The Editor, The *Indian Social Reformer*.

Sir,

The circumstances that forced Messrs. M. R. Jayakar and Kelkar to resign their membership of the Executiv

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Council of the Swaraj Party, call for serious reflection and comment. It would be doing injustice to these publicists if their action is regarded as the outcome of impulse, or of personal quarrel with Pandit Motilal Nehru. It is but fair to assume that their purpose is to purge the present programme or programmes of the Swaraj Party of all illogicalities. Their present position within the Swaraj Party is analogous to that of the Swarajists at the Gaya Congress. The divergence of opinion between the Responsive Co-operationists and the total obstructionists is as fundamental as the differences between the latter and the Liberals.

The logic of obstructionist tactics is not disputed by any thinking man; it is their practicability in the present circumstances that is questioned and with ample justification. Being opposed to the fundamental assumptions of the preamble to the Government of India Act of 1919, the Swarajists cannot agree to work a system which is a product of the Act: it is their clear duty to destroy the system by offering "uniform, continuous and consistent obstruction." Obstruction can succeed only if the obstructionists, either by themselves or in coalition with other groups or parties, command majorities in all the legislatures of the country.

The events of the past two years, however, have proved beyond doubt that obstruction is impossible. The Pandit has realised it. But he has not had the courage to say so publicly. He is very jealous of the prestige of his party. He is afraid of making a candid confession of failure lest it should bring the party down in the estimation of the electors. Hence it is that he has been following a policy of drift and improvisation with a view to find a halting place between obstruction and co-operation including acceptance of responsibility for administration. Poor man, he has not found it yet. It is quite certain that he is not going to find it. He is doomed to disappointment; for, there is no halting place between indiscriminate obstruction and contingent co-operation. Mr. M. R. Jayakar frankly recognises the futility of obstruction. He also recognises that there is no *via media* between obstruction and co-operation. He, therefore, demands a radical departure from the programme adumbrated at Allahabad. He is not a believer in the immutability of political programmes. And further he is honest enough to accept the challenge that he should get the electorate to endorse the policy of responsive co-operation including the acceptance of offices under the present system of Government. At this stage it is not possible to predict if he would succeed.

A great deal depends on the Cawnpore Congress. If it endorses the Patna decisions, then the responsive co-operationists will have to get out of the Congress; for, once the Patna decisions are approved of, the Congress will degenerate into an engine of (Swaraj) party propaganda. In other words, the Congress will be entirely under the control of Pandit Motilal Nehru. Has Mr. Jayakar the courage to take to the alternative of remaining within the Congress? If Maharashtra is determined on secession in the eventuality of the Congress endorsing the Patna decision, Mr. Jayakar cannot resist the tide. There is no reason to think that Maharashtra will any longer agree to make a fetish of even the Congress.

It is a matter for Pandit Motilal Nehru to consider. Can he afford to alienate Maharashtra? The answer would appear to be that he cannot and dare not. In this matter, the President-elect of the Congress does not appear to hold any definite views. She cannot do much to settle the dispute. She may not commit herself to any view in her address. She may remain neutral like Lala Lajpat Rai at the Calcutta Congress. The Mahatma has no concern with the dispute. He would stand by what the General Council of the Swaraj Party enunciates, irrespective of its merits. Nor would he arbitrate between the disputants; for he is yet a no-changer!

If, in the meantime, the General Council of the Swaraj Party reconsiders the position and forges an instrument of accord, a grave catastrophe can be averted. If the Pandit would not have it that way, a split is inevitable. A serious responsibility, therefore, rests on his shoulders. If he fails to rise to the occasion, he will earn the notoriety of having at one stroke destroyed all prospects of unity for some years to come.

Bombay, Yours etc.,
16th Nov. 1925 S. Airavatham.

## BENGAL EPWORTH LEAGUE INSTITUTE.

The Editor, The *Indian Social Reformer*.

Sir,

The gathering of 104 young men and women for a week of study and inspiration in the quiet *sal* groves of West Bengal attracted little attention in India when compared with the announcement of the new Viceroy, but as an index of social progress, it had infinitely more significance. The Bengal Epworth League Institute, held under the auspices of the Methodist Episcopal Church, was an out-door camp lasting through the entire week of Nov. 2-8. Rev. P. G. Williams, Principal, Ashabaree Boys' School, Asansol, was director of the camp, and with the assistance of a number of American women, the week's activities were guided so that no untoward incident marred the joy of the campers.

The purpose of the camp was to provide an intensive course for the moral, intellectual, and physical development of Indian boys and girls. All of the delegates were students from mission schools in Bengal, but attendance was purely voluntary. In fact, most of the delegates paid their own expenses; the young people had been looking forward to the outing for weeks, and had worked at breaking brick for the school walks, sewing, gardening and cutting grass to earn their expenses.

The boys' section of the camp was separated from the girls' by a field more than two hundred yards in width; and each group had its own tanks for bathing. In all the activities of the camp, field sports, classes, devotional meetings, evening social gatherings, the boys and girls joined together for work and play. Classes assembled under the trees, with subjects such as Bible Study, Tree-Craft, Story Telling, Temperance, and Social Service in the curriculum. Afternoons were given over to sports, and the field lying between the boys' and girls' sections of the camp was the scene of happy exuberant competition between the various schools represented.

One of the most vital features of the camp was a class in applied social service under Rev. H. E. Dewey, of Suri. Groups of boys and girls were taken to a near-by

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village and taught how to be of help to uneducated villagers in solving health problems. The water in the village tanks was examined for malarial mosquitoes; drains were cleaned; and friendly advice was given to the villagers on matters of health and sanitation. This phase of the camp's activity was particularly significant because of the presence of Sudhakanta Roy Choudhury, a Hindu social worker, as assistant instructor to Rev. Dewey.

The roster of delegates, posted on the trunk of a mango tree, revealed the presence of three of India's major racial groups in this unique camp. Names such as *Uttom Mondol*, *Tilak Sheikh* and *Daud Saren*, plainly indicated the Bengali, Hindustani, and Santali origin of their owners; while *Charlie Roy* and *Priscilla Kisku* would reveal even to the uninitiated the presence of both sexes in the assembly. For a week these boys and girls forgot the immortal barriers which have held women of India in strict isolation, and shoulder to shoulder, as young men and young women of the same nation, they faced their common problems and gained new inspiration for their tasks in the service of India.

3, Middleton Street, Yours etc.,
Calcutta, 12th November 1925. Walter Muller.

## THE N. M. WADIA HOSPITAL, WAI.

The opening ceremony or the dedication of the new blocks to the N. M. Wadia Hospital of the American Marathi Mission at Wai was performed by Mr. G. K. Devadhar, Vice-President of the Servants of India Society on the 13th inst Most of the leading officials, local pleaders and merchants, the representatives of the various educational institutions, and several European Missionaries from Satara and the neighbouring places, were present at the meeting. Rev. Dr. R. A. Hume, M.A., D.D., Chairman of the meeting, opened the proceedings. In the course of his learned address, Mr. Devadhar, after expressing his gratefulness to the Christian Missions and their devoted band of strenuous workers for all the good work they have done to the country, said: On a solemn occasion like this, one in my position cannot resist the temptation of making a few observations at some length on the value of the great national and humanitarian service rendered by my Christian co-workers, I mean the Christian Missionaries, in the fields of education (including medical education) and Medical relief. European countries have sent to Eastern lands such as India, China and Japan, thousands of highly educated men and women to serve humanity and thus to serve their Master, Christ; and though their religious zeal stands prominently at the back of this colossal service, their real motive is love of and service to humanity, which is the corner-stone of Christianity and which glorifies their Master. While speaking about India, I believe, over 4,000 men and women of European extraction are serving in this great land of ours as missionaries, giving their best to our country with a rare spirit of devotion and sacrifice. They have trained for the furtherance of their work several thousands of men and women in our country, who, I am glad to notice, are now playing an important part in the ministration of the Christian Churches in this land, and who have come to recognise their own responsibility coming in the wake of freedom in this matter. The two main directions in which India is being served by them to build up its moral and spiritual strength and also its physical capacity, are the fields of education (including medical education) and medical relief and broad-based social service. I had had several special opportunities of studying the work of these friends all over India, pretty closely and minutely, and I have nothing but praise and admiration for all that is being done by them with the help of their own countrymen, who distinctly are actuated by the thought of service of humanity. In India the vast number of educational institutions, such as Schools and Colleges for boys and girls and Industrial and Mechanical Institutions, owe not only their existence to them but also to the very inspiration they receive from their Master, and thus they have contributed very extensively to the building up of the great educational edifice which would be a standing monument to the greatness and glory of Christ, who Has been one of the Greatest Teachers and Helpers of mankind. Their services to the country through the channel of medical relief have been equally conspicuous. We are familiar in this part of the country with the names of Dr. Wanles of Miraj, Dr. Beals of Wai, Dr. (Mrs,) Beals and Dr. Gohen of Vengurla, just to mention a few among the host of those whose services are equally distinguished and meritorious. There are at present in India over 300 missionary Surgeons and Physicians, both men and women, who are doing most excellent work for India's good and who are assisted in their art of healing by many scores of trained nurses and midwives.

Just to illustrate the value of their medical work, which is of a very high order, on this occasion, I will briefly refer to this Hospital at Wai which attracts many hundreds of suffering men, women and children from all over the Deccan and the Konkan districts. From the figures for the last three years, it would be possible for you to form a correct estimate of this great work. In 1922, the number of outpatients at the Outpatients Department of the Dispensary of this Hospital was 19,516 and that of those treated in the Inpatients Department of the Hospital stood at 803. During the following year, the numbers steadily grew, the attendance at the Outpatients Department being 22,431 while at the Inpatients Department it rose to 812. But last year i. e, in 1924, the Outpatients Department attracted 25,830 patients whereas the Indoor Department claimed 1,080 patients that came for such treatment. This Hospital with its humble beginning with a small band of devoted workers in December 1908, in a small house known as *Kasar Modi*, has now grown into a very big medical centre and has given medical relief to something like 2,46,501 outpatients alone. This is indeed a splendid record of medical service done during the last seventeen years by a small band of workers and, if you could judge correctly from the single instance, you will easily believe me when I say that through Christian Missions' Medical Institutions, several millions of poor people get a highly qualified medical treatment and medical service.

Those of you who care to understand the immensity of the problem of medical relief and the inadequacy of the provision thereof, have to study patiently figures relating to our population and the number of hospitals

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# INDIANS OVERSEAS

## SUPPLEMENT

TO

## The Indian Social Reformer.

No. 9. BOMBAY—SATURDAY, NOVEMBER 21, 1925. Price One Anna.


### BRITISH GUIANA EMIGRATION.

As was apprehended, the British Guiana Colonisation scheme which Sir Joseph Nunan and Luckoo brought to India in January last year and which the Standing Committee on Emigration of the Government of India and some members of the Indian Legislature so strongly supported against the considered advice of all independent and responsible people, outside politics, who could boast of an expert know ledge on the subject of Indians Abroad, has after all turned out to be not a genuine colonisation scheme as it was loudly trumpeted to be, but only a means to obtain cheap labour for the plantations, on the confession of Sir Joseph Nunan himself, the sponsor of the scheme. It may be remembered that the Committee of Enquiry headed by Dewan Bahadur P. Kesava Pillai which visited British Guiana in 1922, reported that immediate resumption of emigration was neither desired nor desirable. With the Kenya insult fresh on its mind and with the situation in South Africa growing worse day by day, Indian opinion represented by such eminent men as Mahatma Gandhi and Mr. C. F. Andrews than whom we cannot think of better and recognised authorities on overseas problems, definitely decided against emigration until India should obtain self-government. The weighiest objection that has been urged, and rightly, against emigration to British Guiana is that its sole object has only been that of securing a continuous supply of labour for the sugar plantations. Whether before or after the abolition of the indenture system, no inducements were offered to the Indians to colonise, and the result was that many returned after the expiry of their agreement. It is unfortunate that the clever bait which the Nunan scheme threw should have been caught by the Government as well as some members of the Indian Legislature. Mr. C. F. Andrews, writing in the columns of the *Hindu*, Madras, calls attention to the startling revelation that has been made by Sir Joseph Nunan in British Guiana. According to Mr. Madhoo Lal Bose, Editor of the *Hindustanee* magazine and the President of British Indian Association, George Town, British Guiana, it would appear that Sir Joseph Nunan, since his return to British Guiana from his second mission to India, has retired on pension and that his promises to the Legislators and people of India have been repudiated by the Government of which he was the accredited representative. Sir Joseph has, therefore, adopted the only honourable course in the situation by frankly admitting that the land colonisation idea was but secondary in his great scheme and that it was 'labour' first and last for the sugar estates which are in so great need of it. To have won the confidence of all parties by means of lavish dinners and luncheons and now to openly confess, what he stoutly denied in the presence of Mr. Andrews, that he was all the while only seeking cheap labour for the European plantations, speaks much indeed for the integrity of character and honesty of purpose of Sir Joseph Nunan. Mr. Bose also points out that the Government of British Guiana is without a policy in this matter of colonisation and that, until a policy is defined and all the necessary funds are available, it is idle to look to India or elsewhere for the necessary action. We wholeheartedly agree with Mr. Bose that the colonisation which would be asking the Indians to emigrate *en masse*, only to be sweated and cheated for the benefit of capitalists, is but heaping insults on the intelligence of Indians. Unless and until the conditions which Mr. Bose imposes on the British Guiana Government as a guaratee of its goods faith and intentions are fulfilled, there can be no talk of further emigration to British Guiana: 1. The steamer passage should be made quite healthy and decent for passengers. 2. A sustained effort should be made to encourage family life and improve the education of children upon the estates. 3. Indian settlements on the land should also be fostered. 4. The general average of wages should be raised in order to meet the existing high cost of living. 5. In new Indian settlements, temperance should be fostered by the refusal to grant rum licences for such settlements. 6. A purely voluntary system should be observed in obtaining recruits. To those who still entertain any hopes of re-opening the question of emigration to British Guiana, the following few points on the status and position of the Indian community in British Guiana which we take from a Review of the Immigration Report for the year 1923 contributed by Mr. Bose to the Indian press will, we trust, serve as an eye-opener: The total Indian population at the close of 1923 was given as 124,453, and despite the fact that the Indian community of British Guiana is now in the third generation, yet the entire community is classified as "immigrant" that is in keeping with the interpretation of the Immigration Ordinance, which defines the term "immigrant," as applying not only to those who emigrated as labourers from India, but also to the descendants of such as well. Hence under this classification, Indians in British Guiana will, for all time, carry this brand which evidently is intended to signify some racial inferiority. Under the Immigration Ordinance, Indians are made to suffer the many indignities which prevailed under indenture.

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Unless previously certified by the Immigration Office, an Indian is hampered at every turn from exercising the rights and privileges of a free citizen. Like a criminal, his thumb impression must be obtained and filed for identification purposes. As regards the economic condition, the cost of living in 1923 compared with that of 1913, is practically 100 per cent higher. The combined weekly earnings of an adult male and female is found equal to fourteen shillings and the combined cost of living of the same couple is eighteen shillings and four pence. Thus the fact remains incontrovertible that the average working man and woman can ill-afford to maintain themselves on the wages paid at present by sugar estates in British Guiana, leaving out of consideration the cost of maintaining any dependents, whether these be children or aged persons. Hence the conclusion is abundantly justified that estate employment does not in the least conduce to family life.

## INDIANS IN SOUTH AFRICA.

(By Mr. S. A. Waiz.)

General Smuts' warning that South Africa, by its anti-Asiatic legislations, was piling on its head the wrath of Asia, Lord Reading's apprehensions that the trend of events might react on Imperial relationship and Lord Birkenhead's appeal not to hurt the susceptibilities of the "ancient and dignified people of India", have all gone unheeded. The white settlers in South Africa, unmoved by any appeal or threat, are going on uninterrupted with their inhuman legislations. India depended on the partnership of the Empire and on the Christian conscience of South Africa. In the words of Harold Cox, "if the British Empire is to be held together, in anything like its present dimension, complete harmony between men of different races is essential". But Bishop Fisher who has recently returned from South Africa, says that the white settlers in South Africa have no interest in the Empire, and that it is useless to look to Christian Church for help. He has given a most vivid and heart-rending account of the disabilities to which Indians in South Africa are subjected. Their condition, says the Bishop, is worse than those of the Jews under the Old Russia of the Czars. But they are suffering with patience and in silence. The reply given to the deputation appointed by the Fifth South African Indian Congress which waited on Dr. Malan, the Minister of the Interior, who has now earned the notoriety of being the sponsor of the anti-Indian legislation which, as the Congress rightly described, aims at "compulsory segregation of Indians, deprivation of their proprietary rights and ultimate elimination of the Indian community," is most disappointing. The Minister said he was not prepared to deviate from the principle of the bill, altough he was willing to suggest that the bill be left over to a Select Committee, while the Indian community might make any constructive criticism. The Minister was not prepared to make any definite announcement with regard to a Round Table Conference as further correspondence between himself and the Indian Government was still in progress and he did not consider it etiquette to say anything more. However, he promised to make an early pronouncement possibly before Parliamnet meets in January.

The native Africans are in no way better. They are treated as undesirable "aliens." It will be interesting to mention here that the white settler calls the indigenous inhabitants "natives", obviously a term of slight, but more so because he calls *himself* "African." It is *his* country and not of the native Africans, and he means to maintain his supremacy. This fact is made perfectly clear by General Hertzog in a speech at Smithfield (Orange Free State) in the course of which he said that the native franchise in Cape Province would be entirely taken away and replaced by the rights given to all natives of the Union to elect seven European representatives to the Legislative Assembly, in addition to the quota provided by the Constitution. He added that granting to the Natives the right to vote with the Whites for a member of Parliament would mean the ruin of European civilisation. He pointed out that, within fifty years, Native voters in the Cape would outnumber the Whites. The policy of the South African Government is to establish the monopoly of the Whites in South Africa and the Government is only exploiting the ignorance and backwardness of the natives—the sons of the soil—in depriving them of their rights of citizenship.

Keeping these facts in mind, the only hope that is left, then, is that pressure might be brought to bear upon South Africa from without. The situation in South Africa is primarily an imperial problem, and His Majesty's Government ought to intervene now and decide the question once and for all. General Hertzog's speech at Zaestron emphasising the fact that the constitution of the Nationalist Party, of which he is the leader, included the right of secession from the Empire, cannot but be regarded as a threat and a warning to the British Government. No doubt he tempered his speech by adding that the right, however, would not be exercised until the sentiments of both the English and Dutch speaking inhabitants agreed on the matter. He went on to say that, although the Nationalists had won the right to secede, they knew that such a step would be fatal. South Africa, he concluded, would not exercise the right until it became apparent that it was not to her interest to remain in the Empire. The tone of the whole speech was to create bitter resentment in the minds of those who value the solidarity of the British Empire. General Hertzog's attitude towards the Indian question in South Africa is enough to show that the solidarity of the British Empire is a matter of secondary importance so far as the South African Whites are concerned, and at this juncture, the self-governing dominions who have the welfare of the Empire at heart, might lend their support to His Majesty's Government. I have repeatedly stated that the Government of India are helpless in the matter. They have done their best, but have failed. India cannot till eternity tolerate this humiliation. However I may hate to contemplate a picture of the dissolution of the Empire, if these racial discriminations are allowed to continue, I am afraid the time will soon come when South Africa will be the rock of grief of those who have the best interests of the Empire at heart. Human nature cannot put up with such nonsense for ever. We have before us the instance of the Russian Czar and his dynasty. Let those who are responsible for the stability of the British Commonwealth of Nations read the writing on the wall and act accordingly.

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## BISHOP FISHER ON INDIANS IN SOUTH AFRICA.

Bishop Fredric Fisher of Calcutta, who some time ago left India for South Africa as an independent observer with a view to studying the condition of Indians there, returned to Bombay on the 31st October. Interviewed by a representative of the *Indian Daily Mail*, he said:

I was in South Africa for two months. I visited the whole of South Africa, Rhodesia and the Portuguese Territory, where I met all the Indian Associations in the various centres and interviewed the Mayors of the cities, councillors, certain members of Parliament and also certain Cabinet Ministers. I tried to ascertain the views of all the sections, the English European, the Dutch European, the Indian and the Native African without any bias. The situation is extremely critical. I discovered more race prejudice in South Africa—perhaps the worst kind of prejudice—than in any country I have ever visited in my life.

### Conditions in Transvaal.

For instance, no Indian can board a train in the town of the Transvaal without a special license. That license is in the control of one White man. He can direct an Indian who has a shop in a given street, to close the shop and move to some other section. The Indians have no permanent tenure of property and that causes them a great difficulty because they have no permanent investments, or they might be asked to move at any moment. In the Transvaal, particularly, the Indian cannot own any property, not even a home and he is thus absolutely segregated. One particular plot in the slumps of the city has been set apart for Indians and all of them have to live in that section. But even in that section they have no permanent rights. Two years from now, if they have established their homes there, the Municipal Government might ask them to leave and go to some other section. So the Indians in the Transvaal are practically in the same condition in which the Jews were in the old Russia.

### Amenities of City Life Denied.

Proceeding Bishop Fisher said: There are also certain restrictions imposed upon Indians travelling in the tram-cars. Only three rear seats upstairs are reserved for Indians. The Indian woman with children may climb the steps of a tram-car and if she does not find any room in the three rear seats, even though the rest of the car is empty, she must leave the tram. In fact all the Indians are called coolies; even in the school text-books it is mentioned that all Indians are coolies. An Indian Cambridge graduate getting into a tram will be pointed out by an ignorant White person as a coolie. Then again, the Indians are not allowed to attend the theatres, nor can they go into the public library to read a book or a newspaper, even though Indian citizens have contributed funds to the Library.

The schools that are provided for Indians are up to the fourth standard and therefore the only education that the community can get must be provided privately from their own funds.

### Indians Humiliated.

The Indians cannot go into the hotels except as waiters. At the hotel where I stayed, Indian gentlemen, graduates of Indian or English Universities, driving in their own motor-cars, could not enter the drawing-room of the hotel to visit me. I had to go down to the foot-path in front of the hotel to greet them.

### The Anti-Asiatic Bill.

With regard to the new Anti-Asiatic Bill, Bishop Fisher said: This Bill, which has passed the first reading, is intolerable. It proposes to apply the above rules to the whole of South Africa and to make conditions so intolerable for Indians that they would leave for India. The White people definitely state that they cannot compete with the Indian traders. They give two reasons: viz., (1) that the Indian has a superior brain and (2) that he lives on a lower standard than the White man's. The Whites, therefore, say that what they cannot accomplish through competition, they must accomplish through legislation. They look upon South Africa as the White man's country and they intend to maintain the White supremacy. The Indian is regarded as a very intelligent competitor and they think that he must therefore be crushed. In this sense, the Indian is regarded as a menace.

### The Treatment of the Native.

There are two sections of the White population, viz., the British and the Dutch. The Dutch represent the Nationalist party now in power. This party feels no special interest in the Empire as a whole. The Bill from the standpoint of Imperial Citizenship is loyally claimed. The treatment of the Native (Bishop Fisher was very unwilling to use this word) is just as bad as the treatment of the Indians. All the complaints that the Indian has, the Native African has, the only difference being that the Native African has no civilisation behind him and therefore he has no voice. The Indian, coming from a country of high civilisation, has been trained as an agriculturist and a trader Hence, he enters into active competition and is more a target than the African. Hence the Anti-Asiatic feeling.

### Indian Associations Active

The Indian Associations in South Africa are very active and they all propose a Round Table Conference in which they suggest, the Government of India, His Majesty's Government as well as the Government of South Africa should participate. They feel that that is the only hope for any just settlement of the problem.

There is no doubt that the White population in South Africa is united against the Indian with a few notable exceptions. Hence if left to the South African Party only, the proposed bill will be passed. Intervention on the part of London and Delhi and the presentation of some constructive programme might bring about an amicable settlement. The Anti Asiatic Bill is a bill which openly looks towards "persecution and extermination."

### General Hertzog's Policy

Referring to Prime Minister, General Hertzog, Bishop Fisher said: He would quite welcome the participation of India and London in a Conference. He would, of course, welcome a liberal policy. He feels that White public opinion is so strong that no politician could remain in power without acceding to their demand.

### Attitude of Christians

Asked as to what the attitude of Christians towards the proposed Bill was, Bishop Fisher said; We may look for no special help from the organised Christian Churches in South Africa, except that the Christian conscience may be influenced from without. Some great Christian leaders may rise to challenge the Churches. That is my hope.

"Another thing I want to emphasise is," said the Bishop in conclusion, "that there is not the unity among the Indians themselves which one might expect. This Bill is so bitter in its attack that it might unite the Indian forces, as they have been never united before. My judgment is that there should be a solid, united and conscientious stand taken by the Indians of South Africa, the Indians of India, the Christian Churches of India, the Hindus, the Parsis, the Mahomedans, the Imperial Government in London and the self-Governing Dominions of the Empire against the proposed Bill and in favour of a just and liberal solution of the problem. The Indians are not going to leave South Africa; they are there to stay just as much as the White men, and the more they (the Indians) are persecuted, the more they will, in my judgment, prosper."

**South African Indian Congress:** The fifth session of the South African Indian Congress was opened in Cape Town on the 9th instant with the object of considering the situation confronting the Indian commu-

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nity as a direct result of the Asiatic Bill introduced at the last session. Dr. Gool, in his presidential address said that in 1914, Indians looked hopefully to the South African party for fairplay. They were disappointed, however, when the Class Areas Bill came forward. Hope sprang anew with the advent of the Hertzog Government, but disappointment followed again with the iniquitous Bill He admitted that under certain conditions it was advisable to segregate primitive races ; but Indians were more than civilized men The only reasons why Indians were singled out was because they dared to compete in trade with Europeans. He denied that Indians were a menace to Natal, as there the Indian population was stationary, while the European population was increasing rapidly. There was no possibility of producing a white South Africa in the sense that every member of the country must be white. The only reasonable aim, as enunciated by General Smuts, could be a white civilized standard in which every race could take part. Dr. Gool expressed himself in favour of the suggestion for a Round Table Conference.

**Mr. Andrews' Visit to South Africa:** Mr. C. F. Andrews who left for South Africa on November 11th on behalf of the Imperial Indian Citizenship Association, interviewed, said his visit to South Africa was to advise and assist the Indian community in their present difficulties and in no way to enter upon any public speaking at the present time. He hoped also to meet in South Africa European friends who sympathised with the Indian cause and to learn from them the general views of the Europeans on the subject.

**The Plight of Transvaal Indians:** The Indian population in that Province (Transvaal), writes the *Indian Opinion*, Phenix, Natal, is but a handful in comparison with the vast white population, the former numbering not more than fifteen thousand at the most against five hundred thousand of the latter. Moreover, they have no vote nor have they the right to own landed property. The only right they do possess is the right to trade. Emigration into that Province is entirely closed excepting that six educated Indians may enter annually Thus there is not the slightest fear of that Province ever being flooded by Indians nor are Indians given the least chance to do so. And yet the anti-Asiatic cry in the Transvaal is just as acute if not more than in Natal. The Transvaal Provincial Council has recently passed the General Dealers (Control) Ordinance with the express purpose of curtailing the right of Indians to trade in that Province, which is the only means of their livelihood there. This Ordinance was rushed through the Council without any opportunity given to those concerned to even consider it or to lodge their protest against it; even the European Chamber of Commerce raised a protest against it on that ground, and the Governor-General-in-Council has been pleased to give his assent to it. Apart from this, we understand that although the Asiatic Bill has not yet been passed, some of its provisions are already being enforced. Those who have been given exemption certificates, we learn, are being re-examined by the Principal Immigration Officer, and the three year clause is being inserted in the Identity Certificates issued to those who go on a visit to India. The result of this will be that such Indians although holding their registration certificates will be deemed to be prohibited immigrants if they arrive here a little after the term of three years and they will have to prove their domicile before they can get the right to enter the province-and yet, the very officer examining them may have issued to them the certificate. What a farce? And all this for no other reason but to make it as difficult and as inconvenient as possible for the Indian to enter and to live in the Union, so that he may get thoroughly sick of it and choose to abandon it. Truly a British policy of the twentieth century!

**Franchise Rights of Indians in Natal:** The Government of India have been informed that the draft ordinance to amend and consolidate the law relating to townships in Natal is standing over until next year and that when it is proceeded with steps will be taken to ensure that the franchise rights of Indians at present on the voters' roll of township are adequately safeguarded.

THE "HINDU'S" COMMENTS.

Commenting on the above, the *Hindu* (Madras) writes :—The Government of India's communique on the Natal Townships Ordinance is by no means reassuring. The communique points out that two things have now been secured, of course due to the labours of the Government of India. One is that the proposed law is to be held in abeyance till next year—obviously too small a mercy to make us go into raptures over it. The second is that the Government have "adequately safeguarded" the rights of those Indians who are at present on the voters' list. The second "concession" can only be considered as an insult to this country. It is more in the nature of a bribe to the present generation of Natal Indians to betray its posterity and must as such be rejected with scorn. The Townships Ordinance, or the Huelett Ordinance, is a short piece of legislation. Its object is to enact that "no male person shall be placed on the Town Roll who is not entitled to be placed on the Parliamentary Voters' Roll." The Indians in Natal do not enjoy Parliamentary franchise and the Huelett measure thus aims at them exclusively. To allow the present voters to continue to exercise their franchise can be no consolation to Indians. By everything that is sacred, Indians are entitled to enjoy not only franchise, but also, as Mahatma Gandhi pointed out in his now famous letter to General Smuts forming part of what is known as the Smuts-Gandhi Pact, full civic rights. It will be no less than suicidal for the Indian community to accept the proferred concession foreshadowed in the Government of India communique. For, to accept it is to stray away from the road to full civic freedom and prefer and proceed along the slippery slope towards slavery. If the Indian community now resident in South Africa do not wish their children and children's children to become a community of slaves, they ought unhesitatingly to reject the dangerous bait which, we are afraid, the Government of India seem half inclined to swallow.

**Kenya's New Governor:** Judging from his first utterances, Sir Edward Grigg, the new Governor of Kenya is not in the least likely to inspire confidence in the people. He has nothing but praise for the white settlers, their enterprise and enthusiasm His plea for a common policy for the whole of South Africa, can be capable of only one interpretation—that the reactionary policy followed by the Hertzog government against Asiatics should be accepted in East Africa also in the racial and economic interests of the white settler. But His Excellency has to remember that Kenya is quite different from the Union. While the former is directly governed by England, the latter is the master of its own internal affairs. The inglorious White Paper of Kenya will for ever remain a blot on the Kenya administration, and Sir Edward Grigg's success will be gauged by the extent to which he modifies that settlement.

**Indian Deputation from South Africa:** A Reuter's message from Cape Town dated 18th November states that a deputation of six or seven members representing the South African Indian Congress is proceeding to India by the first available steamer from Durban. It includes Dr. Abdur Rahman, a member of the Cape Provincial Council, who stated in an interview that the main object of the deputation was to see if India could not use her powers through England to bring about a Round Table Conference with regard to the Asiatic Bill.

**A Special Officer for Work in connection with South African Question:** Mr G. F. Paddison, C. I. E., I. C S., Labour Commissioner to the Government of Madras, has been placed on special duty with the Government of India in connection with Indians in South Africa, and left Madras for Calcutta.

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and dispensaries in our Presidency and the number of patients treated thereat. In our own Presidency, by the end of 1923, there were 735 hospitals and dispensaries maintained by various agencies, including the Governmental institutions. The number of patients treated during the year was 25,60,701 ; of these, 73,042 were indoor patients and 24,87,659 were outpatients. The total number of beds available was 6,590 and the daily average number of patients occupying them was 40,354. The average daily attendance of outpatients was 27,2752 and the total expenditure on this work amounted to Rs 50,10,883. There has been some steady improvement in this direction, no doubt ; but it is very meagre. You can easily imagine what a vast increase in the existing facilities for medical relief to the poor and the backward amongst us is needed by our countrymen in our Presidency with a population of nearly twenty millions of people or nearly two crores. Moreover, there is further need for measures and facilities on the preventive side of medical treatment which is now claiming more prominently the attention of the medical world. The world is gradually coming to believe that it is more economical and beneficial to endeavour to secure the prevention of sickness and sufferings rather than the cure of sickness and sufferings and I would, therefore, request all those who are interesting themselves in this *vast and most urgent problem* of medical ministration and service to direct their thought and attention to the supplying of trained agencies working in the direction of the prevention of disease in addition to its cure. This brings us face to face with the question of National Health, both personal and public, and I am an advocate of the latter though not at the cost of the former method of helping humanity. Mr. Disraeli, while speaking on one occasion, laid great stress on the interdependence of National Health and National prosperity. Judging from this point of view, we cannot but admire the great enthusiasm, nay, I would even characterize it as Christian Missionary zeal, of our present most popular Governor of Bombay—I mean His Excellency Sir Leslie Wilson. He has undertaken a very big scheme for the purpose of providing a large number of beds, more trained doctors and nurses and has been doing his utmost to put his scheme on a sound basis. I am glad to mention here the zeal and the vigour with which my friend Major Genl. A. Hooton, C I. E., Surgeon General with the Government of Bombay has been pushing on his scheme of *village first-aiders.*

All these attempts have touched in my humble opinion only the fringe of the problem. I know the instance of the district of Kolaba, where we are now conducting one of our three Maternity Hospitals and Nursing Homes on behalf of the Kolaba Maternity and Infant Welfare Association through the Seva Sadan Society. It provides medical relief to only 50,000 people in a population of 6,50,000 and thus a very small number get a chance of medical relief of an ordinary character. Private agencies ought to come forth to assist our people in this important direction to give the much-needed help and private charitable agencies or Trusts ought to take the lead in such beneficent work. While speaking on this aspect of the question, we cannot but be too grateful to the two charitable Trusts in Bombay, of a cosmopolitan character,—to mention prominently only two—I mean the Trust of the late Mr. N.M. Wadia and the Trust created by the late Sir Ratanji Tata. There ought to be many more such broad-based trusts and, let us hope in the near future, we may have our Indian Rockfellers and Carnegies—the two well-known non-sectarian trusts of the world But over and above these, is a great need for indigenous missionary bodies to take up such work. The Christian Missionaries have set to us a very glowing example of sacrifice, devotion, and true charity, and broad-minded Catholicity, and I am sure that now that we have in our midst organisations like the Servants of India Society and the Poona Seva Sadan Society with definite programmes of work —national service by training national missionaries—let us hope that such bodies will multiply and a vast amount of self-sacrificing patriotic service will result therefrom But the people have a very large amount of work to do in this matter. First, clouds of ignorance and prejudices against modern medicine and treatment must be dispelled and people must be told all about the laws of health, hygiene and sanitation, and people must learn to make regular contributions to such work and thus help in the rearing up of a vast and all-pervading system of medical relief—both of preventive and curative character—and to achieve which a great and good beginning will have to be made by a systematic education in Health Propaganda with the help of all—Government, the Missionaries, public bodies, private agencies—all working together to achieve the common goal, which is to make humanity healthy, happy and God-fearing.

## NEWS OF THE WEEK.

**Bombay Adult Educational Association :** We are requested to announce for the information of those ladies and gentlemen interested in the work of Adult Educational Association that the Association would be prepared to organise study circles on Principles of Economics, Political Science, Elements of Psychology, History of Civilisation (special Epochs) and English Literature, if six to eight people offer themselves for each. The group will meet once a week for 8 to 10 weeks at times and places convenient for those who join. Suggestions for other subjects will also be considered. Those interested may apply for further particulars to the Hon. Secretary, Adult Educational Association, Hormuzd Villa, Malabar Hill, Bombay.

**Kanya Gurukula, Delhi :** We take the following from the *Tribune* of Lahore : The Kanya Gurukula, Daryagunge, Delhi, is now celebrating its second anniversary. It is a unique institution of its kind in the whole country comprising as it does a scheme of female education based on the ancient system. It constitutes a praiseworthy attempt to revive amongst Hindu women the Brahmacharya method of living during the tuition period of life. This institution during the short period of its existence has won the good will of all interested in the revival of ancient culture. We have no doubt that all such persons will contribute in a full measure towards making the anniversary a success.

**Social Conference, Amraoti :** We understand that a Social Conference will also be held along with the All-India Non-Brahmin Congress which is to hold its sessions shortly at Amraoti.

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**State Scholarship for Women Graduates:** It is notified that the Government of the Central Provinces is prepared to consider applications for a State scholarship of the value of £300 a year, plus 15 or 7½ per cent. bonus, respectively, tenable in the United Kingdom or in foreign countries, from Indian or domiciled European or Anglo-Indian women graduates. The scholarship will be awarded for study of medicine or other educational or professional training, and will be tenable for a period of three years in the first instance with the possibility of extension in special circumstances and, in particular, in the case of medical students to four and five years, and will carry with it no conditions as to any subsequent career or service under Government and no expectation for such employment will be held out. The scholarship will be granted for three years unless the High Commissioner sees reason to terminate it sooner. It may be terminated at any time if the scholar fails in health or conduct. One important condition is that due notice should be given to the High Commissioner of any intention on the part of the woman scholar to marry, and the High Commissioner, in consultation with the local Government, reserves the right to terminate or suspend the scholarship if thought fit in the special circumstances of the case. Applications for nomination should be made to the Director of Public Instruction, Central Provinces, on or up to the 1st January, 1926.

**Compulsory Education in Bihar:** It has been notified with the sanction of the Government of Bihar and Orissa in the Ministry of Education, writes the Jamshedpur correspondent of the *Hindustan Times*, that the primary education of the children residing within the area of the Union Board of Maharajganj in Saran, shall be compulsory, with effect from January 1st 1926.

**Punjab Jail Enquiry Committee:** The Punjab Jail Enquiry Committee, the appointment of which was announced a few days ago, will enquire into the allegations of the existence of the practice of unauthorised punishments and unauthorised indulgence in the Punjab jails, and generally, into the state of discipline among the staff and inmates and adequacy and effectiveness of supervision over both, and propose the remedies for defects and means of stopping malpractices The Committee will consist of Mr Lumsden I C.S. (Retd.), Mr. Justice Jai Lal of the Lahore High Court and Naikh Abdul Quader, Minister of Education, Punjab. It will be remembered that the Committee is largely the result of the disclosures made in the *Bandemataram* libel case. The Committee will commence its proceedings on 23rd November, and will report its conclusions and recommendations to Government. The Committee will be prepared to consider information placed before it by private persons.

**A Widow Remarriage at Ahmedabad:** A remarriage took place last week between Mr. Nanubhai Natvarlal of Surat and Srimati Devkore of Shihore in the Arya Samaj, Ahmedabad, in the presence of a large number of distinguished Hindu ladies and gentlemen. The bride who was a virgin widow was given away in marriage by her own mother who was also a widow with the consent of her relatives. The bridegroom was a widower.

**"Budddha Gaya for Buddhists.":** Dr. C. A. Heivavitarne, the President of the Buddha Raksha Sabha (Ceylon Buddhist Organisation), and Honorary Secretary of the Matrabodhi Society of Ceylon, arrived in Madras recently en route to Colombo after a prolonged tour in India. He has been in India for the past month with a number of Buddhist monks on deputation on behalf of the Buddhists of Ceylon to place before the leaders of the Hindu Maha Sabha the Buddhist case with regard to Buddha Gaya and before Sir John Marshall of the Government of India Archaeological Department the question of building a Vihara at Sarnath. Interviewed by the *Associated Press*, he stated the case of the Buddhists for the control of Buddha Gaya and said that from the beginning of Buddhist history Buddhism had established its claim to Budda Gaya and that the Buddhists had been persistently agitating for its possession since 1891. He referred to interviews he had with Babu Rajendra Prasad and Sir Henry Wheeler, Governor of Bihar and Orissa, and stated that a solution of the Buddha Gaya question was still not near at hand. He concluded :—"I feel India needs Buddhism and my message to India is, Give Buddha Gaya back to the Buddhists."

**Capital Punishment:** "During more than half a century, we have been protesting against the continuance of the barbarous practice of capital punishment," writes the *A. B. Patrika*. "Many countries in the meantime have done away with the system. Australia abolished it in 1918, Italy in 1889, Holland in 1870, Sweden in 1902, Norway in 1921, Roumania in 1864 and some of the States in U. S. A. have also done the same. Even in England, public feeling has been systematically growing in volume against this mode of punishment for some time resulting in the introduction of a Bill to abolish capital punishment. We understand an M.L.C. intends to introduce a Bill for the abolition of capital sentence".

**Abolition *vs* Regulation of Brothels:** The publication of the Bombay Prostitution Committee's Report was followed by a controversy about the nature of the legislation required to suppress the evils of the brothel system. Some strongly advocated regulation of brothels, while others, including ourselves, held that any legislation in that direction should aim at the abolition of the brothel system. The experience of observers in countries where a sort of 'regulation' exists, shows that we were right in our view. Writing in a recent issue of the *Guardian* (London) about the humanitarian activities of the League of Nations, Commandant Allen observes:—"In Cologne I had for purposes of information to visit many of the controlled houses and I feel sure that anyone who has this experience would never rest until such places are outside the sanction of the State or the police authorities. *While they have this sanction, both sexes refuse to consider the wrong as existing at all.*" The italics are ours. This is precisely what we have often repeated in these columns.

**Buddhist onk in England:** Anagarika Dharmpala, the well-known Buddhist monk, who has gone to England in order to spread the gospal of Lord Buddha in London, made his first appearance recently at a meeting of the Buddhist Lodge of the Theosophical Society of the Belford Square. Anagarika who has been in London before and has travelled over the greater part of the world in the interest of Budchism, told a *Morning Post* representative before the proceedings commenced that he was going to devote two years of his life to spreading the doctrine of Buddha in England and teaching his gospel of love.

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**Karachi Brahmo Samaj and the Depressed Classes:** We are glad to note from the communication of the Hon Secretary of the Karachi Brahmo Samaj appearing in the *Sind Observer* that the members of the Karachi Brahmo Samaj, Rambagh Road, have started depressed class work. It is stated that recently a party consisting of Rev. Bhai Bannerji, Mr. P. L Vaswani, Mr Virumal and others went to a quarter, sang a few bhajans and spoke a few words of wholesome advice. They were very well received by the Bhangis of the place. The party dispersed with the cry of "Maharáj Sri Ramki Jai." At the special invitation of the Bhangis the same party went to their quarter the next day when the Bhangis themselves also sang to the accompaniment of their musical instruments with great fervour and devotion. Members of the Brahmo Samaj party also sang and spoke some words of wholesome advice to them. The party then distributed *patashas* among those assembled and returned home at 11-30 p. m. The party intend to go out every Sunday evening. Any member of the public can accompany them in their work.

**The Hindu Samaj, Madras:** We understand that a Hindu Samaj has been recently established in Madras under the leadership of Sir Sadasiva Iyer. Its objects are: the revival and consolidation of Hinduism through (1) the removal of untouchability, (2) the propagation of perfect social and religious equality of all castes and communities in Hinduism, (3) the propagation of the spiritual ideals of Hinduism One special feature of the Samaj is that ladies as well as gentlemen are eligible for membership. We need hardly say that in such a place as Madras where communal and caste differences are at their highest and where untouchability is present in its worst form, the Samaj would be of much use in bringing about better understanding between the various communities and in purging Hinduism of some of the evils from which it is now suffering.

**Tutankhamen's Tomb:** It will be remembered that one of the first acts of the Egyptian National Government was to stop the sacrilege perpetrated by English explorers in breaking open the tomb of Tutankhamen who is supposed to be the nephew of Pharaoh. But in spite of the resentment of the Egyptian Nationalists, the explorers managed to obtain a special permit and the process of exploring the tomb continued. Reuter's messages from Luxor and Cairo dated the 13th and 14th November show that the last doubts as to the contents of the sarcofagus have been dissipated. When Tutankhamen's mummy was taken out of its wrappings, the body was found covered with gold and with golden stars on the heart and lung. A large golden dagger accompanied the body. It is also stated that the feet of Tutankhamen, which were first to be uncovered, are reported to confirm previous theories that the King was no more than fifteen years of age when he died. A most wonderful discovery is a great gilded or gold crown still on the head, but it has not yet been fully unwrapped. Scanty details suggest that it is actually the double crown of the two lands, the north and the south.

**Progress With a Vengeance:** The *Indian Witness* has the following under 'current topics' over the initials of R. C. B :—Ghazi Mustafa Kemal Pasha is finding it easier to reform people's dress than to reform their social life. He started bravely to improve all the laws relating to marriage, divorce and the position of women; but had to put away his wife as a gesture of renunciation of that attempt. In the past few weeks he has been busy with the modernisation of dress. Men are required to wear a hat or cap of western pattern, and a learned commission is exploring the problem of suitable attire for women. The President himself last week wore "full evening dress and a top hat" when he went in state to open the Assembly. This new policy will probably win favour with the governments of Europe beyond anything else that the Turkish Republic has undertaken; it will at least open a new market for certain kinds of manufactured goods at a time when the Pan-Asiatic movement seems to be diminishing the demand for them in other parts of the East. But Mustafa Kemal will find that some of his reforms are more far-reaching than he supposes For, if you change a man's mode of dress you have to change a lot of other things too. If he is to keep his trousers neatly creased he must not sit cross-legged; and if he is to wear them fashionably tight he will have to give up squatting on his heels. In all seriousness, you will either make him a different man by getting him accustomed to other dress, or you will make him slavishly obey an order which seems to him both ridiculous and offensive. It is reported from Constantinople that there is a great rush for the prescribed articles of dress and that the shops are all sold out;—but there is no news to that effect from any place except the former capital, where, probably, thousands of men have all along been wishing to make the change but have not been willing to face public ridicule until they had the moral backing of authority. It is very likely that the dress reform, like the earlier social reform, will be confined to one or two cities and that the great mass of the Anatolian peasantry will be as little affected by the one as by the other. If the thousands of "spurious clergy," as one correspondent calls them, take it into their heads to back their distinctive religious dress by stirring the populace against the whole reform, next summer may see the President discarding his top hat, as he has already discarded his "emancipated" wife, and going back to something that does not offend.


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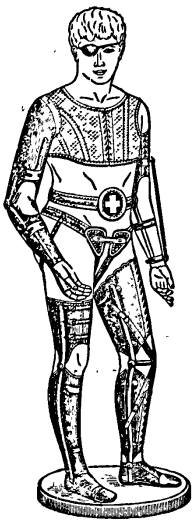

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Vol XXXVI BOMBAY—SATURDAY, NOVEMBER 28, 1925. No. 12

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**The Death of the Queen-Mother:** The death of the Queen-Mother Alexandra at the age of 81 on Friday the 20th instant, has evoked universal sympathy with His Majesty the King-Emperor and the royal family. Her Majesty, according to all accounts, was far from being a masterful type of woman like Queen Victoria. She had wide sympathies, and her unostentatious activities in relieving suffering won for her the deep affection of the people.

**The Council of State Elections:** Except for the addition of one more Swarajist from Madras, the results of the Council of State elections both in Bombay and Madras that were announced recently, are not calculated to change materially the complexion of the Upper House. In Bombay, in addition to the sitting members, the Hon. Messrs. P. C. Sethna and Manmohandas Ramji, Mr. Nattansey Morarji, another leading citizen of Bombay, has been elected. While personally the choice in each case is unexceptionable, it is hardly proper that there should not be a single non-Mahomedan member to represent the districts in the Council of State. In Madras, in addition to Mr. V. Ramdas and Sir Annamalai Chetty, the two new members elected are Dr. U. Rama Rao and Sir C. Sankaran Nair, the one a Swarajist and the other, a prominent and well-known Indian publicist. We welcome Sir Sankaran Nair back to public life. Ever since his resignation of the Imperial Executive Council Membership, Sir Sankaran has retired from public life, and we daresay his wide and varied experience of men and affairs will prove of much help to the Council. It remains to be seen whether the second Council after the Reforms will persevere on in its usual career of reaction or whether it will turn out to be an Upper Chamber in the true sense of the word. The sensation of the elections has been furnished by the Central Provinces where Sir Maneckjee Dadabhai—more royalist than the King—has been unseated by a Swarajist candidate.

**Government Deputation to South Africa:** Every Indian publicist knows the limitations of the Government of India in dealing with the situation with which Indians are confronted in a self-governing colony like South Africa, the spokesman of whose Government recently reiterated the right of South Africa to secede from the Empire if it was found to her advantage. But it was certainly within the power of the Government of India to satisfy Indian public opinion which, with one voice, had requested them to defer sending the deputation headed by Mr. Paddison to South Africa, in view especially of the impending arrival of the deputation of the South African Indian Congress which is already on its way to this country. The Government's *communique* expressing their inability to delay their deputation to South Africa in view of the short time available before the Asiatic legislation again comes before the Union Legislature, is in utter defiance of Indian public opinion, and we are not surprised that the public are not disposed to repose much confidence in the deputation. Lord Winterton's reply to Col. Wedgewood in the House of Commons that South Africa had the absolute right to pass any such legislation and that it would be unconstitutional for him to give any assurance that communications between the Government of India and the Union Government would be laid on the table, does not give any room for an optimistic view of the situation.

**The Mill Strike:** Except for a few handful of men who are now and then offering themselves for work, the mill strike situation continues the same. Most of the labourers have returned to their villages and to the small number that remain here, relief is being administered through local contributions as well as from those received from the British Labour Party and the International Federation of Amsterdam. The Municipal Commissioner also, in accordance with the Corporation resolution, has advertised the starting of relief works in the shape of excavating and filling in low-lying lands at the rate of eight annas per day for the male labourer and six annas for the woman worker. In view of the inadequacy of these low wages, it is to be hoped that they will be increased to an appreciably higher rate. Meanwhile, there is a silver lining in the dark clouds. It may be remembered that the Bombay Corporation, sometime back appointed a Committee to enquire into the strike situation. The Committee has sent round a letter both to the strikers and the mill-owners asking them to meet at a Round Table Conference. Though the majority of the mill workers will not accept anything but the restoration of the old wages or shorter hours of work, a certain section seems to be inclined to resume work on certain conditions. The difficulty seems to be that the piece-worker apprehends that, in addition to reduced wages, shorter hours will also be resorted to. Many mill-owners also seem to be anxious to meet the workers' representatives. It is to be hoped that at the Conference that is to take place today, the position will be clarified and a beginning made in the process of putting an end to the present dead-

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lock that is detrimental to the interests of both the labourers and the mill-owners.

**Namboodiris and Social Reform:** There is hardly any community in the Hindu fold which is more conservative than the Namboodiris, the aristocratic Brahmins of Malabar. That the spirit of social reform has permeated that community is indeed a significant sign of the times. The resolutions passed at the recent annual session of the Namboodiri Yogaksheman Sabha, show that the community has awakened to the necessity of introducing radical reforms in its social system to bring it into a line with the other progressive communities. The community which once used to regard English education as a sin, has been for some time past taking much interest in promoting education on modern lines among the younger generation as a result of which a section has sprung up which was impatient to introduce social reforms in the community. The struggle between the old school and the reformers has been going on for some years, and it is gratifying to see that the reformers have been able to induce the Yogakshe-man Sabha to agree to certain resolutions which, if given effect to, are calculated to revolutionise the Namboodiri community. For instance, one of the resolutions requests the Namboodiri members of the Madras, Cochin and Travancore Legislative Councils to introduce a Bill in the respective Councils regarding the marriage, management of Tarwad affairs and inheritance of the Namboodiris and get the same passed. It is also stated that the measure should be in conformity with the following principles, viz, that marriage from one's own community should become universal among the community, that every member of a family should have a hand in the management of the family affairs, that the power of the Karnavans should be defined and restricted, and that every member should have the right of getting a share from the family income in proportion to the total income. The earnestness of the community to get these reforms introduced is evident from the draft Bill called the Namboodiri Family Bill which the Sabha considered and resolved to circulate among the members of the Madras, Travancore and Cochin Legislative Councils. The passing of the Nair Regulation in Travancore and Cochin has completely put a stop to the possibility of the Numboodiris contracting unholy and irresponsible alliances with Nair women, and the impatience of the younger members of the community who are not allowed to marry women of their own community is, therefore, perfectly intelligible. We wish all success to the Namboodiri reformers.

**Bombay Presidency Social Reform Association:** The annual report of the Bombay Presidency Social Reform Association for the year 1924 shows that the Association, with its limited resources, had been doing much useful work. The Hindu Widows' Home and the Hindu Ladies' Hostel conducted by the Association had caused severe strain on its limited finances. As the number of widows in the Home was found to be too small to justify an independent accommodation for the Home, suitable arrangements were made to accommodate the two inmates elsewhere through the kindness of Mrs. Shantabai Kashalkar, one of the Secretaries of the Association, who was looking after the affairs of the Widows' Home. The Hindu Ladies' Hostel which was started in 1918 has a splendid record of useful service in as much as this is the only Home which affords Hindu lady-students from the moffusil facilities for boarding and lodging under strict supervision of an experienced lady Superintendent. The charge levied per head for boarding and lodging is only Rs. 25 while the total expenses work out at Rs. 40 a month, thus creating a huge deficit. Of all the activities of the Association, the Hostel for young lady-students is the one which specially deserves to be supported by liberal contributions from philanthropic Hindus. The Association also held meetings to consider important social legislations to express its considered views on questions affecting social reform. An elocution competition is held every year with a view to encourage Hindu ladies to speak in public, and prizes are awarded to successful speakers. With the help of lady volunteers, collections are made during the Divali in aid of the Female Education Fund and in 1924 the Association realised a sum of Rs. 637-6-0. Mrs. Shantabai Kashalkar, B. A., one of the Secretaries of the Association, to whose zeal and enthusiasm reference is made more than once in the report, deserves the credit for organising the Divali collections. The report concludes with an appeal for funds to enable the Association to extend its activities, and we trust that it will meet with a generous response from the public, especially from Hindu philanthropists.

**The Youth Week:** Bombay celebrated during the last few days the Youth Week which has for its object the awakening of a new social consciousness among the young men and women all over the world with a view to promote cultural and intellectual sympathy among the nations of the world. The Bombay meetings were well-attended and well-organised. The resolutions passed at the public Conference, breathed a broad spirit of enlightenment. There has been some danger that we in India might be too much absorbed in the spirit of narrow Nationalism, but movements like the Youth Week are well-calculated to correct any such tendency towards isolation and to bring Indian Nationalism in organic relation to international progress. We wish the movement every success.

**Abolition of Slavery in Nepal:** Nepal is almost nearing complete abolition of slavery. It is gratifying to see that the Maharajah has met with a good response to his appeal to the 15,000 slave-owners to set free their slaves who number nearly 53,000. In November last year the Maharajah declared that he had dedicated a sum of 14 lakhs of rupees for buying back the freedom of slaves and that he would try to get more money for the purpose. Subsequent events, however, have proved that a much larger sum of money would be required for compensating the owners than was originally anticipated. Uptodate, 50 lakhs of rupees have been spent in compensation, the major part of which has been the personal gift of the Maharajah himself. The Maharajah has indeed set a noble example in the cause of suffering humanity.

**A Noted Lady Worker:** We deeply regret to record the death of the lady Dilshad Begum at the comparatively early age of 46 at Bangalore on Friday the 20th instant. She was one of our prominent lady workers, and her social and educational activities in Bombay are well-known. She was the lecture Secretary of the Bombay Ladies' Branch of the National Indian Association and the Secretary of the Bombay Ladies' Gymkhana. She was actively interested in the Bombay Baby Week celebrations. Besides, she was connected with many other institutions. We offer our sincere condolences to the bereaved family.

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INDIAN SOCIAL REFORMER.
BOMBAY, NOVEMBER 28, 1925.

## THE INDIAN OUTLOOK.

The present-day observer of public activities in India, cannot but be somewhat bewildered by their multiplicity and apparent lack of coherence with one another. The first organised movement in modern times in India was the Brahmo Samaj, a movement started about a century ago by Raja Ram Mohan Roy. This was followed by several social reform movements which, however, did not have any all-India organisation till about forty years ago. The Indian National Congress may be said to be the first movement which had for its object the improvement of the conditions of the people of India as a whole. Two years later, the Indian National Social Conference was started, and it devoted itself to the reformation of social customs which were detrimental to the health and well-being of men and women. For many years, these two movements continued to work harmoniously side by side. Later on, the Indian leaders woke up to the industrial backwardness of the country, and the Industrial Conference was started to pay special attention to that department of life. These national movements were all non-communal. Meanwhile, however, there was, what may be called, a narrower nationalistic tendency slowly gaining ground in the country. The Arya Samaj movement may be said to have been the pioneer in this direction. In place of the broad eclectism of the Brahmo Samaj which aimed at reconciling the different faiths in the country in a universal Theism, the Arya Samaj was from the first an aggressively Hindu communal movement fighting, on the one hand, orthodox Hinduism and, on the other, Christianity and Mahomedanism which were working hard to make proselytes from Hinduism. The method of the Brahmo Samaj was synthetic and peaceful; the method of the Arya Samaj, on the other hand, was exclusive and militant. The Arya Samaj made much progress chiefly in the Punjab and the United Provinces, but it failed to obtain a footing in the rest of India.

Just as the Arya Samaj in the field of religion, so was the nationalistic political movement in Maharashtra of which the late Mr. Tilak may be said to have been the founder. The nationalism of men like Dadabhai Naoroji, Ranade, Sir Pherozeshah Mehta, Chandavarkar and Gokhale, clashed with the nationalistic temper of Mr. Tilak's movement. The chief feature of this nationalistic Maharashtra movement was the emphasis laid upon the foreign character of British rule, while the national movement accepted British rule as a providential dispensation and strove to utilise the freedom from foreign invasions and internal commotions, which it afforded, for promoting the economic, social and political conditions of the country. The cry against foreign rule more readily appealed to the masses than the constructive policy of the upholders of the national movement. Although at Surat, Mr. Tilak and his friends were thwarted in their purpose to capture the Congress, in a few years, they succeeded in overwhelming the national party which had been sadly depleted by the death or disability of its ablest leaders. What Mr. Tilak would have made of the Congress and the Indian political movement, if he had had a free course, is a matter of speculation. In all probability, he would have followed what has now come to be known as responsive co-operation, which is practically the same as the policy followed by the old Liberals.

But just at the psychological moment, Mahatma Gandhi stepped on the scene and Mr. Tilak, weakened in his health by his long political struggles, died. We do not want to rake up the controversy whether or not Mr. Tilak, if he had been alive, would have supported the Non-Co-operation movement. Mahatma Gandhi was practically left in sole control of the situation, and he committed the Congress and a large section of the people of the country to his policy. The sequel to that movement is a matter of recent history. The Swaraj Party broke out in revolt against the boycott of councils and Mahatma Gandhi was powerless to stem the tide, and he has, therefore, completely handed over the control of the Congress to the Swaraj Party. A party within the Swaraj Party itself has now sprung up. It holds that merely entering into the portals of the Councils and fighting against Government is no good, and that the party should, wherever possible, accept office in the Government, and should actively mould the policy of the administration. This principle, so far as Municipalities and the Local Boards are concerned, has already been accepted by Congressmen and been given effect to. But Pandit Motilal Nehru, the present Swarajist leader, somehow took it into his head that this was an act of rebellion on the part of the Swarajist dissenters and threatened them with disciplinary action and expulsion from the Party. It is now clear from the increasing number of those who have openly come forward to the support of the dissentients, that the Pandit did not quite realise the strength of feeling in its favour, and we think there is no alternative for him but to accept the policy of responsive co-operation, as Mahatma Gandhi had to accept the policy of council-entry. As we said, however, the policy of responsive co-operation is not far removed from the policy of the Liberals, and we have every hope that, after a short struggle, the country will once again settle down to the old and sane policy of constitutional political agitation. We are anxious to see this process accelerated, because there can be no doubt that the unsettlement of the political mind of the country bars the way to reform in every other direction. A great responsibility rests upon the British Government. The present system is unsatisfactory and there can be no peaceful progress until it is radically modified. Government may be able to crush any opposition, but it cannot make headway against the sullen discontent which pervades all classes of the population. It behoves it, therefore, to step boldly out of the bureaucratic groove and offer the country an early opportunity of revising the political system, in accord with the sentiments and needs of the present time.

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## THE TAMIL NADU CONFERENCE.

(*Contributed.*)

The stunt of preparing the country for civil disobedience and non-payment of taxes, which Pandit Motilal Nehru started, is evidently going the round of the country. The latest is from the President of the 31st session of the Tamil Nadu Conference held recently at Conjeevaram. In despair Mr. T. V. Kalyanasundaram Mudaliar declared: "so, there is only one possible course open for us, civil disobedience and non-payment of taxes." In the case of Mr. Mudaliar, however, this is not to be wondered at, inasmuch as he is one of those who still loyally cling to the undiluted and unadulterated original non-violent non-co-operation as adumbrated by Mahatma Gandhi. To all except to Mr. Mudaliar and a few of his way of thinking, however, the last few years convey the very contrary lesson. If there is any time when the country is least prepared for civil disobedience, it is now. Mahatma Gandhi himself, the author of this ideal, with the true prophetic vision of a seer, has confessed that he cannot see any hopes of launching mass civil disobedience in the country in any measurable distance of time. The reasons are only obvious. The Hindu-Muslim dissensions in the North and the Brahmin-Non-Brahmin quarrels in the South, have assumed greater proportions. In the Swaraj Party itself which is the dominant Party in the Congress, disintegration and demoralisation have set in. We have now the orthodox Swarajists and the responsive co-operators. Under the circumstances, the talk of civil disobedience is only a myth. Mr. Mudaliar, however, was not consistent in his views. In one part of his address, he denounced co-operation as useless and advised Congressmen to go back to the original N. C. O., while in another place, he acquiesced in the existence of the Swaraj Party, when he insisted upon a stiffening up of its programme by the non-acceptance of any offices. As the *New India*, Madras, says: Mr. Mudaliar "wavers between allegiance to N. C. O., and submission to Swarajism". This shows where the No-Changers stand. They ought either to enter the Swaraj Party or completely retire from the Congress. Again, Mr. Mudaliar indulged in the futile talk of civil disobedience and yet, he wished the Independents and Liberals, who are constitutionalists to the core, to join the Congress. We do not see how on earth there can be a combination between two such opposing political creeds. We are glad, however, that the Tamil Nadu Conference, unlike the Andhra Provincial Conference, has not pinned its faith to civil disobedience, non-payment of taxes and other impracticable hair-brained schemes, which are now in the air, and which its President so eloquently advocated.

All that the Conference has done is to reiterate the Patna resolution of the All-India Congress Committee, with this difference, that the Conference demanded that khaddar should be worn not only on Congress and ceremonial occasions, but on all occasions. It remains to be seen how far this pious resolution will be translated into practice. The proceedings of the Conference however, are not without interest. The clever attempt of Messrs. S. Srinivasa Iyengar and S. Satyamurthy to merge the Swaraj Party in the Congress, was only foiled. Mr. S. Srinivasa Iyengar moved a resolution recommending that the Congress should conduct political work more vigorously than the Swarajya Party had hitherto done, and should also carry on the campaign of capturing the Councils, and that the existence of the Swarajya Party as a separate party was unnecessary in future, but he had to drop it owing to the vigorous protests it aroused from many quarters. This strikingly shows more than anything else, that the Swarajya Party has still to prove its credentials of speaking on behalf of the whole of the Congress in that part of the country. The ugly Brahmin-Non-Brahmin bickerings in the Southern Presidency also came to the surface in the course of the proceedings. In one form or another, communalism has been the bane of India. In the North, it is the Hindu-Muslim troubles; in the South, it is the Brahmin-Non-Brahmin quarrels. "The one impediment that has stood in the way of Congress work in this province is the Justice party. In truth it is not a party all. The principles which animate this party and the opinions which it holds do not find any echo in the hearts of the masses. Persons banded together in seeking offices and jobs much above their deserts, co-operating with Government, and acting against the interests of the people, constitute the entire Justice Party": so spoke Mr. C. N. Muthuranga Mudaliar, Chairman of the Reception Committee. There can be no more scathing condemnation by a non-Brahmin Congressman of a non-Brahmin organisation. What surprises one is that the Justice party men should have cried down the Congress as an exclusively Brahmin organisation. This hatred of Brahmins has not stopped with the loaves and fishes of office alone It has also extended to the sphere of languages. Poor Sanskrit has been condemned on the ground that it is the language of the foreign Aryans who, by the way, are identified with Brahmins, while Tamil has been extolled correspondingly to the skies as the language of the indigenous Dravidians. It was against this that the Right Hon. Sastry recently protested in a speech delivered at the Mylapore Sanskrit College.

We had expected the Non-Brahmin movement to die of inanition, as all sectional and communal movements are bound to do. And indeed it met with such a death when the truest elements of the Party left it. The recent defeat of the Justice Party candidates at the Municipal elections, gave a further blow to the prestige of the Party. But, now and then, attempts are being made to revive its lost vigour. It was only recently that a learned worthy from Nagpur entertained a large and overflowing audience at the Gokhale Hall with foul abuse of Brahmins upon whose devoted heads he poured forth all the vials of his wrath and hatred. It is a pity that Non-Brahmin Congressmen should also have been infected with this communal spirit, for it was this which introduced a disrupting and disturbing

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factor into an otherwise peaceful gathering. Among the resolutions that were to be moved before the open Conference was one asking for representation in Legislative Councils and other bodies according to the population strength of Brahmins, Non-Brahmins and Depressed Classes. The President, however, for good reasons, ruled it out of order. Thereupon the discontented elements, under the leadership of Mr. E. V. Ramaswamy Naicker, left the Conference, convened straightway a Non-Brahmin Conference in the very same pandal and, in spite of the sage counsels of Messrs. O. Kandaswamy Chetty, Varadarajalu Naidu and C. H. Reddy, adopted a resolution recommending the Cawnpore Congress to put up for Council elections at least 90 per cent. of the Non-Brahmin candidates, 33⅓ per cent. out of 90 seats allotted to the Non-Brahmins to be reserved for the Depressed Classes. Everyone is only familiar with the evils that have followed the adoption of the Lucknow Pact. The new Lucknow Pact between Brahmins and Non-Brahmins, which the Madras Non-Brahmins clamour for, though only a temporary measure, will only share a similar fate, and instead of easing the communal tension, will only intensify it, as experience has sufficiently proved. It is to be hoped the Cawnpore Congress will not let this monster of communal representation rear its head again. We cannot close this better than with the exhortation which Mr. O. Kandaswamy Chetty, the eminent publicist and social reformer of Madras, made to his caste-men:

"It was fatal and mischievous to introduce a distinction between Brahmin and non-Brahmin in the political field and to base distinctive political claims thereon, while oppression of the panchamas by the caste-Hindus continued and their indifference to Christians and Mahomedans was a standing fact. So long as notions of superiority and inferiority based on birth and religion continued, the communal troubles would continue. To redress one community's wrongs while leaving the grievances of other communities unredressed, would only increase its power to do harm. If caste-Hindus would move in equal footing with the Adi-Dravidas instead of fighting with Brahmins for equal treatment for themselves, Brahmins would realise the folly of practising social exclusiveness in institutions intended to pave the way to Swaraj."

## THE LOCARNO PACT AND EUROPEAN PEACE.

The Locarno Pact was hailed by the European press in general as a great step towards the establishment of peace in Europe. But, in spite of the encomiums showered upon it and its authors, peace appears to be as distant as ever. The Pact is claimed to have eliminated the possibilities of war; but the hesitation of the parties to the Pact even to approach the question of disarmament exposes the utter hollowness of that claim. The plain fact, however unpleasant it may be, is that mutual distrust and suspicion among the European powers are as rampant to-day as they were in 1918. The disease is deep-rooted and calls for more radical remedies than the Locarno Pact. The Pact, which is but another term for patch, has nowhere succeeded in bringing about a permanent settlement and it is no wonder that Locarno has failed to lay the foundation of peace in Europe.

While in the British Parliament, Messrs. Chamberlain and Lloyd George are waxing eloquent over the Pact, the coal dispute is heading to a crisis. To-day it is coal, to-morrow it will be something else. All the while the struggle between Capital and Labour is getting thicker. Unemployment is steadily on the increase. The Government has no solution to offer. There is thus a good deal of discontent in England. The Pact which is supposed to have brought security to Europe has made matters in Germany very insecure. The Nationalists are vehement in their denunciation of the Pact. Another period of party warfare which seemed to have subsided with the election of Hindenberg as President is now imminent. Russia apparently considers the Pact as aimed at her and is looking eastwards for a counter-blast. If the Western Powers will have nothing to do with her, she is sure to make alliances elsewhere, and yet defy Europe. This perhaps is the most disastrous outcome of the Locarno Pact. The suspicion that the Pact is a move against Russia and conceived to crush Bolshevism which seems to have come to stay is not confined to her. It is being freely stated in other countries also that the European statesmen assembled at Locarno have come to a secret arrangement for making a joint onslaught on Russia at the earliest opportunity. In France things are in such a hopeless mess that no Government can live for a month. The economic bankruptcy which is at the root of the confusion in France has defied solution. They have no money to meet external obligations and internal demands. To add to her troubles she has embroiled herself in a war or two. The requirements of war will make the face after the dear franc all the more desperate. But imperialism is blind. In Italy Mussolini is threatening the nations of the world with dire consequences if they refer to Fascism in anything but adulative terms. "Black Shirts" have made life intolerable to those under them who believe in more honest methods. Nevertheless its popularity is on the increase and Italians, wherever they are, are enamoured of it, as is evident from the formation of a Fascist Association in Bombay. In short, Europe is in agony and Locarno has not mitigated it to any extent. The disease is the outcome of the European theory of society and Government. The war feeling persists in growing and the disinclination of the parties to the Pact even to listen to any suggestion of disarmament is distinctly discouraging.

With her present condition of Government and society, Europe cannot be expected to give a better account of herself, and we for our part are not surprised at it. The European nations have to live out the consequences of the selfish and aggressive policy they have been pursuing for centuries. The present economic tangle and international jealousies are the direct outcome of that policy which has been a negation of international fellowship and are least conducive

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to the development of mutual trust and co-operation. Live and let live, is a wonderful maxim, but unfortunately it had no place in the code of European diplomacy of the last two hundred years. Centuries of social and political existence utterly divorced from proper ethical standards and God, cannot but bring about a state of affairs with which Europe is faced to-day. The remedy lies not in the direction of insincere pacts, but in turning the light inwards and in each nation taking a resolve to shape its future actions in a way which, while ensuring maximum good to itself, will cause minimum harm to others. With the birth of this resolve the war idea will die out and the enormous sums now being spent on armaments can be directed towards the much-needed economic rehabilitation of the people. The exploitation of the weaker nations under the guise of protection and mandates will cease, and each nation will be left to develop its own individuality and resources for the general good. That way lies peace.

## OUR TRAVANCORE LETTER.

(*From our own correspondent.*)

### The Problem of Untouchability.

This problem of problems has reached a new stage and the gradual evolution it has been undergoing in its varied and various phases during the past one and a half years is an interesting study in itself. Every one knew the danger ahead if the old groove of orthodoxy and conservatism was to be trodden and everyone seemed convinced of the need—the supreme need—for a change in the social readjustment of the different communities. While the extremists among the social reformers thought that the State must move and take the initiative in the matter even by rushing headlong and forcing down the throats of the unwilling section social reforms by compulsory legislation, there were others who rightly held that the most unshakable and sound foundation is laid when the State assumes a position of benevolent neutrality and when the people themselves move in the matter. This was the feeling in the country when Satyagraha was started at Vaikom by a band of workers who had no vested interests in the State. Whatever may be said about their honesty of purpose or uprightness of their character, the fact cannot be gainsaid that they spoiled their cause by their fissiparous writings and speeches and completely estranged the sympathy even of the educated classes of high-caste Hindus whose co-operation was such an asset to the cause of the uplift of the depressed classes. The Government of the time did not muster sufficient courage to stop even certain undesirable and unwelcome forms of activities. It was on account of these that there was considerable hesitancy on the part of the constituted authorities to proceed on the lines chalked out by the more forward of the Press. The situation was acute when the present European Dewan assumed charge of the administration. The opinion went round that there would be a complete and immediate quietus given to the agitation by throwing open all the public roads and other high ways for the free and unrestricted use of those of the depressed classes who have been asking for it. It was further said that an effective end would be put to this intolerable state of affairs. When, however, Mr. Watts, soon after being installed on his Dewanate *gadi*, announced that he would not introduce any violent innovations or changes which would go against the cherished desires or sentiments of the major communities, especially on questions connected with religion, and that he was prepared even to respect honest convictions and age-long customs and usages of the people, the go-ahead among the communities were disappointed. But Mr. Watts, having been born and bred up in Travancore, knew what he should do to maintain communal peace, amity and concord and at the same time to so shape the turn of affairs as to bring about a change in the mental vision and outlook of the people who have been such persistest obstructionists to all-round progress and enlightenment. What he did was to strike a golden mean which is always the wisest course. It was on account of this attitude of the Dewan and of his unostentatious and unobtrusive methods that Satyagraha itself fizzled out in certain other places and more peaceful ways were successful. A word of thanks is due to the officiating Dewan for what he had done to ease the situation. The fact that Mr. Watts belonged to no section of the Hindu community was in his favour, and he kept his head cool and took courage in both hands to tackle a problem which had brought such an amount of unmerited opprobrium on the State. The statesman-like sympathy and the practical foresight of Mr. Watts largely contributed to the peaceful end of the trouble raised in such places as Haripad, Ambulupuzha and Thiruvarppu. There is a difference of opinion as to the procedure adopted in Parur to satisfy the forward party and the general impression is that the agitators need not have been so strong and insistent in securing the use of a road which might have been left alone, as it lies between two lines of Brahmin houses and as it led nowhere except to the temple itself. There was again the temple tank used by Brahmins, Nairs and other high-caste Hindus. As, however, this question is being fought out in a civil court, it is better to leave the matter alone and wait the court's decree. Official attitude having deliberately changed, it would have been a wiser course for the reformers to mark time and proceed. I am sure that the liberal outlook which now guides the main springs of all official activities, social and political, will yet achieve things to effect greater solidarity and cohesion among the different communities in the State. This hope is induced by the careful and firm manner in which communal strife is being dealt with by the Dewan. This canker has been eating into the vitals of the State and had grown to dangerous proportions both in the press and on the platforms. But the tact, firmess and consideration with which the problem was handled during the past few months, have evidently created a better atmosphere, as any one who has been following the debates in the Legislative Council during the last two sessions could see. Interpellations and supplementary questions and innuendos tending to cleavages have been carefully kept out, and the level of discussion in this matter is decidedly free from irritating speeches and observations which have been indulged in with impunity and to the distinct disservice to the country as a whole Unnecessary caste and sect war and statements of appo-

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intments which would needlessly fan the flame of communal strife have been sternly ruled out of order; at the same time, the requests for such information are being carefully considered and complied with as far as circumstances would permit, and there are, both in the Legislative Council and in the press, definite indications of this strife waning. If this policy is pursued and if the representatives of the people in the popular institutions of the State continue to realize and evaluate the new angle of vision of Government, this menace which has been threatening the very life of the entity of the State could be completely stamped out. The Press also has a distinct duty to perform and thus co-operate with the honest and patriotic endeavours made by the head of the administration who seems to be fired by the inspiring and elevating influence of a Maharani who has already enthroned herself in the hearts of her people by her wise statesmanship and clever political craft worthy of all praise.

## SOCIAL REFORMERS AND DEPRESSED CLASSES.

The Editor, The *Indian Social Reformer*.

Sir,

Lt. Col. H. Steen of Kirkee has published two rather trenchant letters in the *Indian Social Reformer* of Bombay, of 31st October 1925 and 14th November 1925 respectively under the above caption and referred therein to our Depressed Classes Mission of Poona. Being nettled the Editor of the paper has put in a brief comment which is however not better informed and is certainly more irrelevant than the text. I feel it my official duty to make a statement so far as our Mission is concerned.

When Rev. Shinde organized this Branch of his All-India Depressed Classes Mission in June 1908, he left it to be managed by a local Committee of which Mr. A. K. Mudliar was the Hon. Secretary and Dr. H. H. Mann was the President. This Committee on several occasions and for several reasons came into conflict with the late lamented Sir R. G. Bhandarkar, of which the one mentioned by Col. Steen may have been true. In 1913 Mr. Shinde fixed his head-quarters at Poona and organized the first Anti-Untouchability Conference in Poona under the presidentship of Sir R. G Bhandarkar. Since then, and not before, we find Sir R. G. Bhandarkar's name on our subscribers' list, paying rupees twelve per year, till April last when his name had to be removed for his subscription falling in arrears. Col. Steen who mainly insists on practical sympathy, has been our most consistent and highest subscriber paying Rs. 120 per year since the year 1911. For the last three years he has been paying Rs. 150 per annum. As to Sir N. G. Chandavarkar, who was one of the founders of the Parent Mission at Bombay and for some time its President, he had been paying Rs. 100 every year from the beginning till 1920. Though he had no direct connection with this Poona Mission, it is not fair to say that he ever severed his indirect connection or real sympathy towards us, as the Editor of the *Indian Social Reformer* would have us believe for, I remember, he presided over one of our public meetings in Poona in 1923 and had always a kind word for us till his very last. I mention these personal details with a view to correct the wrong impressions likely to be created by Col. Steen's letter and by the still less unjustifiable remarks of the Editor.

Though I was not personally connected with this Mission in Poona from the beginning, I can very well gather from all its printed reports and statements of accounts concerned, that neither the Parent Mission nor any of its branches was ever a part and parcel of any of the activities, social or spiritual, of any of the Prarthana or Brahma Samajes in Western India or elsewhere. From the beginning the entire movement has had its own independent foundation. The Poona Prarthana Samaj handed over its only night school at Mangalwar Peth to this Mission in 1909 which was however soon closed, as that Samaj ceased to support it. This solitary fact does not justify the Editor of the *Indian Social Reformer* to refer to it as a "breaking-up with the Prarthana Samaj."

Though, as I stated above, it is a fact that this noble movement is not in any way organically connected with any Prarthana or Brahmo Samaj, its whole inspiration is due to the Theistic Church in India. I have heard Mr. Shinde, the father of the whole movement, say so repeatedly and authoritatively. Nor are the members of the Depressed Classes to whom he has handed over this Mission in Poona as their own for the last nearly three years in the least indifferent to the influences of Brahmo Samaj. In fact all religious work organized in this Mission by Rev. Mr. Shinde who is still working as an All-India Brahmo Missionary is on the line of the Brahmo Samaj which they have still been faithfully carrying on in their own humble way. They are also still grateful to the other worthies of the Samaj mentioned above for whatever they have done for us.

One point which however I have to bring out in this statement, is that the remarks of our highest permanent subscriber, Col. Steen, are mainly if not wholly true and pertinent and no Editor will be doing us any the least service by clouding their real significance. But yet the real blame, to give out a long suppressed secret, lies somewhat otherwise. Since this Mission was reorganized in Poona three years ago there has been an unhappy disagreement between us and the parent Body in Bombay. In these hard days while that Body has chosen to wind up some of its main branches, we have been holding our own. God alone is a witness to our labours and difficulties! While the fact stands out that the Parent Mission, instead of returning to us the cash debt of about Rs. 3000 besides the interest on our Trust Fund in its possession of Rs 5,000 (which it is still generous enough to acknowledge), has been wasting its hard earned funds in undue law suits in spite of his (Mr Shinde's) advice to the contrary and even protests. We have hardly any desire for a newspaper controversy as to whether the so-called social reformers outside the Mission are sincere towards us or not. While a mother at home is harsh, heedless and unjust, of what avail is it to the child to cry for the moon shine of the social reformer in India? While debts are delayed by the very people who ought to have given freely and promptly, why blame others for lack of extra sympathy?

Poona,
18th November, 1925.

Yours etc,
K. G. P,
General Secretary,
Poona D. C. M. Society.

[We have allowed our correspondent to discharge his "official duty." For our part, we agree with the wise remark of the *Subodh Patrika* that "since the Committee has no first-hand knowledge of why many founders and workers of the Mission left that body, it would be in the interest of all concerned to keep silent over that question".—Ed., *I. S. R.*]

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II

The Editor, The *Indian Social Reformer*.

Sir,

Highly gratifying as it is to see that the Depressed Classes have secured such a spokesman as Col. H. Steen, it is one way unfortunate that in his zeal for their welfare, he should have waded beyond his depth by his criticism of the late Sir R. G. Bhandarkar as a great social reformer. One can but smile at such attempts to belittle the work of the great man, and excuse the critic most frankly, since from the nature of his being a stranger, he cannot be expected to enter into the spirit of the priceless spade-work done by people like Dr. Bhandarkar in the field of social reform. Col. H. Steen's letter published in your last issue betrays ignorance of facts; his knowledge of Dr. Bhandarkar seems to have been based on hearsay; whatever his source of information, it is certain that he has been allowed a glimpse at a part and not a whole.

An analysis of his letter shows that Col. H. Steen maintains the following points:—

(i) Dr. Bhandarkar was apathetic to the Depressed Classes in as much as he declined monetary help to the D. C. Mission. (ii) Whatever Dr. Bhandarkar's work in other branches of social reform, since he did nothing for the Depressed Classes—as Col. H. Steen supposes—he is not entitled to the honour of a great social reformer; to deserve the name, he ought to have worked in each and every branch of social reform, none excluded. (iii) A person who contributed his mite, howsoever small, to the Depressed Classes ought to weigh more in public estimation than Dr. Bhandarkar who did nothing of the kind. (iv) The activities of Dr. Bhandarkar were restricted by social barriers and therefore he forfeits the reverence of the rest of the world.

It is not for me to say how sound the logic of the above contention is. Let me, therefore, leave it to your readers to judge it in the way they think best. But one thing is plain: however people like Col. Steen may deride the idea of Dr. Bhandarkar being a great social reformer, the society for which he wrought knows his work in all avenues of social reform too well to be fooled by such ungenerous criticism as that of Col. Steen. Yet for the benefit of Col. Steen and others, I may be allowed to cite a small incident of great import in the life of Dr. Bhandarkar. It is authentically known that once Dr. Bhandarkar had the courage to arrange a religious sermon by a preacher from the Depressed Classes under his own roof in a city which was then a stronghold of orthodoxy! Col. Steen may not understand the significance of this; yet the Depressed classes will no doubt realize from this incident—which is one from amongst the many that can be quoted—whether Dr. Bhandarkar must have done anything for them, and whether they have any reason to mourn the loss of the great social reformer.

17th November, 1925, Belgaum. Yours etc., G. H. J.

## THE QUESTION OF UNTOUCHABILITY AND THE COCHIN LEGISLATIVE COUNCIL.

The Editor, The *Indian Social Reformer*.

Sir,

It is not a long time now, since the press and platform of the State and outside recorded their greatest dissatisfaction at the undesirable and unjust attitude shown by the Government of Cochin in rejecting a resolution sent by Mr. K. T. Mathew of the Council demanding to throw open all the public roads of the State for the use of all subjects irrespective of caste, creed or colour. The Cochin State is in no way behind any in the matter of education and culture. The establishment of a representative Legislative Council is indicative of the advancement in the matter of administration. Besides the general public, most of the members of the royal family including princesses are with academic qualifications and distinctions. These things bear witness to the advanced educational attainment of the State. In spite of all these, there is a large section of the people, called the non-caste Hindus, who are sufficiently well-advanced in the matter of education and civilisation, but who are denied even the elementary rights of citizenship. It is needless to say how far this state of affairs wounds their feelings of self-respect and honour. There are many public roads in various parts of the State still closed against the traffic of non-caste Hindus. Such being the case it was only pertinent on the part of Mr. Mathew to send such a resolution to the Government to get permission for discussing the matter in the Council. But the fate it met with was indeed shameful.

As to the legal propriety of such a resolution there can be no room for any doubt, for Mr. Mathew sought legal advice from Messrs. S. Srinivasa Iyengar and S. Satyamurti, two eminent men of law in South India. All these were of no avail practically. The Dewan of the State paid no heed at all to the matter. He wanted perhaps to handle the machinery of administration only in the fashion in which it was handled in the past. He is not perhaps aware of the fact that the old order changeth yielding place to new. With that permission, the matter will come before the members of the Council for discussion. Thereby a chance is given for the selected men of the State to consider over the matter seriously. If it is passed there it can be due to the uniformity of opinions of the majority of members. If the majority of the members are not for it the motion will be lost. In either case there will be no room for a serious complaint against the Government.

It is indeed unjustifiable if the Government are not prepared to pay any attention to the matter. In such circumstances it is only natural on the part of the suffering section of the people to resort to measures which will remove such disabilities. Cochin State a few months ago showed ample signs of agitation among the suffering section of the people. But all such actions were suppressed by the leaders of the people who wanted to see whether the same experience will repeat itself again at the hands of the authorities concerned. In these days of tremendous agitation for the equality of rights it is very curious to see the safe prevalence of such a conservative policy in all strength and vigour in Cochin.

Now Mr. M K. Raman, M.A., B.L., M.L.C., has sent a similar resolution, perhaps a bit broader, in that it demands to throw open all the lanes and roads of the State for the use of all people. The resolution has already reached the Government. The Government had sufficient time to think well over the matter. Possibly they could have felt in the course of this interva

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the unfairness of the unjust rejection of the matter last time. The Government have now got an opportunity to show their duty towards the question. It is expected that the Government will allow the matter to be discussed in the Council.*

In fact, the main share of the work, if not the whole, rests on the members of the Council. The resolution will have any effect produced only if it is passed in the Council. The Council is composed of the educated, experienced and selected men of the State and as such naturally there is great room for hope. The question is one which, from the very nature of it, should necessarily win the sympathy of the enlightened members of the Council and hence the people can most reasonably expect a fair and favourable handling of it.

Quilon, Yours etc.,
15th Nov. '25. KESAVAN CHIRAYIL.

*From our news columns it will be seen that Mr. Raman's resolution was amended by Government and that he has *refused to move it in the amended form.*

## A MISCHIEVOUS CANARD.

Mrs. Sarojini Naidu writes to the Press as follows:—

During the past few weeks while I have been too deeply occupied with urgent national issues to leave much leisure for more personal matters, I find that a most unseemly and lamentable controversy has been raging not only in the columns of the more reactionary but, alas, also of the more rational Indian Press, arising out of a wholly fictitious statement in the "Muslim Outlook" supported, I am told, by equally imaginative sensation-mongers of vernacular Press to the effect that one of my sons has embraced Islam with my express knowledge and consent.

Holding all creeds in equal reverence and believing a man's faith to be entirely his own intimate private concern, I cannot conceive why even were the allegation of my son's supposed change of religion true, he should not be free to follow his own spiritual preferences without seeking preliminary sanction of being exposed to a fantastic and unmannerly inquisition by the public more especially that section of the public which in my opinion so rightly demands a measure of religious toleration and a fuller measure of liberty to prosecute its own ancient worship unmolested and unchallenged in accordance with its own particular view.

I have so far resolutely refrained from any comment or criticism on this profitless and foolish controversy, but I am convinced that longer silence on my part is likely to be still further exploited by unscrupulous and mischievous persons and papers of both communities to foster their pet-propaganda of Hindu-Muslim hostility and bitterness.

Therefore, at the instance of valued friends whose earnest wishes I cannot ignore, I desire to state on the indisputable assurance and authority of no less a person than my son that profoundly interested as he always has been in his studies of Islamic philosophy, literature and history, at no time has he undergone or contemplated undergoing any form of conversion to Islam. No one is more astonished or indignant that he is to find himself the unwitting cause and centre of such a tissue of malicious and baseless rumours emanating from the minds of hysterical fanatics on both sides.

## SOCIAL WORKERS' TRAINING CLASS.

### EXAMINATION RESULTS FOR 1925.

The following students came out successful in the examination of the Social Workers' Training Class organised by the Social Service League Bombay: (1) D. P. Ubhayakar, (2) Mr. V. A. Titale, (3) Mr. Largo M. Alfonzo, (4) Mr. B. D. Chirputkar, (5) Mr. J. P. Moole, (6) Mr. G. D. Sanghavi (7) Mr J. R. Shrinivasan (8) Mr. B H. Kardile, (9) Mr. Girdharlal Dhondi (10) Mr. B. B. Ghanekar, (11) Mr. C. N. Vijayakar, (12) Mrs. Dinoo P. Mehta, (13) Mr. Gulam Haidarkhan, (14) Miss Vera C. M. Mahaluxmiwala, (15) Miss L. V. Deshpande, (16) Mr. S. V. Damle, (17) Mr. M. A. Moses, (18) Mrs. Soona Jal Bulsara, (19) Miss T. J. Banker.

## NEWS OF THE WEEK.

**Pandit Motilal to resign from the Skeen Committee?:** The Bombay correspondent of the *Hindu* is responsible for the news which, he says, he learnt from a reliable source, that Pandit Motilal Nehru will soon resign his membership of the Skeen Committee, one of the reasons being the over-whelming opinion against his acceptance of membership, which is within the gift of the Government, and wherein he is not expected to do much national service, being in a minority. An authentic public announcement, he adds, is soon expected to be made.

**Currency Commission Questionnaire:**—The following memorandum indicating the main questions which will come under the consideration of the Royal Commission on Indian Currency and Finance under its terms of reference is published in order to assist intending witnesses in the preparation of their evidence. It is not to be regarded as exhaustive, nor is it desired that each witness should necessarily attempt to deal with all questions raised. (1) Is it time for a solution of the problems of Indian Currency and Exchange by measures for the stabilisation of the rupee or otherwise? What is the comparative importance of stability in internal prices? In foreign exchanges, what are the effects of a rising and a falling rupee and of a stability of high or low rupee on trade and industry including agriculture and on national finance? (2) In relation to what standard and at what rate should the rupee be stabilised if at all? When should any decision as to stabilisation take effect? (3) If the rate selected differs materially from the present rate, how should the transition be achieved? (4) What measures should be adopted to maintain the rupee at the rate selected should the gold exchange standard system in force before the war be continued, and with what modifications, if any? What should be the composition, size, location and employment of the Gold Standard Reserve? (5) Who should be charged with the control of the Note issue and on what principles should the control or managment be transferred to the Imperial Bank of India and, if so, what should be the general terms of the transfer? What provisions should be made as to the backing of the note issue? What should be the facilities for the encashment of notes? What should be the policy as to the minting of gold in India and the use of gold as currency? Should the obligation be undertaken to give gold for rupees? (7) By what method should the remittance operations of the Government of India be conducted? Should they be managed by the Imperial Bank? (8) Are any, and if so what measures desirable to secure greater elasticity in meeting seasonal demands for currency? Should any and if so what conditions be prescribed with regard to the issue of currency against hundis? Should any change be made in the existing methods for the purchase of silver?

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**A Reform Marriage in Bombay :** A correspondent writes :—On Wednesday the 18th instant the marriage of Dr. Ramprasad with Miss Manik Kossambi was celebrated in Mr. Mudgavker's residence, New Queen's Road, Bombay. Dr. Prasad is a Shri-Vaishnava Brahmin belonging to the Hebbar Iyengar community of Mysore, and the bride is a Gowd Saraswat Brahmin hailing from Goa. She is the eldest daughter of Professor Dharmananda Kossambi, the great Pali scholar and an authority on Buddhistic literature, and she is a graduate of the Harward University, U. S. A., whither she accompanied her father when he went out as the Pali Professor of the same University. Dr. Prasad is an M.A. and M.Sc. of an American University, and is the eldest surviving son of Mr. B. S. Krishnaswami Iyengar, B A. B L., retired Dist. Judge and Advocate, Bangalore city. While in America he held a Mysore Government Scholarship, and has specialised in Industrial Chemistry, having spent nearly 7 years in the West. He hopes to be employed on a decent salary in the Mysore State. Miss Manik Kossambi for some time served in the educational department of Indore, and is now a tutoress to one of the Princesses of Baroda. A large number of ladies and gentlemen turned up to bless the couple, who were further greeted with several congratulatory telegrams and valuable presents.

**Accommodation for Delegates to Cawnpore Congress :** Mr. S. K. Dutt Paliwal, M. A., M.L.C., Publicity Commissioner, Congress Camp, Cawnpore, wrties : Delegates and people desirous of attending the Congress session shall kindly communicate to us the sort of arrangement they want for their accommodation, etc., whether they want to put up in the delegates' camp, or in family quarters or in separate bungallows, by the 30th of November, 1925. Delay in this information is likely to result in inconvenience to all concerned.

**All-India Swadeshi Exhibition, Cawnpore :** An All-India Swadeshi Exhibition of Arts and Crafts will be held at Cawnpore in December during the sittings of the Indian National Congress. It will be a unique opportunity for the exhibition of Swadeshi goods. An exhibition will not only do good business on the spot, but will also gain a tremendous advertisement for one's wares. Among the goods exhibited will be all kinds of khadi cloths, Kashmir pattis, maleedas and other woollen goods, Indian silks, ivory ware, brass ware, wood carving, and a large number of other things made in the towns and villages of India. Stalls for the sale of Swadeshi goods will be provided within the exhibition enclosure. Intending exhibitors and those desiring to reserve stalls should communicate early with the Secretary, Exhibition Committee, Generalganj, Cawnpore.

**The "People," Lahore :** We are requested to announce that the annual subscription for the *People* of Lahore, the well-known weekly edited by Lala Lajpat Rai, which we noticed in our issue of July 11th and to which we have frequently referred in these columns, has been reduced from Rs. 8 to 6-8-0. The price of a single copy has also been reduced from 3 annas to 2 annas, while the number of pages has been increased from 16 to 20. Lalaji is a well-known publicist and it is not surprising that, during the short period of 4 months of its existence, the *People* has secured an enviable place among Indian weeklies.

**Propaganda against Races in Madras :** The Madras District Congress Committee held a meeting at the Mahajana Sabha Hall on November 18th to take steps to carry on a vigorous propaganda against the coming races at Guindy and appointed a committee for the purpose with power to collect funds to carry on the work. The meeting also protested against the growth of bucket shops in the city leading to spread of gambling.

**Lala Lajpat Rai's Candidature :** We are glad to see that the news that Lala Lajpat Rai is standing for the Assembly is welcomed by all newspapers in the Punjab, not excluding Mahomedan newspapers, which have not, as a rule, been overfriendly to Lala Lajpat Rai. Writing in the *Observer* of Lahore, which claims to be "a representative organ of the Muslim community in the Punjab," "Politicus" writes :—Lala Lajpat Rai's presence in the Assembly shall undoubtedly add to the power and prestige of the Nationalists. I think his health would not permit him to undergo the stress and labour involved in making a new party. Independent party he would perhaps consider as too lukewarm for his purpose, while Swarajists of the pure obstruction school led by the stern schoolmaster Pandit Nehru would be too uncompromising for his political creed. He has much in common with the Tilakite leader, Mr. Kelkar. It stands to reason, therefore, that he will strengthen the forces of responsive co-operation.

**Maulana Mahomed Ali and the Swaraj Party :** We fail to understand, writes the *Mussalman* of Calcutta, how Maulana Mohamed Ali of all persons comes forward to criticise the Swarajya Party and its policy and tactics. It is he, assisted subsequently by Mahatma Gandhi, who gave *a carte blanche* to the Swarajya party and has thus strangled the non-co-operation movement to death. How does it lie in his mouth to find fault with the party which has derived its power and influence from his manipulation of Congress affairs at the Special Congress at Delhi? To us Maulana Mohamed Ali has become absolutely unintelligible.

**The Late Queen Alexandra :** The sudden death by heart collapse of Queen Alexandra at half past five on Friday the 20th instant in her ripe old age of 81, will be widely lamented all over. Following is a brief sketch of her life. Queen Alexandra, the eldest daughter of King Christiana IX of Denmark, was born on the 1st of December 1844. She was married to King Edward VII on March 10, 1863 in St. George's Chapel, Windsor, when King Edward was the Prince of Wales. On King Edward's succession to the throne in 1902, she was crowned with him in Westminster Abbey On the death of King Edward in 1912, Queen Alexandra for a time retired from all public activities and spent her days in quiet retirement. Queen Alexandra's appearance in public again after ten years of retirement was an occasion for public rejoicings. Queen Alexandra took an active interest in all the movements calculated to relieve the sufferings of the sick and the distressed. She was the President of the London Hospital. She has given innumerable proofs of her interest and pity for sorrowing and suffering humanity. During the war she threw herself heart and soul into the relief work for the disabled and the distressed, she visited many hospitals and institutions as they were being organised to deal with the war victims in 1915; and she was among those who took the keenest interest in the work of the Red Cross Society. The philanthropic fund founded in her honour—the Queen Alexandra Day Fund.—has been a grand success. The "Rose Day" in June, celebrated in her honour, when funds are collected for the Queen Alexandra Fund always proved a success. In January 1918, Queen Alexandra was appointed, in appreciation of her services, a Dame Grand Cross of the order of the British Empire.

**Hospital Accommodation in Bombay :** Special efforts are being made for increasing hospital accommodation in Bombay city, which at present is in the ratio of two per thousand of the classes unable to pay for medical treatment The programme of extension recommended by the Medical Relief Committee is comprehensive including asylums for incurables and an infirmary for beggars. The scheme is estimated to cost rupees seventy-one lakhs. A public meeting will be held in early December, at which the Governor will appeal for funds.

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**Ban on Public Roads in Cochin:** The Cochin correspondent of the *Hindu*, Madras, writes to that paper under date Cochin, Nov. 18.—Mr. M. K. Raman, M.L.C., who represents the Southern Ezhava constituency had sent in a resolution to be moved at the next session of the Legislative Council urging the removal of all barriers in the use of public roads, thoroughfares, wells or institutions by reason of one's caste or religion. The Dewan amended the resolution so as to run as follows:—"That this Council recommends that the Government should take such steps as to ensure that no person is barred from the use of any public road, thoroughfare, well, or institution which does not belong to the Government Devasvoms, or Devasvoms under the control of the Government". Mr. Raman has declined to accept the alteration as the saving clause practically defeats the very purpose of the resolution.

**Sir Joyson-Hicks' Plain-speaking:**—Sir W. Joyson-Hicks who is a member of the present Cabinet, addressing a meeting in Lancashire sometime ago, said:—"We did not conquer India for the benefit of the Indians. I know it is said at missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword and by the sword we should hold it, ("Shame.") Call same if you like. I am stating facts. I am interested in missionary work in India, and have done much work of that kind, but I am not such a hypocrite as to say we hold India for the Indians. We hold it as the finest outlet for British goods in general and Lancashire cotton goods in particular".

**End of Satyagraha at Vaikom** An *Associated Press* message dated Madras, November 20, runs thus:—A Cochin message says that the Kerala Untouchability Committee has resolved to withdraw satyagrahis from Vaikom and put a stop to the picketing campaign there, the Government having thrown open all the four temple roads to all classes with the exception of such portions as are contiguous to the temple. These portions are being walled round and converted into temple property and admission thereto will be allowed only to those classes that already enjoy the right of entry to the temples. The Untouchability Committee has resolved to take up the question of entry into temples for non-caste Hindus.

**All-India Kalwar Conference, Cawnpore:** The third session of the All-India Kalwar Conference will be held at Cawnpore on 23rd, 24th and 25th December 1925, during the Christmas week. All caste-brethren are requested to attend the Mahasabha and make it successful.

**Japan's Crusade against "White Slavery":** We take the following from the *Hindustan Times*:—"Japanese reformers have started a movement to fight the Yoshiwara, the centre of "White Slavery" in the Orient. More than 150 social organizations are taking part in this campaign, which will be in full swing during this month and which aims at the gradual elimination of the traffic in women and children for immoral purposes. Hitherto the Japanese have not looked upon this traffic as it is looked upon in the west. It has been regarded as business transaction, and nothing was thought when a Japanese mother sold her daughter into a house of the Yoshiwara. The girl could later abandon the life and leave the notorious district, having amassed a comfortable income, and no one looked upon her as a disgraced women. The adhesion of Japan to the League of Nations, however, and the gradual absorption of Western ideals has changed this view, and certain members of the Privy Council, approached by the reform leaders, have agreed to support the campaign along the lines laid down by the League of Nations. Dr. Baron Yamakawa advocates the complete abolition of "the terrible national disgrace of the Yoshiwara."

**The Punjab Vidhva Vivah Sahaik Sabha:** The Secretary writes:—Reports of 333 widow marriages have been received from the different branches and co-workers of the Vidhva Vivah Sahaik Sabha, Lahore (Panjab) throughout India during the month of October 1925. The total number of marriages held in the current year, i. e, from 1st January 1925 to the end of October 1925 has reached 2,203 as detailed below: I. According to caste: Brahmins 373, Khatris 457, Arora 463, Aggarwal 147, Kaisth, 58, Rajput 152, Sikh 198, Miscell. 355, Total 2203. II According to Provinces: Panjab & N. W. F. P., 1693, Sind 36, Delhi 38, U. P. 305, Bengal 46, Madras 20, Bombay 10, C. P. 7, Rajputana 13, Hyderabad (Deccan) 5, Assam 30, Total 2203. III. Voluntary donation received during the month is Rs. 7 and total during the year Rs. 1367-14-0.

**Mahatma Gandhi's Fast for 7 days:** Mahatma Gandhi is fasting for one week from the 24th instant. The exact cause of his fast is not, however, ascertained. It is understood that it is due to some incident that occurred at his Ashram.

## ADVERTISEMENTS


### PUBLIC MEETING.

Notice is given that I, Sir Henry Macnaghten, Sheriff of Bombay, do hereby convene a meeting of the inhabitants of Bombay at the Town Hall at 5 p.m. on Wednesday, 9th December 1925, at which His Excellency The Right Honourable Sir Leslie Wilson G. C. I. E., P. C. Governer of Bombay will preside, in order to discuss the amelioration of Hospital conditions in this City.

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Vol. XXXVI. BOMBAY—SATURDAY, DECEMBER 5, 1925. No. 14

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Suspension of the Cotton Excise Duty:** After all, a historic wrong has been redressed. The Cotton Excise Duty which, since 1896, has been throttling the largest and most important indigenous industry in the country, has been suspended from December 1st, and we have it, on the authority of the Viceroy's Ordinance, that it will be abolished next March unless unforeseen circumstances intervene in the middle. This closes a dark chapter in the history of the economic relations between Great Britain and India. The Excise Duty was first imposed as a countervailing duty on mill-made goods in order to placate Lancashire, and in spite of persistent protests and universal condemnation, successive Finance Members were giving some reason or other for the retention of the duty. It was only in 1916 that Lord Hardinge admitted the iniquity and injustice of the duty and pledged the Government of India to its early abolition, and it was reserved for Lord Reading to undo a wrong of thirty years. The mill-owners, in accordance with the pledge given by them, have restored the 11½ per cent cut in the wages, and the mill-strike practically comes to a close, though the mills have not yet begun working. When last Saturday the Conference between the representatives of the mill-owners and mill-hands proved abortive, it was apprehended that the strike would continue indefinitely, and the Government of India ought to be congratulated on the timely action they have taken. It should be said to the credit of Sir Leslie Wilson and his Government that it is their persistent protests that have brought about the desired result. Judging from the comments of the *Manchester Guardian* and the declaration of the Lancashire members of Parliament, that the suspension of the duty constituted India's blow on Manchester, it would appear that Mr. N. N Wadia's mission to England and his threat to the Government of India to bring pressure upon them from Manchester have not been a success. Meanwhile, some of the Manchester Trade Guilds who have reconciled themselves to the suspension of the duty, are clamouring for a reduction in their import duties as a concession to them. The suspension of the excise duty is but a bare act of justice to India's cotton trade and Lancashire is not entitled to any compensation at all. We hope the Government of India will not yield to the blandishments of Lancashire. If they do so, they will only be taking away with one hand what they have given with the other.

**Medical Relief in Bombay:** On Wednesday next His Excellency Sir Leslie Wilson will launch the appeal for medical relief in this city. A comparative study of figures for some of the important cities in India, will reveal how hopelessly inadequate hospital accommodation is in Bombay. Madras provides the largest number of beds, viz., 4·2 per 1,000, while the ratio of 2·2 per 1,000 which Bombay provides is perhaps the lowest in the whole of India. The Medical Relief Committee which was appointed last October computed that, excluding the number of persons in this city for whom accommodation is available in special hospitals, only 2,056 beds are available in public hospitals for the general population which cannot afford private treatment. It was largely due to the efforts of Sir Leslie Wilson, who has been evincing much interest in the question of medical relief, that the Medical Relief Committee was appointed. The Committee, besides stressing the necessity for awakening public interest in the problem of medical relief, recommended the addition of 2,000 beds to the Government and Municipal Hospitals. Government, however, in view of the difficulty of finding adequate funds, proposes only an addition of 850 beds, 300 to Government hospitals and 550 to the Municipal hospitals. The total cost is estimated at 71 lakhs which it is proposed to meet, 25 per cent. by Government, 25 per cent. by the Corporation, and 50 per cent. by public assistance. We hope the philanthropic public of Bombay will make a liberal response worthy of the occasion.

**The Kolaba Maternity Hospital:** The Kolaba Maternity Hospital which His Excellency the Governor formally opened on the 30th November, owes its origin to the labours and efforts of the Kolaba Maternity and Infant Welfare Association working in conjunction with the Poona Seva Sadan Society under the able direction of that indefatigable worker, Mr. Devadhar. Till but a few months ago a small dispensary, it has been found possible to convert it into a hospital by public contributions, and it is a matter for gratification that the public of the Kolaba district, the rich and the poor, have liberally contributed towards its funds. As His Excellency observed, an institution such as this must be of inestim-

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able value to those communities whose ladies have not yet become accustomed to treatment at the hands of a male doctor. The Association has done well in entrusting the technical management of the Hospital to the Poona Seva Sadan, which alone, through its trained band of women-workers and nurses, can make the institution a success.

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**Sind Students' Conference :** The second session of the Sind Students' Conference which was held on the 28th and 29th November under the presidentship of Prof. Jitendralal Banerji was from all accounts a successful one. One noteworthy feature of the Conference was the election of Miss Dotiwala, B.A., as the Chairman of the Reception Committee. Both Miss Dotiwala and Prof. Jitendralal Banerji laid special emphasis, in the course of their speeches, on the need for infusing the spirit of social service into the minds of the students. Miss Dotiwala dwelt, among other things, on the necessity of devising and adopting effective measures for uprooting the prevailing evils in the social life in Sind among which she made special mention of the curse of the dowry system. She demanded a separate college for women, and welcomed the idea of compulsory military training for boys. She deplored that nowhere in our educational system was there a place found for teaching the art of living. The President, Prof. Jitendralal Banerji exhorted the students to have courage and the spirit of service, and wandered a little to the field of politics. He was not apparently pleased with the statement of the General Secretary that politics had been banned from the Conference, and dwelt upon the necessity of carrying on the war of freedom that was begun in 1920 until the liberty of the land was realised. We hope he did not mean students should non-co-operate from the Government and aided schools. The very fact that the Conference, according to the statement of the General Secretary, had to abandon politics and restrict itself to educational and social spheres, ceasing its connection with the Non-co-operation movement to which it was yoked for four years, shows that experience has made the organisers of the Conference wiser, and it was unfortunate that the President should have thought it a proper occasion to express his political views.

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**Reaction in Turkey :** In noticing Kemal Pasha's attempts at social reform in Turkey by means of coercive legislation, we expressed our apprehension that his passion for Europeanisation would result in a revolt of the conservatives in Turkey. Recent events culminating in the proclamation of martial law in Erzerum where it was alleged "fanatical reactionaries" attempted to organise demonstrations against Kemal Pasha's measures of modernisation, amply bear out our contention that short-cuts in matters of social reform are calculated to defeat the object of the reformers. To seek the aid of Government machinery to effect any reform in the existing order of society without first preparing the ground for it by educating the public is the greatest blunder which inexperienced and hasty reformers are likely to commit. We have been made the target of strong criticism for not having been able to approve of methods like Satyagraha or mass conversion for the removal of the disabilities of the depressed classes, and we hope the lesson of the results of the Kemal's anxiety to see Turkey march at break-neck speed towards Europeanisation—is it, after all, social reform ?—will not be lost upon the impatient reformers in this country.

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**The Deputation to the Andamans :** We regret that, by the exclusion of the Moplah representatives from the deputation to the Andamans which sailed from Calcutta on the 1st instant, the Madras Government has utterly failed to satisfy the demand of the Madras Legislative Council as embodied in the resolution which it carried in August last. Mr. Mahomed Schammad, who is the only member of the deputation who has some knowledge of Malayalam, is reported to have expressed, in an interview, to a representative of the *Swarajya* of Madras, his dissatisfaction with the personnel of the deputation. The way in which the Madras Government has dealt with the question is utterly unsatisfactory. The deputation, according to the *Swarajya*, has not been provided with the terms of reference and not even a Secretary has been allowed. The deputation is to investigate the suitability of colonising the island with Moplah families, and it is, therefore necessary that the members thereof must have an intimate knowledge of the social life of the Moplahs. The exclusion of the Moplah members was the worst that the Madras Government could have done, and we shall not be surprised if the recommendations of the deputation utterly fail to carry conviction in the general public and the Moplah community in particular.

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**The Fergusson College Affair :** Quite a sensation has been created in Poona by the high-handed action of the Principal of the Fergusson College in dismissing one girl-student from the College residency and another from the College roll. It seems that certain of the College students boycotted the College social gathering as a protest against the Principal thrusting upon them a President to preside over the function quite against their wishes, and the two girl students in question seem to have vigorously advocated the boycotting of the function. The said President thus forced upon the students is none other than Mr. Joseph Baptista, the President of the Bombay Corporation. Personally the students have no grievance against Mr. Baptista, for, on their own confession, they cannot think of a much better man to preside over the function than the premier citizen of Bombay. What, however, they are fighting for is the constitutional right to elect their own man for the occasion, and in this the students will have the sympathy of all. We cannot help thinking that the punishment awarded to the girl-students is too drastic and quite unwarranted by the circumstances of the case, and we hope that the over-sensitive Principal will lose no time in retracing the hasty step he has taken.

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**Vidyasagar's Daughters :** We are glad to read in a recent issue of the *Forward* that Dr. Miss Bose, who has been collecting funds to help the late Pandit Ishwar Chandra Vidyasagar's daughters, has received a contribuion of Rs. 300 from Maharaj Chandra Sham Shere Jung Bahadur, Rana, Marshall, the Prime Minister of Nepal. In his covering letter the Prime Minister writes :

> It is indeed distressing to hear that the children born of such a great son of Bengal are in such strained circumstances, and much as I sympathise with your noble efforts to do something for them, I am doing myself the pleasure of expressing these feelings by a contribution of Rs. 300 to the fund that is being raised for the purpose.

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INDIAN SOCIAL REFORMER.

*BOMBAY, DECEMBER 5, 1925.*

## THE HINDU MAHASABHA.

The Hindu Mahasabha is holding its special session to-day in Bombay under the presidency of Lala Lajpat Rai. The Chairman of the Reception Committee is Mr. M. R. Jayakar. These two names stand for all that is most liberal and cultured in Hinduism and we hope that, under their guidance, the Bombay session of the Mahasabha will become a land-mark in the history of that movement. The Hindu Mahasabha as it is at present constituted, is itself a great advance upon the past. For the purpose of the Mahasabha, the term 'Hindu' is defined as all those who profess a religion which had its origin in India. This would include not only orthodox Hinduism with its different sects, but also Buddhism, Jainism, Sikhism, the Brahmo Samaj and the Arya Samaj. This is good so far as it goes. At the Benares session of the Mahasabha Mr. G. K. Nariman, the distinguished Parsi-Sanskrit scholar of Bombay, participated in the proceedings and was recognised as a regular member of the Mahasabha. Dr. Besant is attending the present session at the special invitation of the Mahasabha which thereby accepts that members born in other faiths can become Hindus. We hope that, in course of time, the term 'Hindu' will come to include—as a distinguished Mahomedan friend suggested some years ago in these columns—all natives of India, irrespective of the creed that they profess. This is the sense in which the term is used to-day in America and that is the right etymological sense of the term.

The first and most important subject with which the Hindu Mahasabha should deal is the position of women. That, in our opinion, is the most crucial question and its right solution will almost automatically lead to the solution of other questions. The first reforms for the regeneration of Hindu society are the abolition of the *purdah* in Northern India and the liberalising of caste in the South. Both in origin and incidence, these two questions have much in common. What in the North is sought to be achieved by the physical restriction of the *purdah* is sought to be achieved in the South by the impalpable restrictions of caste. We must, therefore, strike at this spirit and introduce the principle of freedom in the constitution of Hindu society. Another reform essential to the uplift of woman's position is the prohibition of polygamy. A Bill like that which was recently introduced by Mr. Advani in the Bombay Legislative Council, permitting the registration of Hindu marriages as monogamous, should be introduced in the Legislative Assembly, and should be made applicable to the whole of India and to all sections of Hindus. The raising of the marriageable age, the removal of the restriction on the remarriage of widows and the reform of the law of women's property, are other essential reforms which deserve the close attention of the Mahasabha. The Mahasabha will, we hope, pass a strong resolution upholding the prohibition of the use of intoxicating liquors and drinks and supporting the movement for the prohibition of their manufacture, import and sale in India. Another important question which the Mahasabha should not omit to consider, is the Brahmin-Non-Brahmin question which is agitating Maharashtra and the Madras Presidency. It is strange that, while there have been several conferences between Hindu and Mahomedan leaders for the purpose of bringing about Hindu-Muslim unity, nobody has yet thought of having a conference of Brahmin and Non-Brahmin leaders with a view to settle the much smaller differences between the two sections of the Hindu community. We suggest that the Mahasabha should take the initiative in the matter and appoint a small committee consisting of Brahmin and Non-Brahmin leaders to call such a conference at the earliest possible date.

We are of opinion that the Mahasabha would do well to eschew political questions. It has before it the great work of reconstruction which will tax its utmost energies. Political questions are comparatively less important and may be left to politicians of whom there are only too many among us. The Mahasabha, likewise, should not take up an attitude of antagonism towards Christianity or Islam. These two religions are proselytising religions from the very first and while Hindus have every right, by introducing reforms in their own religion and social institutions, to remove the causes which lead to coversions to other religions, they have no right to complain if Islam and Christianity following their traditions carry on their propaganda among Hindus. The Hindu Mahasabha, in other words, should concentrate upon the work of eliminating all the factors which impede the free play of social justice in the Hindu community and promote the growth of strengthening ideals among the people. If it succeeds in doing this, it would have done a great work both for the country and for humanity.

**Towards Compromise.** We are glad that Pandit Motilal Nehru has at last recognised that a conciliatory spirit is a virtue even in the leader of the Swaraj Party. His decision to hold a conference with Messrs. Kelkar, Jayakar and others who advocate responsive co-operation—the phrase which used to stink in the nostrils of the Pandit—will be welcomed by all lovers of unity. The Pandit has come down to Bombay where he is having conversations with Messrs. Jayakar, Kelkar, Aney, Abhyankar and Dr. Moonje—the leading figures in the Maharashtra Swaraj Party. Upto the time of writing, nothing is definitely known about the result of the conversations. Lala Lajpat Rai, who has recently issued a special appeal to both the sections of the Swaraj party to close up the ranks, arrived in Bombay on Friday to preside over the Hindu Mahasabha which is holding its session today, and as Lalaji is not a party politician, his advice will be of much help in arriving at some understanding between the Pandit and the advocates of responsive co-operation. In view of the approaching session of the Congress, where the issue has to be fought out to a finish, it is not too much to hope that both the sections of the Swaraj Party will realise the wisdom of at least observing a truce by putting a stop to the unedifying controversy for a brief interval of three weeks.

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## THE INDIAN SANDHURST COMMITTEE.

The Skeen Committee which was appointed as a result of the resolution passed in the Legislative Assembly in February last to go into the question of the Indian Sandhurst, has begun its deliberations, and they are of special interest to us, because on its recommendations largely depends the acceleration of the pace of the Indianisation of the Army as well as the opportunities that will be offered to our youths for superior military training. In an able memorandum submitted to the Committee on the questionnaire issued by it, the Deccan Sabha, Poona, discusses all aspects of the problem. In the first place, it points out, the terms of reference to the Committee are not in the form in which the resolution was passed in the Assembly, but in the form in which the Government desired the Assembly to pass it. Whereas the Assembly asked for the appointment of a Committee to consider what practical measures should be adopted for the establishment of a Royal Military College on the lines of Sandhurst in India, the Government of India has returned to the proposition which the Assembly rejected, namely, "whether it is desirable and practicable to establish a Military College in India to train Indians for the commissioned ranks of the Indian Army." Thus, the terms of reference to the Committee leave the question of the establishment of a Royal College in India an open question, while the Assembly took it as a settled fact. As to the question whether it is desirable to establish a Military College in India, there can be no two opinions. As the Deccan Sabha points out, no country should be under the necessity to send its citizens to a foreign country for professional training and, least of all, for military training in its higher grades. Even the Army Secretary, Mr. Burdon, admitted in the Assembly the disadvantages which the Indian cadets sent to Sandhurst for training are put to, such as the removal of the boys to very unfamiliar surroundings at an early age and the heavy expensiveness of the course. But he made much of the disadvantage that would follow from the establishment of a College in India, viz., the possibility of the Army Council declining to recommend Indian students trained in their own institutions for King's Commissions, and their consequent eligibility for Dominion Commissions alone. This contention is, however, unsustainable, for, as the Army Council will retain in the last resort, complete control over both kinds of Commissions, there is no reason why they should refuse King's Commissions to cadets, who, though trained in India, are adjudged to be fit to hold them. Besides obviating many of the disadvantages of the present system, an Indian Sandhurst has many positive advantages in its favour. It would stimulate recruitment in India so that in course of time the much-desired Indianisation of the Army can be given effect to. The students may also be under the care and watch of their parents and can return to their homes during the holidays. Unequal treatment, unfair competition, race prejudices and other possible evils of education in England, to which Indian students at Sandhurst are subject, will then be to a large extent eliminated.

The question of the practicability of establishing such a College in India will largely depend upon the number of Commissions which the Army Council in England is prepared in the immediate future to confer upon Indians. The vacancies now allotted to Indians in the Army are only 10 per annum which is only about five per cent of the normal requirements of the Army. And unless this number can be raised very materially by the authorities concerned, it is altogether profitless to give serious consideration to the question of founding a Cadet College in India. Speaking in the Legislative Assembly on the resolution on Indian Sandhurst, Mr. Burdon made the sweeping statement that, even if all the officers required for India's needs were to receive their training in this country, it would still be uneconomical to set up a Sandhurst here. The facts and figures which the Deccan Sabha has given in reply to this will speak for themselves. Several European countries which are many times smaller than India, do not send their officers for training to foreign countries. The self-governing Dominions which require a smaller contingent than India do not send their cadets to Sandhurst, but prefer to give them training in their own institutions, which they would not do if it was uneconomical. For instance, the Royal Military College, Duntroon, of Australia, has an establishment of 150 cadets, from 30 to 35 staff cadets being admitted annually, and the College of Canada also has the same strength. India, on the other hand, drafts 70 officers annually from Sandhurst. It stands to reason, therefore, that if the Dominions have found it profitable to have a Military College, it is much more so in the case of India. But, as has been said above, it will be profitable to start and run such a College in India, only if an assurance is forthcoming from the Army Council that a larger number of Commissions than are now available will be thrown open to Indians, say, at least 50 a year. The next thing that will have to be taken into consideration with regard to the practicability of a College in India is the cost that the scheme will involve. We do not see how a country that spends nearly half of its income in Army expenditure amounting to nearly 60 crores, will find it difficult to get a few lakhs to put the Sandhurst scheme into execution. Indeed, as Pandit Malaviya once said in the Assembly, no Indian will grudge even hundreds of lakhs of expenditure on such an institution. To our mind, it is not considerations of money or anything else that stand against the scheme, but the unresponsive attitude of the Government of India in the matter.

Another objection that is often urged against the establishment of an Indian Sandhurst, is the deficiency in the present supply of Indian candidates for the King's Commissions, both in regard to number and quality. The present policy itself is largely responsible for bringing about such a state of things. In the first place, the number of vacancies is only 10 and the prospects of being refused selection in many cases

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would only deter students from attempting a hopeless task. Again, under the present arrangements, only candidates of good birth and high social position, and those belonging to families with military traditions or communities noted for their martial spirit, are considered as fit for Sandhurst. And if the selection is made on this principle, India will find it difficult for a long time to come to supply candidates even for the ten vacancies now allotted to her at Sandhurst, as experience has proved. The remedies for this state of things are not far to seek. The middle classes which are the back bone of society in any country should be made the main recruiting-field for military training. The cost of the course, which is almost prohibitive now, should be sufficiently lightened so as to be within the reach of an average middle-class man and, in some cases, as in England, scholarships will have to be instituted. Finally, selection will have to give place to open competition in which every man, irrespective of his descent and social position, will have the best chance of success. We have no doubt that, given sufficient opportunities, there will be sufficient response from our youths for superior military training. If necessary, public schools on the model of the Military College at Dehra Dun may be started all over the country to afford the youths preparatory military training, but in no case selection should be restricted to such institutions. In this connection the idea of encouraging military training in our schools and colleges by means of the U. T. Corps, has also much to recommend it. These and other things the Skeen Committee will have to consider in recommending for an Indian Sandhurst.

## THE GOSPEL HISTORY AND ITS TRANSMISSION.

(By Mr. G. Y. Chitnis, Oxford.)

Dr. F. C. Burkitt's book entitled "The Gospel History and Its Transmission" should be used by all students of the Gospel. It is expressly intended for the purpose of popularising a critical view of the life and teaching of Jesus. It does not demand from its readers a knowledge of Greek or Hebrew nor even a very close acquaintance with the Jewish history, as the most important critical problems are quite independent of these. "An intelligent use of the English Bible", says Dr. Burkitt, "brings us face to face with the most important Gospel problems and even suggests their solution. It is one of the great attractions of the Biblical study that the chief document is in everybody's hands in an available form, so that all the main results and many of the processes of learned critical study can be at once made plain to those who will read the English Bible carefully for themselves".

Dr. Burkitt regards the Gospel of Mark as the only authority for the outward life of Jesus. It has been made use of by Mathew and Luke and the latter follow the order of events as adopted by Mark. The other two Evangelists give us a number of precepts and parables of Jesus which we do not find in Mark, but so far as the external events of his life are concerned, they practically add nothing (nothing that we can accept as historical) to what we already know from Mark. Mark gives us the following outline of the life of Jesus:

The public ministry of Jesus took rise from the preaching of John the Baptizer. The preaching of John had chiefly attracted the people of Judea but Jesus had gone down from Galilee and had been baptized. At the moment of Baptism he hears a voice from Heaven calling him the beloved son of God, but his public career does not begin until John was cast into prison by Herod Antipas. Then Jesus comes to Galilee announcing the Kingdom of God to be at hand, and exhorting men to repent and believe the message. How long the first period lasted, we have no means of judging, for it is not until Simon and his companions join the New Prophet that the narrative becomes detailed. At first Jesus teaches in the *Synagogues*, and his commanding personality produces a great effect. But the very success of the announcement of the Gospel brings interruptions to the work which are far more clearly brought out as such in Mark than elsewhere, viz, the intrusion of invalids in season and out of season, seeking for cures and acquiring for Jesus a kind of popularity which he definitely tries to avoid; and the growing opposition of the official Jewish world both religious and secular. The final rupture of Jesus with the religious authorities in Galilee arose out of the healing of man with the withered hand in the Synagogue on the Sabbath. This event according to Mark was the parting of ways. The religious leaders decide to get rid of Jesus by the help of the friends of the Herodian Government; while Jesus, on the other hand, begins to organise his followers into what was destined to develop into the Christian Church. He no longer preaches in the Synagogues save once in his own home, and for the remainder of his ministry, his main efforts are directed towards preparing his disciples for the trials in store for him and them. For this purpose and for present safety, Jesus more and more avoids appearing in public, much of the remaining time being spent out of Galilee, away from the jurisdiction of Herod Antipas, or else in the open country far from the main routes. Shortly before the breach with the Scribes and Pharisees it had been early spring. In the following year Jesus determines to go up to Jerusalem for the Passover, though fully aware that it can lead to no earthly victory. While still in the territory of Antipas, he remains as much concealed as possible, but in the Roman province of Judea he resumes public teaching and enters Jerusalem openly amid his followers. There he arouses further opposition and through the treachery of Judas he was discovered in a garden by the soldiers and carried off almost without resistance. A hasty trial followed and, because of his avowal that he was the Messiah and the son of the ineffable God of Israel, He was crucified before 10 A. M. on the Friday morning; and after his death he w

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laid in a rock-hewn tomb. On Sunday morning when the women came, they found a young man sitting in the tomb, who announced to them that Jesus had been raised; that he was not there, but was going to meet the disciples in Galilee. At this point the narrative, as we have it, breaks off.

The above outline which is here given, as far as possible, in Dr. Burkitt's own words, lest I be again accused of inaccuracy of stolen statement, plainly brings out the humanity of Jesus. We do not find any conscious attempt made by Mark to modify the life of Jesus in "an eschatological sense" as Dr. Headlam says or even in the light of subsequent doctrines, save for the fact that the life he has portrayed is supposed to be the life of one who was the Jewish Messiah and the son of God. In addition to this, if we except the Miracles and the Resurrection, we have a thoroughly reliable account of the life of Jesus. The miracles are to be excepted not because they are impossible, but because, as Dr. Sanday puts it, "we may be sure that if the miracles of the first century had been wrought before the trained spectators of the nineteenth, the version of them would be quite different." As regards Resurrection, Dr. Burkitt seems to be willing to omit its consideration altogether because it only throws doubt upon the historicity of the other parts of the Gospel. He also says: "This (Christian) Society was already founded by Jesus Christ himself for whatever view the historian may take about the Resurrection, it is impossible to believe that the appearances of the Risen Christ could alone have sufficed to knit together the Christian community." At the conclusion of his admirable book he farther says: "I have purposely abstained in these lectures from discussing most of those parts and features of the Gospel History which usually form the subject-matter of modern controversies. Our belief or disbelief in most of the Articles in the Apostles' creed does not ultimately rest on historical criticism of the Gospels, but upon the general view of the universe, of the order of things, which our training and environment or our inner experience, has led us severally to take. The Birth of our Lord from a virgin and his Resurrection from the dead—to name the most obvious Articles of the creed—are not matters which historical criticism can establish." Will all students of the New Testament take lesson from this warning and cease to make historical criticism the hand-maid of dogmatic theology?

## INDIAN SWARAJ—A REPLY.

To The Editor, The *Indian Social Reformer*.

Sir,

Of the several leaflets issued by Mr. Bhagat Ram, Jiv Daya Parcharak, Ferozepore Cantt. (Punjab), one is entitled: "How far is India prepared for Swaraj?" It opens with the remark that "Swaraj is a 'blessing' to a country and that the existence of 'deep-rooted social evils, religious prejudice, hatred and jealousy of one community against another, would wreck Home Rule among any people." From this general statement, Mr. Ram comes to the particular question of Indian Swaraj, and, after discussing it under various heads, more or less on the lines indicated above, concludes:

"Before the erection of a magnificent edifice like Swaraj, the ground must be made level by eradicating social evils, and a firm foundation must be laid by regeneration in the heart and mind of the classes as well as of the masses. When we shall have calmly reached that stage, then and only then will it be truly said that we are entitled to demand a better recognition and more privileges. Otherwise the whole endeavour for Swaraj will prove, as in the past, to be a mere waste of men, money and talents." In short, he says: 'First level the ground by establishing harmonious relations between Hindus and Mahomedans and other communities in India, by removing the appalling illiteracy of womankind and by rooting out all social evils and then raise the superstructure of Swaraj thereon." This is the burden of his whole song.

Apart from its tone, it would be wise to consider whether the advice contained in the leaflet can be seriously taken by the country in its present plight. No doubt, we have communal troubles on the increase between Hindus and Muslims in the North and, to a lesser extent, between Brahmins and Non-Brahmins in the South. It is true that much spade-work is yet to be done in the social sphere. It is also true that literacy in the country and especially among women, is not very great Whilst these facts cannot be denied, is it not fair to remember that all these things are due to the lack of a national Government in India? A foreign Government, however good it may be, is no substitute for a national one, and the truth of this can be fully seen from experience by any one who has eyes to see and can reason for himself. In his treatment of the subject, Mr. Bhagat Ram has completely failed to take note of this factor and this is a principal defect vitiating his whole thesis.

I now come to the reasons advanced to cry halt to the movement of Swaraj and I shall deal with them *one by one*:

1. In the first place, he stresses too much the existence of conflicts between Hindus and Muslims in the North. May I humbly draw his attention, in this connection, to the comments of the *Reformer* of October 24th on this problem, that, before the Minto-Morley Reforms, religious neutrality was the declared policy of the Government, that a departure was made thereafter, that in the past the Indian doctrine of equal protection for all religions has ensured harmonious inter-communal relations, and that "an Indian national Government, whenever it comes, will instinctively revert to it as its surest security against the curse of communal rivalries."? One is much indebted to the *Reformer* for the flood-light it has so ably thrown on the communal problem in India and may I ask, in all humility, Mr. Bhagat Ram whether he can ever hope for harmonious inter-communal relations without a national Government instinctively reverting to the doctrine of equal protection for all religions as its policy! So the problem, after all, has a political basis and for its solution, it is needless to say, it is closely bound up with the attainment of Swaraj.

2. The other point that deserves notice is the want of education among woman-folk, which he attributes to the deep-seated prejudice against women in general. Here he is partially correct. Whilst it is desirable that, to make our home the cradle of Indian national-

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ism by educating them and giving them an equal voice in all public and private life, Hindu parents should take greater care of their education than hitherto, it must, at the same time be borne in mind that without State-aid this much-wished-for object cannot be attained. The rapid strides which the West made in this matter are largely due to the moral and material support of the various Governments to solve the problem of illiteracy. What the provincial Governments and Christian Missions have so far done to spread education, cannot touch the fringe of the problem. 'All that glitters is not gold,' so goes the proverb. Mr. Ram speaks in glowing terms of the social and educational activities of Missionaries in India. Is it too much to say that they are interested in conversions also? (Vide *Reformer* of May 30th, 1925 p 610. There were nine baptisms even in the Matunga Leper Asylum.)

And lastly there are social evils of which we have an ample measure. For instance, we have problems like Early Marriage and Widow Remarriage to solve with the aid of the Legislature. Mr. Bhagat Ram observes in his leaflet that there are at least 17,000 baby widows under five years of age and 350,000 under fifteen years old. Their respective figures, as given in the columns of the *Reformer* of October 24th, from the *Patriot* of Lucknow, are 2,024 and 3,32,517, according to the Census Report for 1921. "The dreadful customs of *Sati* and female infanticide", he says, "could never have been stopped by the so-called merciful Hindu Society; only the benign Legislature stopped the cruelty of these customs." Cannot Mr. Bhagat Ram, to be fair, say one word in praise of the devoted labours of Raja Ram Mohan Roy to put down *Sati* and infanticide? Is it even right to charge the whole Hindu Society when, as a matter of fact, it had been instrumental, to a lesser extent, of course, to the passing of legislative enactments to stop those customs? Coming to recent events, the Age of Consent Bill may not have received the unanimous support of the Swarajists in the Assembly, but it cannot be taken as indicative of Indian unfitness for Swaraj. The Act as finally emerged from the Assembly raises the Age of Consent from 12 to 14 in the case of girls not lawfully wedded and from 12 to 13 in the case of married girls. What has Mr. Ram to say to this? If the raising of the Age of Consent can alone prove India's fitness for Swaraj, then here is ample proof of the same.

His remarks about municipal administration and about the ever-changing programme of Congressmen are of the humdrum type. It is a pity that he has not taken due cognisance of the rising spirit of fairness and just dealing in the upper strata of Hindu Society towards the Depressed Classes. Among the various contributory causes tending towards this end, Gandhism holds the prominent place. The new wave of Democracy that swept over the land after the Great War has revolutionised men's minds and is preparing the ground for higher ideals and common brotherhood to sow and, therefore, there is at present a remarkable change of heart noticeable among high caste Hindus. Is it wise to shut one's eyes on what is happening around us and be a modern Rip Van Winkle staring at the world with mopish ideas?

I am extremely sorry that he makes, in the end, an appeal to Western journalists, who are espousing the cause of Indian Swaraj, not to lend their support to the Congress movement, in the style of a bureaucrat. The dictum that "service unto the least and the weakest too ought to be the pious ambition of all thoughtful persons everywhere" reads well. Is the leaflet seriously aiming at this ideal? By trying to alienate the sympathy of Western journalists from the political movement of the Congress and by setting its face against the same, it is only more bent upon putting an obstacle in the way of Swaraj, the realisation of which alone will take it to its goal, namely, "Service unto the least and the weakest."

The leaflet is almost reactionary in its tone. As one is likely to get prejudiced against the Swaraj movement from its perusal and as such a predicament is hardly to be thought of, I have most humbly taken upon myself the task of answering some of the charges contained therein, in a fair and just manner, as far as possible. If I have in any way overstepped the limits of decency and fairness in my reply, I hope to be pardoned; for, to speak the truth, I am not even a penny-a-liner and as such I do not know the art of writing.

North Eluppai, Nattarey P.O., via Arcot. Nov. 21, 1925.

Yours etc.,
E. GOVINDAN.

## TOWARDS A CRITICAL UNDERSTANDING OF JESUS.

The Editor, The *Indian Social Reformer*.

Sir,

When I said that Dr. Schweitzer has gone to Africa as a philanthropist and not as a missionary, it was clear that I used the latter term in a purely technical sense and I am glad that Mr. Andrews himself supports my view. The passages quoted by Hasler of the Baptist Mission in his letter of the 11th September, did not escape my notice when I questioned the accuracy, as Mr. Hasler puts it, of Mr. Andrews' statement; those two passages have puzzled me a great deal as they have misled many. But I would suggest that in order to understand Dr. Schweitzer's attitude towards the gospel of Jesus, it is necessary to reflect a little upon the historical picture of Jesus that he has presented to us and then ask ourselves the question whether that picture is likely to inspire any one with a missionary zeal. It is possible, as Mr. Andrews suggests, that he has receded from the extreme position taken up in the "Quest," in which case the Doctor owes it to himself and others that he should make that point absolutely clear; but the peculiarity of Dr. Schweitzer's position is this that it admits of no compromise. Either the eschatological element in the gospels is historical or it is not. Dr. Schweitzer has accepted its historicity and any change in his original position would mean the abandonment of eschatology as the historical foundation of the gospel-story. I wonder if the Doctor is willing to do that. As he himself has remarked, the eschatology of the gospel will either destroy, or be destroyed by the modern historical theology.

Mr. Andrews seems to have thoroughly grasped the main critical problem underlying the present discussion. The problem is this: was Jesus the fanatical enthusi-

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fist who was expecting a catastrophic appearance of the Kingdom of God, and whose life and teaching were solely dominated by that expectation as Dr. Schweitzer would have us believe or, to quote Mr. Andrews, "does He represent a revolt from these fanatical Hebrew ideas prevalent in His time in the direction of a Gospel of good-will and peace to all mankind"? I believe it is possible to prove that Jesus did not share the Apocalyptic ideas which prevailed in his time, but of this later.

Manchester College, Yours etc.,
Oxford, 9th October, 1925. G. Y. CHITNIS.

## MASS EDUCATION AND GOVERNMENT.

The Editor, The *Indian Social Reformer*.

Sir,

In these days of "progress," efforts are made to make primary education compulsory; but the efforts, serious as they may appear to be, result practically in nothing owing to the reactionary attitude of the Government who trot out the excuse of "no funds." Millions of pounds can be drained away from India so as to fill the pockets of alien capitalists, The already overpaid but underworked Services may still be overpaid excessively for the *services* in the cause of the Indian masses! The Finance Member may, with a stroke of his pen, write off some crores of Rupees advanced to a foreign nation as a loan! But there will be 'no funds' for the education of the masses in a country where more than ninety per cent. of the population are illiterate, in spite of 150 years of benevolent British rule.

In this connection, it can be noted that, what prevails in Iddia is not always the case with other countries, however backward in other respects they may be. Taking Denmark for instance, Rev. J. Bittman of the Danish Mission, speaking at a meeting held in Madras, on 'Mass education' contrasted Denmark with India. He said that Elementary Education was free and compulsory between the ages of 7 and 14 throughout Denmark. Besides the common schools for boys and girls they had the Peoples' High Schools and Half-time Schools for adults. Fines were imposed on people who did not send their children to school. Even Secondary and University Education were free. Another noteworthy fact was that, unlike India, according to Rev. Bittman, there was no difference in the salary of the civil servant and a teacher. In India, while the teacher was paid less, the civil servant was paid more, and consequently there was no progress in education. More was spent on education in Denmark. But in India? The military expenditure runs to a high figure and consumes most of the taxation of the already overtaxed and financially resourceless population. In the words of the Rev. Bittman, "money was there if those in authority could agree." There is also a story in Aesops' Fables illustrating the proverb: "If there is a will there is a way." Those in authority never agree where the welfare of the people of India is concerned and consequently there is no money. There is also no will and conseqnently no way.

Matunga, Bombay, Yours etc.,
1st December 1925 K. BALARAMAN.

## ORGANISE.

Lala Lajpat Rai writes in his weekly, the *People*, Lahore:—

I would suggest that every province should enlist a number of whole-time workers who will pledge themselves to serve the nation for a period of ten years on a fixed subsistence allowance. From the economic point of view, they may roughly be divided into two classes according to their needs. Every one of them should receive a probationary training for one year, before he or she is deputed to work in any definite area. There should be a further division into urban workers and rural workers. The work should be mainly of the nature of social service including the organisation of labour and professional classes. The object should be to win their regard and affection by useful service, and to instil into them self-respect and self-confidence, and thus to save them from exploitation. These workers should co-operate according to their numbers and resources with all existing educational, social and political organisations in a spirit of pure co-ordination and with the object of avoiding overlapping and unnecessary waste of money and energy.

Let me illustrate what I mean, by taking a city organisation as my model. Suppose we have a dozen whole-time workers for the city of Lahore. We may count upon the support and co-operation of about 100 part-time workers. The city may be divided into four parts with a bureau in charge of at least one whole-time worker in every part. The bureaux will be information bureaux as well as service bureaux. They will register all complaints made by citizens of that locality and all requests for help. They will keep registers of children of school-going age not attending schools, of the unemployed, of needy widows and orphans in their area, and will try to give or procure as much assistance as may be possible. In co-operation with other organizations or independently, as circumstances may require, they will arrange for lectures and propaganda on all civic matters including education, public sanitation, domestic hygiene, medical relief, government of the City, government of the Province, the condition of women, the condition and grievances of the depressed classes and so on. One or two of these dozen workers may be in charge of statistics. We are acquiring the habit of generalising without data or on insufficient data These information bureaux and the statistics collected by the workers will supply the necessary data for correct generalization. This kind of training will bring us knowledge, power and influence which can be beneficially employed for national purposes. It will prepare the people for all kinds of civic action. A budget of say 30,000 rupees a year for the city of Lahore for this kind of service will revolutionise the public life of the city. Such an organization will be a centre of usefulness and power with vast potentialities for the future. It will help in bringing about the co-operation of all public bodies to the exclusion of the spirit of competition which mars their activities now and which creates so much bitterness and ill-feeling There will be room for demagogues too in this organization, but the actual reins of power will be in the hand of workers, and that is as it ought to be. At present the demagogues alone hold the field because the only work done and recognised is speechifying or holding Conferences where speechifying is multiplied to the nth degree.

Work in rural areas is the most difficult, the most delicate and the most risky part of the problem. Th

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# Prohibition Supplement.

TO

## The Indian Social Reformer.

"Abstinence and Purity, Unity and Service."

Vol. II. No. 4 BOMBAY—SATURDAY, DECEMBER 5, 1925. Price One Anna.

### EVASIVE TACTICS.

In the November number of the *Prohibition Supplement* we published the statement of the Hon'ble Mr. A. M. Dehlavi, the Minister of Excise, regarding the Excise policy of the Bombay Government. The Minister said that Government had declared total prohibition as the goal of its excise policy and assured the House that the Government was prepared to stand by it *if the House and the country behind it were equally and practically prepared to stand by Government.* This would mean that the Government had some definite proposals to lay before the House to bring about total prohibition. But the Minister's speech contained nothing of the kind. The Minister put forward the usual plea of "financial collapse" and quoted figures in support of the same. There is no constructive suggestion in the Minister's speech, and he has not explained how he expects the House and the country to stand by Government. In disallowing Mr. Pradhan's Local Option Bill, His Excellency the Governor of Bombay took his stand, quite contrary to his Government's declaration in the resolution on the Excise Committee's report that "they do not think it necessary to make the increased taxation an integral part of their excise policy," on the statement of the Excise Committee to the effect that "before any steps are taken to introduce any changes into the present excise system, the necessary legislation should be passed which may enable government to impose the taxation requisite to avoid financial difficulties." As we stated in our article in the October issue of the *Supplement*, there is absolutely no doubt that His Excellency's decision was greatly influenced by the frank statement of Sir Basil Blackett, the Finance Member of the Government of India, in the course of the debate on the Prohibition resolution in the Legislative Assembly, that it was quite impossible for him to accept anything in the nature of a commitment by the Government of India to a statement that the ultimate goal of excise policy should be prohibition. The difference between Sir Basil's statement in the Assembly and the Honourable Mr. Dehlavi's statement in the Bombay Legislative Council is that, while the former was quite frank in his opposition to prohibition, the latter wanted to maintain that total prohibition was the goal of the Bombay Government's excise policy and that it would be achieved "if the House and the country behind it was equally and practically prepared to stand by Government", in spite of clear indications of its having gone back on its declared policy.

Under the circumstances, we are unable to share the jubilations of those who think that the acceptance by the Bombay Government of Mr. Pradhan's resolution recommending the appointment of a small committee consisting of elected members of the Council, officials and financial experts, to consider and report on the financial measures that should be introduced in order to give full effect to the policy of prohibition of the traffic in alcoholic drinks and drugs, has gone a great way in mitigating the disappointment caused by the Bombay Governor's disallowance of Mr. Pradhan's Local Option Bill. The personnel of the Committee and the terms of reference are yet to be known. But, in the absence of the complete control of the purse, we wonder how the Legislative Council should be made responsible to find money to meet the deficit contingent on the introduction of prohibition. In suggesting the financial measures required, will the proposed committee be empowered to examine the whole financial position including that of the "reserved" half of the Government? The pathetic helplessness of ministers in working out any scheme of reform in the nation-building departments such as education, sanitation, medical relief, etc. which are under their charge, in the absence of any control over the purse, has been the greatest handicap of ministers under the discredited diarchy, and we are unable to place much faith in the proposed committee being able to find out measures to meet the financial deficit consequent on the advance the Government might make towards prohibition.

The question has come to Government *versus* people. The Legislative Assembly, in carrying the prohibition resolution by an overwhelming majority—not a single Indian non-official voted against prohibition—has but recorded the nation's verdict, and it is for the non-official Indians to see that they are determined to have it. The Government have made no secret of their opposition, and they may not care a straw for the Assembly's resolution. The time has come for the temperance workers to consider the steps required to be taken to combat the drink evil even without the help of legislative machinery, and the All-India Prohibition League which meets in Delhi at the end of January affords the opportunity to formulate the future plan of work. We earnestly trust that all those, irrespective of race, community or party, interested in the cause of temperance, will whole-heartedly contribute their mite towards the success of the Delhi Convention of the Prohibition League.

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## THE CASE FOR LOCAL OPTION.

Mrs. Philip Snowden writes in the *Daily News*:

First, let me say what we mean by Local Option. Local Option means giving to the adult population of a locality the power to decide by a ballot vote whether premises for the retail sale of intoxicating liquor shall be licensed by the authorities. Local Option would apply not only to applications for new licenses, but to the renewal of existing licenses. That is its broad principle. Details such as the size of the polling area and whether the option should include the reduction of the number of existing licenses, are matters for arrangement.

It is with the principle of Local Option I am concerned in this article. The system is opposed on two main grounds. First, that it is an unwarrantable interference with individual liberty; and secondly, that it would be ineffective in operation. I am not concerned to stress the obvious contradiction in these two objections.

The first of these criticisms is weighty and deserves to be seriously considered. When a proposal is made to restrict individual freedom or to interfere with an established custom, it must be justified. But Local Option would introduce no new principle either into the general law or into the licensing laws. The licensing Justices have the unfettered right to refuse to grant new licenses. They have the right, conditional on compensation being given, to cancel existing licenses which they consider to be redundant.

### Democratic Control.

Local Option would simply transfer from the Licensing Justices to the popular vote the decision as to new licenses and the continuation of existing licenses. In other words, the question of whether public-houses should exist in a locality would be decided by the vote of the people intimately concerned, instead of being at the discretion of a non-elected and irresponsible body of Justices. Surely, no objection to this change of procedure can be raised on democratic grounds. The present method of licensing control admits the principle of restricting and regulating the scale of drink in the public interest. But, it does this by undemocratic machinery.

Our Licensing Laws have been passed, because experience has proved that the liquor trade is one which, in the public interest, cannot be left uncontrolled. Therefore, the main question to be asked about Local Option is whether it would more truly give expression to the democratic wishes than the existing method. If a dozen Licensing Justices can decide the question of licenses, surely, no logical objection can be taken to putting this power in the hands of the people in whose interests the Magistrates are supposed to act. The legislative control of a trade, in order to curb its abuses, is admittedly the right and duty of the community. All political parties admit this right and duty, and for a century Parliament has been mainly concerned in passing legislation to restrict and regulate and control and suppress trade abuses and evils.

### The True Liberty.

Every law which is passed interferes to some extent with individual freedom, or with some established custom. Such legislation becomes necessary in the interests of the individual himself, or for the well-being of the community generally. Factory Laws, Public Health Legislation, Trades Boards, the Regulation of the Hours of Labour, and Compulsory Education are a few of such interferences with individual freedom. The purpose of all such restriction of individual license is to ensure a larger liberty for the individual and the community. To establish the case for the popular control of the liquor traffic, we have only to prove that the trade is one which, in the interest of the community, needs to be controlled. Our Licensing Laws are an admission of the need of control.

But the existing evils of the Drink Traffic prove that the present control is not sufficient. The Drink Traffic is the main cause of crime. It has disastrous effects on physical health. It aggravates poverty, lessens industrial efficiency, and causes enormous economic waste. These facts establish the case for the public right to eliminate a traffic which causes so much individual and social misery and loss. Drunkenness is a legal crime, and if the community has the right to punish drunkards, it surely has the right to refuse to license places for the making of drunkards.

The suppression of public houses by the popular vote could not operate, unless the majority of the adult population were convinced that such suppression were necessary for the well-being of the locality. But that, it is maintained by the opponents of Local Option, would be a tyrannical interference with the rights of the minority. A minority has no right to insist upon its anti-social freedom to make itself a nuisance to the majority.

### The System in Action.

If public-houses exist in a locality against the wishes of the majority, the interference with individual liberty is on the part of the minority. That is a violation of every principle of democracy, and is a violation of the laws and principles on which a healthy community can alone exist.

We may meet the other objection to Local Option—that it would be ineffective in operation—by saying that experience alone can settle that question. It certainly was not ineffective in America before the adoption of State Prohibition. I have seen Local Option in operation in that country, and in some of our Dominions, with incalculable benefits.

Supporters of Local Option for England and Wales do not expect that it would give immediate and widespread results. Its first great benefit would be its educative value. It would bring home in a direct way to the electors their responsibility for the drink evil.

Local Option is no device of "tee-total fanatics" to impose their will upon an unwilling community. On the contrary, it is sound democratic proposal for trusting the people. Local Prohibition would not be successful unless it were supported by a substantial and convinced majority of the locality. But where that majority does exist, it is their right to say that they will not be offended by the existence in their midst of places licensed for the demoralisation of men and women.

## MR. LLOYD GEORGE ON PROHIBITION IN AMERICA.

The Editor, The *Indian Social Reformer*,

Sir,

I enclose herewith a clipping from today's paper *Kalamazoo Gazette* which may be of interest to Indian

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readers of your *Prohibition Supplement*. Having spent some time in India I know with what reluctance the English papers publish such material. This is a city of some 60,000 people with many factories and working people, and though we have lived here for three months and gone out among the working classes nearly every day and night, we have not seen a single intoxicated man, nor heard of any place in the city where any sort of intoxicant could be secured. And there are hundreds of similar cities throughout the West.

1011, S. Rose Street,
Kalamazoo, Mich., U. S. A. Yours etc,
27th October 1925. HUGH H. LINN.

[The following is the clipping referred to from *Kalamazoo Gazette*.]

London: October 20.—(AP)—David Lloyd George, former prime minister, had some favourable words to say Monday night on the prohibition law in the United States. He spoke at the City temple on the responsibilities of free churchmen.

Alluding to the church's responsibilities on the drink question, he said:

"Do not let us try to cure eternal problems with an external plaster of words. Prohibition is an experiment we ought to investigate."

Despite unemployment and an adverse trade balance, he asserted that England spent last year £ 316,000 000 on alcoholic liquors. Then referring to the United States he continued:

"It is no use indulging in slap-dash condemnation of America. Not only have Americans carried prohibition, but no political party in America now dare propose abolition of prohibition. As politicians the Americans beat us at every turn."

It had been suggested, said Lloyd George, that prohibition in America was the craze of cranks, but when he went to America he said he found this entirely untrue; that he never met a man who would vote for the re-establishment of the saloon. So far as public opinion in America was concerned, the beer house, he said, was a thing of the past.

Detailing various advantages which he attributed to America's becoming dry, Lloyd George repeated:

"It is an experiment we ought to investigate. Do not condemn it haphazardly. One hundred and ten millions of people do not continue to make fools of themselves for long. They are the most prosperous people under the sun, not because they have the gold, but because they have not the drink."

The former premier pointed to Canada where, he remarked, it was suggested that prohibition had been less successful and concluded by recalling Lincoln's looking forward to the time when there would be no slavery and no drink.

"He got rid of slavery," exclaimed Lloyd George," and 60 years later the people were on the high road to accomplish the second of his ideals."

## ASSAM CONGRESS OPIUM ENQUIRY REPORT.

The Calcutta correspondent of the *Hindu*, Madras, writes to that paper under date Nov. 7:—

The Assam Congress Opium Enquiry Report is an illuminating document and a marvellous production ever compiled by an influential unofficial committee in Assam. This is for the first time that the Assam Provincial Congress Committee has made a searching enquiry into opium evil. The initiative of such an enquiry came from Mr. Andrews. The work was taken up by the most eminent men of Assam, Mr. Kuladhar Chaliha, M. L. C., (President of the Enquiry Committee), Mr. T. R. Phookun, M. L. A., Mr. N. C. Bardoloi and a few young enthusiasts. The report is an appeal to humanity to redress the opium evil which is eating into the vitals of Assamese populace.

The committee in the course of four months, traversed an area of about 1,250 miles and examined 345 witnesses. In their opinion the evil has become most deep-rooted among the agricultural village population and the virile hill-tribes who have settled in the plains. Opium has made the people insipid and inefficient. It has vastly affected the immigrants to Assam tea gardens. The report has righly stated: "We have found that immigrant population in these areas, so long as it does not take to opium, remains healthier and more industrious than the indigenous population. At the same time in certain areas where immigrants have lived for a long time in contact with opium addicts they also have contracted the opium habit with the same harmful effects."

The report says that evils connected with opium were thoroughly well-known in Government circles, but in dealing with these evils the Government were determined not to surrender one of the most lucrative sources of revenue. Reader's surprise reaches its climax when he beholds that in Assam Valley alone, inhabited by about 23 lakhs of people, the consumption of opium was 1,748 mds. in 1919-20, although the price of opium increased from Rs. 5 per seer to Rs 65 in 1924 The revenue which Government derived from opium was Rs. 44,12,303 in 1920-21, probably the highest figure on record. In his excellent preface to the report Mr. Andrews very appropriately remarks that full medical requirements of 10,000 of the world's population according to the League of Nations are six seers or 12 pounds avoirdupois. But in Assam, the greatest opium consuming country in the world, opium is sold nearly 800 mds. per ten thousand, not to speak of seers. If the habit is allowed to continue the whole Assamese populace will be extinct during the course of another hundred years.

Mr. Gandhi's Assam visit and the non-co-operation movement brought a sharp decline in opium consumption. The result of their (non-co-operators') strenuous work was that in 1921-22 the consumption of opium dropped from 1614 maunds to 1,013 maunds within twelve months. The Criminal Law Ammendment Act was promulgated in Assam on the 21st November 1921 which practically made picketing illegal. As many as 1,100 workers out of the comparatively small Assamese population were shut up in the different prisons. Amongst these were lawyers, tea planters, graduates, college students and young patriotic men from the villages. The last mentioned were the chief sufferers in those Government acts of repression The prominent workers were shut up for being members of unlawful assemblies. In spite of this, enthusiasm continued among the Assamese people and there was a continuous decline in the consumption of opium and ganja.

Immediate prohibition of opium is the slogan of the majority of Assam people, but notwithstanding this, the recommendations of the committee are very modest. It is a great credit to the committee that, though distinctly a Swarajist committee, they have based their recommendations in order to preserve absolute unanimity of opium prevalent in the country. So they recommend that prohibition should be effected within the course of 5 years. Their recommendations are as follows:—

(1) The sale of opium and its derivatives should be ultimately limited to the medical and scientific needs of Assam.

(2) Provision should be made for confirmed addicts above the age of forty enabling them to procure a rationed amount of opium, their names being registered for that purpose.

(3) All opium addicts who are under forty years of age should be dealt with as medical patients. Whenever opium is needed by them it should be given only under the order of a fully qualified doctor, the medical permission to obtain it being subject to quarterly renewals.

(4) These changes should be carried out within the next five years At the end of five years opium should be placed on the list of poisons under the Dangerous Drugs Act and treated as such for all inhabitants of Assam.

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It is gratifying to know that a Bill on similar lines will be moved in the Assam Council by Rev. Nicholas Roy, an independent. The committee are not satisfied with mere legislation. In the meantime they have appealed to all those who desire the welfare of Assam to organize themselves into anti-opium societies and to advocate opium prohibition amongst the people in general. They have asked Mahatma Gandhi once more to come to Assam and put himself at the head of the anti-opium campaign to be carried on by entirely peaceful means.

## THE COCAINE TRAFFIC IN CALCUTTA.

In our August issue of the *Prohibition Supplement*, we quoted from the *Statesman* that there is in Calcutta at the present moment a highly organised cocaine traffic with strong financial resources and that the facilities at present available for dealing with it are inadequate. The following extract from the *Mussalman* of Calcutta on the subject will be of much interest:

One Narendranath Bose who was recently sentenced to six months' rigorous imprisonment by Mr. E. H. Keays, Additional Chief Presidency Magistrate, Calcutta, is reported to have made a statement before the Magistrate to the effect that while he was arrested, a man named Keramuddin, who had supplied him with the drug and who had been selling cocaine for years had gone free. The police, the accused alleged, searched only one room of Keramuddin's house and not the whole house, although the accused requested them to do so. Keramuddin is now said to have disappeared.

Referring to this statement the Magistrate remarked: "Keramuddin has often been mentioned in my court as a cocaine dealer, and I would have preferred to see him in the dock to the accused."

The readers of *The Mussalman* are aware that Mr. Keays had made similar remarks in at least two other cases. On the basis of those remarks as well as on authentic information received by us (and published in these columns) we have published a series of articles dwelling on the huge illicit traffic in cocaine that was going on in Calcutta with the connivance, if not with the support, of a section of the Calcutta Police—articles which for a time caused considerable flutter in some quarters—but, we are afraid, neither our remarks, nor the disclosures made in these columns, nor the deterrent punishments which some of the Magistrates have inflicted on those prosecuted for the offence and found guilty thereof, have at all been able to put an end to the drug traffic. Are we to understand that those responsible for it cannot be brought to book and that the Government of Bengal is absolutely powerless in the matter? British representatives at the League of Nations are often found to be waxing eloquent over the opium or cocaine evil in China, Japan or elsewhere, but they forget altogether what has been going on in India, especially in the heart of the premier city of Calcutta, under benign British rule. Should not those who come forward to find fault with others, at first set their own house in order?

**All-India Prohibition Convention:** The All-India Prohibition Convention will be held in Delhi from January 29 to 31, 1926. The Arrangements Committee has secured speakers of national and international fame. The Convention's main object is to constitute a permanent Prohibition League of India. There will be a Welcome Meeting to all delegates—and specially invited visitors. Diwan Bahadur Ramachandra Rao, M.L.A., President of the Convention, will deliver his presidential address at the first meeting. There will be a special Purdah Meeting for women. Recitations of Persian Poems, specially composed, will be given. Singing of temperance songs and instrumental music will be provided. At various public meetings in halls, theatres and parks, Convention speakers will deal with the live problems of Prohibition in India. Every Temperance organization in India including Burma and Ceylon can send one or more delegates. Delegates must meet their own travelling expenses and make their own arrangements for hospitality. The Local Reception Committee may be able to advise delegates as to hospitality if approached soon through the Convener of the Arrangements Committee, Prohibition League of India, 59, King's Road, Howrah, Bengal. Complimentary tickets for non-delegates will be available for a few visitors.

**A Temperance Worker's Testimony of the results of Prohibition:** Mrs. Mary J. Campbell, the well-known temperance worker, who is now in America, writes to us in the course of a letter from Waterloo, Iowa, U.S.A:—The battle is not over in America by any means but *victory* will come. The forces of evil are overstepping themselves. The liquor element is becoming so flagrantly wicked and repulsive that the indifferent ones are awakening and beginning to see the necessity for joining the forces that stand for righteousness. I hear much that is to our discredit, but I do not *see* it. A wonderful change has come over America since the prohibition law was introduced. Many school children do not know what the word 'saloon' means and have never seen a drunken man. The ordinary working man gets $8·00 (about Rs. 22 daily and he does not spend it on drink. He has a nice home, well-clad, well-fed children and a motor car. My heart is back in India all the time It is my home now and my prayers are for the welfare of the people of that ancient land. May God bless you in your labour of love!

**Punjab Congress Opium Enquiry Committee:** In pursuance of the direction of the All India Congress Committee, asking the Provincial Congress Committees to hold opinion enquiries regarding the opium consumption where it is enormously higher than the Index figure of six seers per ten thousands of population as fixed by the League of Nations, the Working Committee of the P. P. Congress Committee has appointed a "Punjab Congress Opium Enquiry Committee," to hold an enquiry in the Central Punjab Districts where consumption in 1923-24, according to official reports, has been from about 12 seers to about 61 seers per ten thousands of population. The following is the personnel of the Enquiry Committee:—Mehta Anand Kishore, Swaraj Sewak *alias* Paira Khan, Syed Habib, Sardar Sardul Singh, Dr. Pars Ram, Pandit Haridatta Sharma of the Servants of India Society and Mr. B. L. Rallia Ram, General Secretary, Y. M. C. A., Lahore. The Committee is empowered to co-opt two influential gentlemen of the district in which enquiry proceeds.

**Manchester Temperance Federation on Prohibition in India:** At a meeting of the National Temperance Federation held in Manchester on October 20th the following resolution on Prohibition in India was unanimously passed: "The National Temperance Federation notes with satisfaction recent public manifestations in India in favour of the suppression of the liquor traffic particularly the resolution passed by the Indian Legislative Assembly to the effect that the ultimate policy of the Government should be the prohibition of the production, manufacture, sale and import of intoxicating liquors. The Federation also welcomes the declaration of the Bombay Government that the extinction of the drink and drug traffic is the goal of their Excise policy; gives its hearty support to the Prohibition Bill introduced in the Bombay Legislative Council this year by Mr. R. G. Pradhan, M.L.C., and urges the Government of India and the Local Governments to provide facilities for the passage of similar legislation applicable to all parts of the country."

**Sale of liquor in Madras Park Fair:** We are glad that in giving permission to the South Indian Athletic Association to hold the usual annual carnival of sports fair at Exhibition at the Park, the Madras Corporation has made it distinctly clear that no liquor of any kind be sold to the public within the premises and that no gambling or festune pastime involving lucky dips and lottery, etc., would be made one of the features of the Fair.

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people there are less educated, less organised and less courageous. The Police and Revenue officials reign supreme and from all the signs before us, we can safely conclude that the Government and those playing the game of the Government are determined to keep the "agitator" out of the rural areas. How to work in villages without coming into conflict with the authorities is the thorniest of all the questions we have to solve. Wild talk of Civil Disobedience does not help us in solving it satisfactorily. The problem is to find out workers who will make the least possible noise, create the least possible antagonism, and will yet substantially educate and organise public opinion in the rural areas. The members of the Legislative Councils and the Assembly have so far signally failed to do their duty by their constituents. Nor do they seem even alive to a sense of their obligation in this respect. If the Legislatures are to become real living bodies expressing the public opinion of the country, it is necessary that the Legislatures should be in close touch with their masters, the electors. But councils or no councils, the problem before us is how to inaugurate and carry on national work in the villages. The Government and the landlord are both interested in keeping the *ryot* down and ignorant, and as long as he is ignorant and inert, no appreciable progress in political and economic condition beyond the stage that has been reached is possible. Yet our leaders do not like to devote a day or even a few hours to the consideration and discussion of the question! The seniors amongst them are busy with the problems of party. The juniors can spare no time from "bridge" and "good time". How are we then going to be free? If my countrymen imagine that freedom will come to them from the roof, they are mistaken. Freedom, lasting freedom, real freedom, freedom for the many as distinguished from that for the few, will only come through doors and windows opened in the walls. May I venture to suggest, in all humility, that without neglecting high politics, it is still possible for us to devote some of our 'precious' time to the consideration and discussion of this problem. The rulers have set up ghosts of Bolshevism, Communism, Anarchism, mostly imaginary, in order to scare us away from substantial useful activities. Young men enamoured of catchwords and high-sounding theories, are sometimes caught in the net, by which they not only ruin their own lives but make the work of others impossible. How are we to utilise the brains and the energies of these young and often sincere enthusiasts for real constructive work? We can do so only by education and by organisation. Let us then put our hands to that work if we are earnest and sincere.

## SOCIAL DEMOCRACY AND POLITICAL FREEDOM.

In the course of an article under the above heading, Mr. Bepin Chandra Pal writes in the *Englishman*, Calcutta:—

Few Indian politicians seem to have as yet fully realised the close and organic relation existing between social and political institutions in any country. We are eager to secure full national sovereignty or Swaraj. We even profess to mean by this Swaraj, government of the people by the people and for the people as Pandit Motilal defined it, or government by the masses as Mr. C. R. Das declared it means. But how few indeed of their followers clearly realise that this Swaraj, or government of the people by the peple and for the people, can never be attained by us until there has been a more or less radical reconstruction of our social and domestic life?

Our social reactionaries not only lack that lofty idealism which has been the dominant note in the modern freedom movement all the world over, but they have not even an intelligent appreciation of the situation about them. The age of consent must be raised not only at the call of the higher social ideal, but even for the very preservation of the integrity of the Hindu Society, particularly in this Province.

[ After referring to the attempts at kidnapping Hindu women and to the defects in the social system on account of the existing caste-laws which prevent such unfortunate women from being taken back to Hindu society, Mr. Pal proceeds:— ]

The only immediately effective remedy that may be conceived in these circumstances is to raise the age of consent from the present limit of 12 and 13, to 16 and 18; and also to make it criminal for members of one denomination to forcibly take away women of another denomination and convert them or marry them without the full and free consent of their guardians or relations. Dr. Gour's Bill could offer some protection to these Hindu girls if the age of consent had been raised to 18 in the case of unmarried. But this was violently opposed by the representatives of so-called orthodoxy in the central legislature. Bengalee Hindus, it is hoped, will realise the harm which they have done to their own social well-being by lending their support to this reactionary opposition.

Mr. Gandhi has been right in insisting upon the removal of so-called untouchability in the Hindu society as an essential condition precedent to the establishment of Swaraj or political self-government. Unfortunately however, he has himself hardly any clear idea on the subject. He calls himself a "Varnashrama" or a believer in the current Hindu-social economy of caste-and-order. He apparently is unaware that though there have been Hindus who observed this caste-and-order law, there have been others, from very ancient times, who openly repudiated it. The Bhakti-vada schools in Bengal and elsewhere, openly repudiated it. There has been no caste-restriction among certain Vaishnava communities of our province, yet they have always been recognised as Hindus.

The same thing has been found in the other parts of Hindustan also. Indeed, this untouchability is organically bound up with this "Varnashrama" or caste-and-order system. Mr. Gandhi cannot remove this untouchability and yet keep this caste-and-order code in full force among his people. It is very much like wanting to eat one's cake and keep it at the same time. It only betrays the hopeless confusion of the Mahatma's social philosophy.

Indeed, we shall never secure real Swaraj or full responsible government, until we have been able to simultaneously strive for the establishment of an honest social democracy in the country. The democratic experiment has not fully succeeded even in Europe and America, because there also, the political franchise has advanced far ahead of this social democracy. To this

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is due all the conflicts and confusions of present-day European and American politics. Social pariahs and economic slaves have been invested in those countries with supreme political power. And this has led to the present class-war in every Western country. The masses are using their political power to bring down the social ascendancy of the classes; while the labourer has been using the same weapon to fight his powerful employer.

Bolshevism, Communism and all the other revolutionary movements of modern Europe and America have their origin really in this divergence between the social order and the political franchise. If Europe and America had been able to successfully work out the problems of social democracy, 'pari passu' with those of political democracy, the course of their history and evolution would have been much smoother than it is to-day.

In India, the need of solving these social problems simultaneously with political progress, is much greater and more pressing than it ever was in Christendom. Christianity had set up the ideal of a perfect social democracy from its very birth. The gospel of Jesus Christ received a revived meaning and force from the Lutheran protest. The French Illumination carried this gospel still further and opened the vision of a new earth and a new heaven where all men shall be equal and free and shall be bound together by the bonds of a universal brotherhood and Humanity.

In India, we never had this gospel so widely preached after the Buddha. Our social difficulties are, therefore, infinitely greater than those of Europe or America in this struggle for real Swaraj or democratic freedom in our political life and relations. The danger of violent revolution is therefore immensely greater here from the reckless pursuit of a democratic political ideal in more or less opposition to all our social habits and institutions. Rabindranath must have been thinking of all these when he warned us, in his latest pronouncement, against trying to run after political Swaraj before creating the true Swaraj-mind in the people. This Swaraj-mind or character can never be developed without a radical reconstruction of our social system and philosophy.

## BUDDHISM AND HINDUISM.

*(From a Correspondent.)*

Swami Sharvanand delivered an address on Buddhism to a well-attended meeting in the Prarthana Samaj Hall on Tuesday, the 24th instant, Mr. M. R. Jayakar presiding. The Swami pointed out how, though 'Buddha' has come to be regarded as an incarnation of God among the Hindus, His message and religion has counted as heresy. It was no doubt an irony of fate, but is mostly due to a cloud of ignorance engendered by the half-true commentaries of the commentators partly justified by later accretions. The Buddha was born a Hindu and died a Hindu. He was a great reformer who checked metaphysical tendencies of his age and turned the minds of the people to the practical questions of life. He promulgated the theory of the four noble truths with 'Misery" as the starting point, that form the cornerstone of his teaching. His one quest related to means of redemption and for this purpose he tried to drive deep into human nature. He probed through the elements of Personality and discovered the way to "Nirvana" which means dying down to the root of all evil, dying down to 'glamour, greed, desire.' The Message of Buddhism is thus essentially ethical with purity of life and thought as the first stage and 'Meditations' as the second. It was Buddhism that is responsible for spreading Indian culture all over the world. The prophet of Buddhism is veritably the light of the world. 'Do away with the genesis of all sufferings and level down the social inquities,' is in brief the essence of Buddhism.

Mr M. R. Jayakar, the President, paying his tribute to Buddha and Buddhism, said that the philosophy of Buddhism was more intelligible from the practical point of view and that was why one saw a Buddhist to be much more cheerful than an average Hindu. That 'Divinity is in Humanity' is more successfully translated into action by Buddhism than perhaps by Hinduism The greatest teaching of Buddhism lay in the hope that one can evolve by daily effort or disappointment to the rank of Buddha himself. It was Buddhism that carried Hinduism to a higher level of renunciation.

## NEWS OF THE WEEK.

**Bombay Social Service Conference:** The first session of the Bombay Social Service Conference will be held on 12th December 1925 at the Malabari Memorial Hall, Gamdevi. The Session commences on Saturday 12th December at 3-30 P.M. (S. T.) under the presidency of Mr. Lalubhai Samaldas, C. I. E. On the 1st day there would be subjects Committee meetings after the presidential address. All delegates can take part in the committee meetings. For the convenience of work there will be three committees and every delegate can take part in any one of these. The committees would discuss subjects in the light of the papers that would be sent to the delegates a week before the conference. The "A" Committee will discuss three subjects, viz., (1) Untouchability (2) Prison Reform and (3) Adult Education. The "B" Committee will discuss three subjects, viz., (1) Village Sanitation (2) Unemployment and (3) Housing problem. The "C" Committee will discuss subjects such as "Prostitution and Drink Evil"—subjects on which no papers have been called for. The committee is specially for framing resolutions on subjects that could not be included in the programme owing to the short time at disposal. On Sunday, the 13th December there will be Subjects Committee meetings if the business is not finished on Saturday. The Conference begins at 12 A M. and would continue up to 7 P. M. with an interval of one hour at 2-30 P. M. Institutions and individuals interested in social work are requested to join the Conference and thus help to make it a success.

**Lala Lajpat Rai's Appeal for Funds for Depressed Classes Work:** In a statement to the press, Lala Lajpat Rai says he is prepared to spend Rs. 10,000 or even more for anti-untouchability work and hopes that Swami Shradhanand who recently paid a visit to Malabar will also reserve a part of the money he receives for untouchability work from the same source from which Lalaji receives his supplies for relief work in Malabar. Lalaji would be pleased to receive subscription for this purpose from all people who feel for this cause and are prepared to help it with money.

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**New Member of the Bombay Executive Council:** His Majesty the King Emperor has been pleased to appoint Mr. J. L. Rieu, C. S. I., I. C. S., to be a Member of the Executive Council of the Governor of Bombay in succession to the Hon Sir Maurice H. Hayward, K. C. S. I., I. C. S.

**A Curious Resolution:** Mr. M. Singaravelu Chetty has written the following letter to the President, Indian National Congress, Cawnpore: "Dear Madam, Please allow me to move the following resolution in the Congress at Cawnpore; "Whereas the division of Indian peoples in British India into Brahmins, Non-Brahmins, Mahomedans, Hindus, Touchables and Untouchables is neither political, nor economical, and whereas such communal difference is distructive of India's real freedom, this Congress resolves that in entering Legislative Councils and local bodies, hundred per cent of the seats be given to workers, namely fishermen, agriculturists, carpenters, blacksmiths, railwaymen, post and telegraph men, miners, sailors, petty merchants, clerks, and all other manual and brain worker exclusive of lawyers, landlords, capitalists, judges, ministers, and all others, whose annual income exceeds one thousand rupees."

**Village Panchayats in Madras Presidency:** The Government of Madras have issued an order on the formation of Village Panchayats in the Presidency in the course of which they say that they are instructing the Registrar General of Panchayats to keep in close touch with the Collector of the District concerned in all his activities and to enlist the co-operation and sympathy both in the formation of Panchayats and in their subsequent proceedings. The Government order also states: Government desire that the formation of the panchayats and their working should be on a strictly voluntary basis. They believe the time has come for every village to realise the necessity of certain services and for it to be prepared to subscribe—each villager according to his means—so as to secure under the guidance of the body of their elders the provision of these services. The part of Government is chiefly to frame laws and rules which legalise and control the action of villages in this regard. The part which Government hope that district officers along with the Registrar will play is to arouse the social conscience of villages and guide their steps towards realising in fact the object now dimly perceived, namely the attainment by means of association of individuals, of improved physical conditions and intellectual advancement.

**Hindu Yuvati Saranalayan:** A correspondent writes to the *Hindu*, Madras:—Swami Shraddhanandaji visited the Saranalayam on the 6th instant at 11 a.m., accompanied by Mr. S. Doraiswamy Iyer. He was much pleased with the work of the institution and wished it all success. He recorded the following words of sympathy and encouragement: "Yesterday I was taken to the Hindu Yuvati Saranalayam, in its new habitation by the young manager, in the absence of the founder, Mrs. Yamini Purna Tilakamma. Last year in April, I paid my first visit. There were only 6 or 7 inmates and the institution was situated in a small house. The present house is commodious, well-ventilated, and accommodates 15 rescued girls with room for a a dozen more. In the absence of Mrs. Tilakamma and for want of time, I could only give some 10 minutes to the Ashram. In my last visit I appealed to several respectable gentlemen and Hindu leaders to help the institution generously so that Mrs. Tilakamma might not be obliged to go about a-begging leaving the girls in charge of others. The institution is not less important than others which are flourishing in this city for the amelioration of the condition of Hindu Society and unless the class that it gives refuge to, is largely helped, no appreciable progress can be made in blotting out wilful prostitution from among the Hindu community of South India. A Sanyasi's blessings go to Mrs. Tilakamma for the noble work she is doing—Shraddhananda Sanyasi."

**Death of Mr. T. K. Chinmayanandam:** Death occurred on the morning of Sunday, the 22nd November, at Calcutta, of Mr. T. K. Chinmayanandam of the Indian Audit and Accounts Service. The deceased, who was only 30 years of age at the time of his death, was ailing from tuberculosis for some months, and succumbed despite the best medical aid rendered by Sir Nilratan Sircar and Dr. Bidhan Chandra Roy. Mr. Chinmayanandam was a brilliant student of the Hindu High School, Triplicane, and of the Presidency College, Madras. He was a Research student in Physics of the Madras University in the Indian Association for the Cultivation of Science, Calcutta, and did some really good work under Doctor C. V. Raman, F.R.S., which won him recognition in scientific circles. He entered the Indian Audit and Accounts Service in March 1919 through open competition, and his services were transferred in January, 1920 to the Metereological Department for employment as Director of Observatory at Colaba, Bombay, for two years. When he reverted to the service, he was specially selected for work in connection with Commercial Audit, and was at the time of his death an Assistant Director of Commercial Audit.

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Medical Relief in Bombay** : As President of the public meeting of the citizens of Bombay convened by the Sheriff on Wednesday last, His Excellency Sir Leslie Wilson, who has been taking great personal interest in the question of medical relief in the city, made a stirring appeal to the public to support the scheme, which His Excellency outlined in the course of his speech, whereby it is proposed to increase hospital accommodation in the city by providing 850 additional beds to the Government and Municipal hospitals. It was proposed to elect a General Committee representative of all citizens in the Presidency which in turn is to elect an Executive Committee to which the work of administering the Hospital Fund will be entrusted. His Excellency laid stress on the necessity of vesting as wide powers as possible in the Executive Committee in order to secure the most efficient use of the money subscribed by the public, and pointed out the King Edward's Hospital Fund of London as a model for Bombay. His Excellency also suggested that a particular day in each year called the Hospital Day should be set apart for the collection of funds. The sums already subscribed are an earnest of the keen interest of the public of Bombay in the problem of medical relief. Excluding the 16 lakhs which Mr. N. N. Wadia has given for the Maternity Hospital at Parel which will be very useful to the mill-hands there, His Excellency has already received promises or cheques for Rs. 5,07,603 of which His Excellency's share is Rs. 10,000 and that of Mr. Byramjee Jeejeebhoy Rs. 2 lakhs to be devoted exclusively for a Children's Hospital. On a persual of the list of subscriptions, we are glad to find that not only the big businessmen but also the leading commercial firms in the city have contributed liberally towards the Fund. The success of the meeting and the good beginning made augur well for the future of the scheme which, when matured, will be a boon to the sick and the suffering, and we are sure that the efforts of His Excellency to whom goes the lion's share of the credit for evolving a scheme of the kind, will bear fruit in the near future.

**The Hindu Mahasabha** : We have given over a considerable part of this issue to the speeches of Mr. M. R. Jayakar, Chairman of the Reception Committee, and of Lala Lajpat Rai, President, of the Hindu Mahasabha held in Bombay. We deeply regret that the proceedings were marred by some intemperate speeches in the course of which sweeping generalisations about what was called "Mahomedan mentality" were made. We cannot too often repeat that the Hindu community cannot gain anything by antagonising other communities and that, if it strenuously exerts itself to remove its crying social evils and to promote a feeling of greater brotherliness between the different classes and provinces, it will not only strengthen itself but would earn the good-will of other communities also. Most of the evils from which the Hindu community is suffering are of its own making and it is in its power to get rid of them. The only way in which it can bring about a change in the mentality of the Mahomedan or other communities is by changing its own mentality.

**Bombay Quadrangular Cricket**: The annual quadrangular cricket matches in Bombay, lasting for ten days, came to an end on Thursday last with a victory to the Hindus over the Europeans in the finals. The quadrangular matches create a good deal of enthusiasm and draw large crowds, but we cannot help thinking that much of the enthusiasm is due to communal rivalry rather than to pure love of the sport. The teams are constituted on communal lines, Europeans, Parsis, Mahomedans and Hindus. It is high time that this communal system is replaced by one in which the competing team will represent territorial divisions as in England. As it is, the quadrangular week in Bombay is to some extent an occasion for the display of ill-feeling between the various communities and in particular, between Hindus and Parsis.

**The Swarajist Pact**: As expected, the conversations between Pandit Motilal Nehru and Messrs. Jayakar, Kelkar, Aney, Athyankar, and Dr. Munji, resulted in both the parties agreeing to suspend the unedifying controversy till the Cawnpore Congress. The following is the text of the agreement arrived at:

In view of the approaching session of the Congress at Cawnpore, it is agreed (1) that all public controversy and propaganda on the question of the Swaraj party's programme shall cease on both sides till the Cawnpore Congress has met, (2) that after the Cawnpore Congress and subject to the decision of the party at Cawnpore, there shall be full liberty of expression of views to all members of the party till such time as the party finally decides its programme for the next general elec-

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tions to legislatures, and (3) that the question of acceptance of office or any other kindred question may be raised at a meeting or meetings of the party that may be held in future for the purpose of deciding the election programme of the party.

As a result of the agreement, Pandit Motilal cancelled his engagement to speak at the Gaiety Theatre in Bombay, thus giving a practical demonstration as to how the parties are expected to observe the terms of the agreement. There will be no political speeches by the leaders of the Swaraj party for two weeks, and other means must be found to canvass opinion in favour of the respective parties to obtain the requisite majority at the open Congress.

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**Success of Borstal Schools :** The report of the Inspector General of Prisons, Madras, for the last year, on the after-care of the adolescents discharged from the Borstal School, Tanjore, bears eloquent testimony to the wonderful transformation which the Borstal system has effected in them. Besides educating the adolescents on the duties of citizenship, the Borstal school provides them, on entering the school, with facilities for a particular trade or vocation by means of theoretical and practical instruction so as to enable them to earn their livelihood when they revert to their civic life. The adolescents are generally given training in such subjects as carpentry, weaving, tailoring, masonry, agriculture etc, all calculated to stand them in good stead in after-life. In the Tanjore school, out of one hundred and forty-eight exinmates, one hundred and seven are reported by District Magistrates to be pursuing occupations in which they received training in the institution. We need hardly say that the system deserves to be extended on a large scale throughout the country. In this connection, we welcome the Madras Borstal Bill, now before the Select Committee, which seeks to extend to the adolescent offenders between the ages of 15 and 21 the provisions of the Reformatory Schools Act with necessary changes.

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**A Blow to Local Self-Government:** It is understood that the Madras Government is contemplating taking powers to dismiss the Chairman of a Municipality or the President of a Local Board, whether elected or nominated, if it appears to Government that his "continuance in office is, in the opinion of the Government, dangerous to the public peace or order or likely to bring the Municipal administration into contempt." The Advisory Committee suggested to the Government that a Chairman or President might be removed only if three-fourths of a local body ask the Government at a special meeting for the removal. Government, however, does not seem to be satisfied with this restricted control and evidently it is determind to carry its wishes. If Government assumes any such powers, local self-government will only be a sham, for the essence of it, namely, that local bodies should not be interfered with as far as possible in their own sphere, will then be gone. Nor is this all. We all know how such elastic expressions as "dangerous to the public peace or order" and "bringing the administration into contempt" will be interpreted by the custodians of law and order. Thus, even the slightest disobedience on the part of a Chairman may be construed as contempt. Government has already strengthened its control over the Chief Executive Officers of the Local Bodies, the health officer and the engineer, for instance, and the proposed Government control over the President also will only strike the deadliest blow on local self-government. No wonder it is apprehended in certain quarters that it is a blow aimed at the Swarajists who are capturing the local bodies in large numbers.

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**The Irish Settlement :** The wisdom of the Baldwin Government has triumphed in settling satisfactorily the Irish boundary question which almost threatened to break down. The Anglo-Irish Treaty of 1921 appointed a Boundary Commission consisting of representatives from Great Britain, Ulster and the Free State to fix the respective boundaries of Ulster and the Free State, but the Free State representative resigned, evidently in protest against the unfavourable conclusions arrived at with regard to the Free State. Things came to a crisis, but Mr. Baldwin, realising the past Irish history, conceded the Free state demands. The settlement now arrived at revokes the powers granted to the Boundary Commission and permanently fixes the boundary where it was temporarily fixed by the Anglo-Irish Treaty. The Free State Government is released from the obligation of bearing a share of the burden of the public debt and war pensions while, in return, it undertakes to pay reparations for malicious damage done to property. On the whole, it is a good bargain for the Free State.

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**Mass Conversions :** At the request of the National Christian Council, India, Mr. P. O. Phillip has issued a book entitled "The Depressed Classes and Christianity". From the Christian point of view, it is indeed an excellent analysis of the wholesale conversions of the depressed classes to Christianity, but the same, however, cannot be said from the Hindu point of view. For, what is a loss to the Hindu society is a gain to Christianity. We have often pointed out in these columns the excellent work done by the Christian Missionaries in the field of social service, education and medical relief, but, at the same time, we have also felt bound to protest strongly against their proselytisation propaganda which is nothing else but the exploitation of the weaknesses of the Hindu society. The Census Report of 1921 showed that there are now two and a half times as many Christians as there were in 1881. The total population of India in the last ten years increased only 7 per cent. while the Indian Christian population increased over 33 per cent. This increase is largely due to mass movements. The rate of increase through this mass movement is as follows : Punjab 400 per cent., Hyderabad (Deccan) 150 per cent., U. P. 74 per cent., Madras Presidency (Telugus) 50 per cent. In the Punjab it is said that the Chuhras are clamouring for baptism and that many have to be refused admission to the Church. We hope this will serve as an eye-opener to the Hindus to root out untouchability from their midst which has been the sole cause of the increase of the Christian population during the last few years.

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**Lala Lajpat Rai's Election to the Assembly :** We are glad to see that Lala Lajpat Rai has been elected to the Assembly in the place vacated by Lala Hansraj. For long, Lalaji's services have been lost to the country owing to ill-health and many other reasons, and his presence in the Assembly at this juncture will be an accession to the strength of the popular cause.

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INDIAN-SOCIAL REFORMER.

*BOMBAY, DECEMBER 12, 1925.*

## THE HINDU MAHASABHA.

As we indicated last week, the substantial work of the Hindu Mahasabha is to popularise, to consolidate and to carry forward the work which Indian social and religious reformers have been and are doing for nearly a century. The really important resolutions passed by the Hindu Mahasabha held in Bombay last week are those relating to the emancipation and elevation of the status of women, the modification of the caste system, the removal of untouchability, protection of orphans and widows, and such other subjects having for their object the purification and regeneration of the community. These reforms have been advanced by social reformers as measures of social justice and national efficiency, and their progress has been slow but sure. The promoters of the Hindu Mahasabha have introduced the bogey of Moslem aggression as an incentive to the more rapid adoption of these reforms. We have more than once pointed out in these columns that the view which some publicists have been propounding, namely, that the Hindu community is fast decreasing numerically and losing ground otherwise, is not supported by a dispassionate examination of actual facts. If in recent years there has been any influence which has made for the weakening of the Hindu community, it is the Non-Co-operation movement which attempted to put it back on all the lines along which it had progressed under British rule. An impartial student of Indian affairs cannot but recognise that the position which the Hindu community occupies to-day as compared with the position which it occupied in pre-British days, is largely the result of English education the opportunities afforded for which were embraced by the Hindu literate classes with more readiness than by other communities. The Non-Co-operation movement laid its axe at the root of this English education as the breeding ground of slave-mentality. Most of the children who withdrew from the schools under the impulse of that movement were Hindu children. Most of the lawyers who gave up practice were Hindu lawyers. Most of the men who went to jail for breaking the law were Hindus. The Non-Co-operation movement ousted the old and experienced leaders from their positions and installed in their places raw, untried and inexperienced men whose only qualification was that they were prepared to carry out any orders that might be issued from the headquarters. The full effects of this unfortunate and ill-considered movement have not yet disclosed themselves. We have refrained from making any reference to Mahatma Gandhi's latest fast for seven days, but we cannot help saying here that the irregularities among the students of his Ashram for which Mahatmaji underwent this penance, is but a symptom of a general demoralisation which has been the worst effect of the Non-Co-operation movement. We have more than once called attention to the dangers of the neo-Ashramite movement and we once again repeat that it is a very tremendous responsibility to withdraw young people from their natural environment in their own homes and to transplant them in surroundings surcharged with the spirit of disobedience as a religious creed.

The Hindu Mahasabha has not yet found its true centre of gravity. Lala Lajpat Rai in his presidential address spoke of the necessity of preserving Hindu culture, but he did not define what that culture is and why it should be preserved. In our view, Hinduism is neither caste nor any particular system of marriage nor vegetarianism. Hinduism is a religious synthesis which bases itself not merely upon the relation of man to man as the so-called ethical religions do, but upon man's relation to the whole Universe. To find out that relation has been the object of earnest search of Hindu philosophy. "This world means intensely and means well ; to know its meaning is my meat and drink," says one of Robert Browning's dramatic personæ. That accurately represents the outlook of Hinduism. We had the privilege last week of receiving a visit from a distinguished American sociologist and we put to him at parting the question whether he saw any prospect of the East and West being able to find a common civilization and culture. He replied "no". The West, he said, whatever the priests and the preachers may say, is irrevocably rooted to the relativity of things, and so long as India maintained its belief in the absolute and in the possibility of human perfection, so long, in his opinion, there was no chance of an approximation between Indian and European culture. Other modern writers on the philosophy of religion have also recognised that the Hindu religio-philosophic idea is the only rival to the Semitic conception which is embodied in Judaism, Christianity and Islam. Hinduism, to our mind, if divorced from its root in *Brahmajnyan* or the knowledge of the absolute, will be a very unimportant phase of thought which cannot long survive the onslaught of the personal and historic religions. It follows that the only way to put fresh life into Hinduism and in the Hindu community is to destroy the weeds that have overgrown the central thought of Hinduism and to leave it free scope for emancipation in our personal and social lives. In a word, we have got to apply the metaphysical truths of Hinduism to social and national affairs. The ancient Hindus who meditated so deeply and resolutely had planned a huge structure which would last for all time, because it was founded on great cosmic principles. For this purpose they raised a huge scaffolding with such material as they found to their hands in the customs, practices and even superstitions of the inhabitants of India. This work of construction, however, was impeded by eruptions through the North-Western passes and for a thousand years the whole energy of Hindnism was absorbed by the task of assimilating the new arrivals. The Moslem conquest introduced a new factor which was unamenable to assimilative methods and the

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vitality of Hinduism was spent in defending itself. The growth of sea-power and the advent of Europeans into India created yet another situation and one of much greater complexity. The task of Hinduism today is to assimilate modern ideas and to adjust itself to the world-conditions of the present day. The Hindu Mahasabha, we think, would do well to leave politics alone and devote itself entirely to the work of reconstructing Hindu society.

## BOMBAY SOCIAL SERVICE CONFERENCE.

The Bombay Social Service Conference holds its first session in Bombay today under the presidentship of Mr. Lalubhai Samaldas, C.I.E. The Conference, as the name connotes, is a provincial gathering of those interested in social service as distinguished from the All-India Social Service Conference, the fourth session of which was held in Bombay last year under the presidentship of Dr. Annie Besant. We have not so far heard of any attempts to hold the annual session of the All-India Social Service Conference this year, and it is not understood why today's session is made a provincial one. It will be remembered that the Social Service Conference was first held in 1916 and continued to be held annually till 1918 after which it suffered a break in 1919. In 1920, however, the social workers of South India organised a conference and the first three sessions were held in Madras under the name of the South Indian Social Service Conference. For practical purposes the first two sessions were confined to the Madras Presidency. The third session held at Madras was a large and representative gathering, and so was the fourth session held last year in this city. We do not know whether the present session of the Conference, in the absence of any attempts to hold the annual session of the All-India Social Service Conference, is likely to break the continuity once again of holding an All-India session every year. In view of the increasing recognition of the importance of social service, there is ample scope for holding provincial and even district sessions of the Social Service Conference just as political conferences. Although some Congress politicians have not cared to show as much practical interest in social work as could be expected of them, the most thoughtful among the nationalists are quite alive to the need of social work. There is no better example than that of Mahatma Gandhi who, by example more than by precept, has demonstrated the value of social service and the place it should occupy in the national programme. Lala Lajpat Rai has been for some time past devoting much attention to the organisation of social work, as his writings in his weekly, the *People* of Lahore, from which we extracted last week his article under the heading "Organise", amply show. The work before us is not merly "educating our masters", but also serving them, and Indian politics has reached a stage—thanks to Mahatma Gandhi—when it is no longer possible to divorce social service from its programme of work. We are, therefore, surprised to see the omission of some at least of the prominent Congressmen in Bombay among the list of office-bearers. Social service is above politics and parties, and it is well to remember the full significance of Christ's words: "He that is greatest among you shall be servant of all."

When the tentative programme of the Conference, as decided at the meeting of the Council of Social Workers held in August, was announced, we at once pointed out what we considered grave omissions in excluding discussions on the evils of drink and prostitution from the list of subjects selected to be dealt with at the Conference. We are glad that the organisers have since then included these subjects. Untouchability, prison reform, adult education, village sanitation, unemployment, housing problem, prostitution and the drink evil are the subjects which will be dealt with at the Conference. The term "Social Service" is sufficiently wide to include everything calculated to advance the welfare of society. But the most urgent and important questions which should engage the attention of social workers are the prevention and relief of distress caused by poverty, sickness, vice and such other causes, welfare work among the labouring classes of which maternity and child-welfare should occupy a prominent place, care of the infirm and the disabled, medical relief, the beggar problem, etc. "To lift up the manhood of the poor" is in essence what is called social service. Social workers are concerned more with those members of society who are unable to look after themselves and consequently depend on society. In India we have neither a Poor Law nor a system of old age pensions as exists in civilised countries. The Government, as constituted at present, does not and cannot be expected to shoulder the responsibilities which are mainly its as regards the unfortunate members of society who now depend on public or private charity. The sight of hundreds of beggars in the streets, most of whom are decrepits and diseased, is a disgraceful feature of which both society and Government should be ashamed. We are sorry to observe that the organisers of the Social Service Conference have failed to include the consideration of problems affecting the beggars and the disabled. We know some at least of these subjects used to find prominent place in the subjects usually discussed at Social Service Conferences, and we also know that the Bombay Social Service League takes much interest in such work. We, therefore, regard the omission as having been due to oversight, and we have dealt with this branch of social service at this length simply to emphasise that the care of the decrepit, diseased, helpless and the poor must be the first charge on the time, energy and funds of every social worker and social service institution. It is very difficult to differentiate between the scope of social reform and social service; but if there is any difference, it is this: that while the former embraces all classes of society inasmuch as its chief aim is to remove disabilities which have been imposed upon by religion or custom, the latter is confined to the lower classes of society which are too poor, too ignorant and too feeble to meet their own needs of existence.

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The chief difficulty in the way of working out any scheme of social service is want of funds. Every branch of work needs vast sum of money. To check the growing evil of prostitution, for instance, needs a good lot of money in organising work-houses for the reclaimed prostitutes without which there is no use attempting to tackle the problem. The appalling infant mortality cannot be mitigated by holding Baby Week celebrations and awarding a prize to the best specimen of babies, in most cases the child of a millionnaire or of a high European official brought up in luxury, nor by preaching to the mothers on the necessity of bringing up babies in good sanitary surroundings and on pure milk, without the least thought as to how the poor mother, who may be working twelve hours to keep hunger off from her doors, shold find means to carry out the advice. The educative propaganda on baby welfare is to a great extent superfluous, if not ridiculous, for Nature has taught the mothers to love their babies and they know how to bring up their little ones if only they had the means. The problem is economic, and cannot be solved without financial aid being given to those unable to look after the essential needs for the preservation of the life of their babies. This means money. The same is the case with regard to the care of the beggars, the diseased and the decrepits. The utterly inadequate medical aid in Bombay has, as a result of public interest in the matter, attracted much attention, and we are sure His Excellency the Governor's appeal at the public meeting of the citizens of Bombay held on Wednesday is bound to bear fruit. Private enterprise has not been wanting in this direction as will be seen from the number of maternity hospitals recently started in different places. The Social Service Conference will be doing the necessary spade work by focussing public attention on the importance of the various schemes of work it might evolve. The work is purely humanitarian and transcends every artificial barrier such as caste, creed or colour. The Conference should not only discuss the subjects, but also draw up a scheme of work for the year. Social workers must have the faith that no good cause will suffer for want of funds. Just as the question of medical relief which is nearing solution to some extent, other items of social work which suffer from lack of funds are bound to be solved.

**The Locarno Spirit:** To us in India, however, the glowing descriptions of the signing of the Locarno Treaties in London, which Reuter sent us, will cause no jubilation. Judging by the speeches made on the occasion by the representatives and delegates of the various countries, it would seem that the Pact is intended only to consolidate the European powers and European civilization. Unlike the Geneva Protocol which aimed at world peace and which included in its pale Asia and Africa, the present Pact only bands together the aggressively imperialistic nations of Europe so as to present a stronger front to the rest of the world, and, as such, it constitutes a menace to Asia and Africa. Nor does the exclusion of Russia from the concert of Europe in any way augur well for the future peace of Europe. Asia will never forget that almost at the very moment when negotiations were being made at Locarno, the inhuman Damascus massacre was perpetrated and the brave struggle of the Riffi for independence was stifled. The peace of Europe will never be assured, unless the Locarno spirit prevails equally in Africa, Syria and China. So far as India is concerned, she cannot honourably join in a Pact which avowedly aims at the aggrandisement of Europe.

## THE HINDU MAHASABHA.

A special session of the Hindu Mahasabha Conference was held on Saturday the 5th December in a large pandal specially erected for the occasion, near French Bridge, Chaupati, Bombay. Lala Lajpat Rai presided. There was a fairly large gathering. The pandal was attractively decorated. Prominent among those present at the Conference were the Hon. Sir Chunilal Mehta, Pandit Motilal Nehru, the Hon. Mr. B. V. Jadhav, Messrs. M. R. Jayakar, A. Rangaswamy Iyengar, Drs. B. S. Moonje, M. B. Velkar, Messrs. S. Satyamurti, S. Srinivasa Iyengar, Rattansey D. Morarji, Mrs. Sarojini Naidu, Mr. Lallubhoy Samaldas, Mr. N. C. Kelkar, Mr. K. Natarajan, Major Graham Pole and Mr. T. C. Goswami.

### Election of President.

Mr. K. Natarajan in proposing Lala Lajpat Rai as President said that he considered Lalaji to be what he should call a complete man. Lalaji was not merely a politician, but was also a great social reformer. He had always looked upon Lalaji with the greatest respect. His (Lalaji's) views on social, economic and religious matters were always balanced with the needs of the country. There was no leader in the country whom he always revered more than Lala Lajpat Rai.

He then pointed out that it was the good fortune of the Sabha to have secured the Lalaji's services. He always thought that the Hindu Mahasabha should begin its session in Bombay and not in Benares, because in Bombay they had balanced views on economic and religious matters, which they certainly did not find in Benares. Therefore it was a very good thing that the Mahasabha's session was held in Bombay that day, because it would take colour and complexion, and that it would be recognised by all communities and all parties in the country as not only the development and progress of the Hindu community but as a movement for the promotion of all communities. The Hindu traditional policy was never exclusive.

### Chairman of the Reception Committee's Speech.

In the course of his speech welcoming the delegates, Mr. M. R. Jayakar, Chairman of the Reception Committee, said :

This is the first Conference we are holding in Bombay where the activities of the Mahasabha are not yet well-known. In a cosmopolitan city like Bombay, where the sharp distinctions of caste, creed, race and nationality are softened by daily contact in commercial, professional or neighbourly relations, the work of the Hindu Sabha assumes a peculiar aspect.

It is obvious that, in the case of a vast organization like the Hindu Mahasabha, its activities should take colour from the soil and the environment in which they are carried on. The objects of the Sabha have been stated in an authoritative manner by various exponents from several platforms, and I venture to think that, in a place like Bombay, the Sabha has a distinct function to perform in "promoting greater union and solidarity among all sections of the Hindu community and to unite them more closely as parts of one organic whole." Likewise, the Sabha can perform a distinct service in "promoting good feelings between the Hindus and the other communities" and establish friendly intercourse "with a view to evolve a united and self-govern

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ing nation." In northern climes where this admixture of races is perhaps not so complete as in Bombay, the Sabha's work may take the form of extreme self-centredness, in "protecting and promoting" Hindu interests whenever and wherever necessary. But in Bombay, there is perhaps great scope for the work of establishing solidarity amongst the several sections of the Hindus and also promoting friendly relations with the other communities inhabiting the crowded city. Likewise, there is a great opportunity before the Sabha in the direction of "promoting the religious, moral, educational, social, economic and political interests of the Hindu community."

### Reply to critics.

I venture to reply to the critics that I see no inconsistency between attempting to consolidate the Hindu community as a whole and endeavouring, when this consolidation is completed, to bring that community into proper relations with other communities, equally consolidated, in the entire organism of the Indian people. In fact, I venture to think that this process of individual or communal consolidation is a step towards the larger affinities which Indian nationalism hopes to attain in course of time. To destroy the loose and fissiparous tendencies which a many-sided religion like Hinduism necessarily gives rise to, to root out the sense of division and isolation which the several communities of India feel towards one another, to attempt to spread the message of cultural and religious unity amongst the several sections of Hinduism, to undertake a root and branch reform of some of the grievances which Hinduism in its working has created, to bring Hinduism into line with the requirements of a modern and well-equipped society, to prepare its adherents to take their proper place in the national life with regard to the various activities of the people; between all this and the creation of a national unity I confess I see no coflict at all. I hold the view very strongly that the consolidation to the fullest extent of the two main communities in India, the Hindus and Mahomedans, is in no sense opposed to the idea of the two communities working together for a national ideal of freedom. The ultimate fusion of the components can only come from the fullest development, within itself, of each of the component parts, and as with a family, so with a nation, the process of development can begin from the home and can proceed far apace into the entire country.

After referring to the glorious work before the Hindu Sabha Mr. Jayakar said: In a place like Bombay the Sabha can create a feeling of unity amongst the several communities in the Presidency. Partly owing to the apple of discord thrown into our midst by the Montagu-Chelmsford Reforms and partly owing to the speedy process of the awakening which the Gandhian movement created amongst the masses, we are at present passing through a very acute state of race-consciousness, of communal awakening. It is a necessary stage in our political growth, and so far as it is kept within proper bounds, and is in the hands of men who have a national outlook, I have no apprehensions with regard to its effects. To me the message of Hinduism is well proclaimed when the Non-Brahmin desires to attain the privileges of a Brahmin, and there are many people in the country who believe that the ultimate satisfaction of this craving will be reached when the Brahmin voluntarily accords to the non-Brahmin all the prized privileges and prerogatives of the higher castes, subject only to the requirement that the Non-Brahmin will conform to the cultural and social tests and standards of the higher castes. I am not saying this only as a dreamer or a visionary.

I am not afraid of the aspersions cast on the Hindu Sabha that it is likely to become anti-Mahomedan I am glad that these aspersions should be freely vented about, because they serve to put the workers of the Hindu Sabha on their guard against the dangers to which their activities are so naturally liable Men like Lala Lajpat Rai, our esteemed President, and Pandit Madan Mohan Malaviya are too true nationalists to forget their real mission in connection with the Hindu Sabha, and so far as my connection with this body in Bombay is concerned, it will always be my humble endeavour to prevent the Sabha from assuming a hostile attitude towards any other community. We shall not provoke it so far as we can, but if the process of our consolidation by itself provokes hostility by reason of suspicion, jealousy and distrust, its growth is inevitable. We shall deplore it and try our best to remove the misconception, but if notwithstanding our efforts, the misconception grows and breeds animosities, I will say, in all frankness, that we will not be afraid of them, but will trust to time to remove the misconception and establish confidence in their stead.

### Work Before the Sabha.

I want, therefore, the Hindu Sabha to plunge into its work with earnestness. There is a good deal of work to be done in the direction of creating and spreading ideas about social and marital purity. I may mention one such direction. Mr. D. B. Adwani, M. L. C., for Karachi, introduced in the Bombay Council a Bill, which unfortunately met with an adverse fate, that a Hindu husband in Sind can, by a declaration, confine himself to a monogamous marriage. That measure, of course, was confined to Sind only, but I cannot see any reason why gradually the same principle may not be made applicable to all Hindus according as a Province or a community becomes ready for the acceptance of the monogamous principle. Already the amendment in the principles of Act III of 1872 has secured a partial acceptance of this principle, and I feel certain that, if the Hindu Sabha takes agitation in this direction, its efforts are bound to succeed. With reference to the marriageable age of boys and girls, great reform is necessary, and the process of raising that age may be consciously accelerated as it is being unconsciously achieved by the social necessities of the times. There is, further, a great need for a Rescue Home for women and orphans in Bombay. The subject is free from all controversy, and the local branch of the Sabha ought immediately to take up the work of establishing such a home in the city of Bombay, which has been long overdue.

For a number of years yet the work of the Hindu Sabha will be mainly social and religious reform. One or two subjects I will venture to suggest as appropriate centres of a broad activity on the part of the Sabha. One is the condition of Hindu *Kshetras* and pilgrims. Far from being places of purity and cleanliness, the places of our pilgrimage and worship are sordid, squalid and debasing.

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I cannot see any difficulty in the Hindu Sabha having a branch solely devoted to the purification of our *Kshetras* and the protection of the interests, health and comforts of the pilgrims.

The want of employment amongst the old Pandits and scholars, learned in ancient lore but famishing for want of occupation now, is another department in which the Sabha can do very useful work. The purification of the priesthood, its elimination in cases where it is in the hands of unworthy men, its ennoblement in other cases where worthy men are struggling and eking out a living and an audience, all these can be usefully undertaken by the Sabha. The curtailment of enthusiasm for animal sacrifices in the name of the deities is another direction in which the Sabha's activities can be fruitfully carried on.

PRESIDENT'S SPEECH.

Lalaji, after condemning the system of communal representation which only intensifies communal and religious differences said :

Hindus are divided into caste and sub-castes, Hindu Shastras recognise no such distinction as between Brahmins and non-Brahmins. In North India we know of no such distinction. In the South and the West the distinction has come into existence because of the original *Varna* system not having been enforced here. In the North there is very little difference between the Brahmins and the other *Dwijas*. All the *Dwijas*, whether Brahmins or non-Brahmins, are entitled to wear the *Yajnopavita*, perform *Yajnas*, and study the Vedas. All of them are entitled to the *Gayatri*. The functions of the priesthood are no doubt confined to the Brahmins and they alone can cook food for all. Beyond this there are hardly any other distinctions. In the South and the West, however, *Yajnopavita* and *Gayatri* and the Vedas are denied to all non-Brahmins. We have sufficient evidence in Hindu Shastras and Hindu history that in ancient times the caste distinctions were not so rigid as they are to-day. Intercourse between castes was fairly common. A Brahmin was sometimes degraded to the position of a Shudra and a Shudra had opportunities to rise to Brahmanhood. Any way, there is no authority for *Yajnopavita* and *Gayatri* being denied to those who are entitled to the position of *Dwijas* under the Shastras. There is also abundant authority for the proposition that those who became *Antyajas* by ceasing to wear *Yajnopavita* and perform *Yajnas*, were re-admitted to these rights by the performance of the necessary *Prayashchitta*. Under the circumstances, it is easy for the Hindus of the South and the West to fall back on the ancient custom, and admit at least those non-Brahmins who are *Dwijas* by occupation as laid down in the Dharma Shastras and other ancient books on Hindu Law and ritual, to the rights of *Yajnopavita* and *Yajnas*. The Brahmins of the South and the West can thus destroy the movement for the separate political existence of the non-Brahmins by broadening the basis of their Brahminism and admitting into its fold all those non-Brahmins who are not doing the work of the *Shudras*. Brahminism will thus become synonymous with Hinduism. I am certain the movement for separation is exploited by a few educated men. The non-Brahmin shopkeeper, cultivator, craftsman, etc., have no interest in it. If the Brahmins of the South were to concede to them the rights of *Dwijas* which are theirs under the Hindu Shastras, their separatist tendencies will disappear. It is in the best interests of Hinduism as well as Nationalism that this should happen and I beg to implore the Brahmins of the Western and Southern Presidencies to lose no time in coming to an understanding with the non-Brahmins. I am not afraid of the latter, even if they continue to receive the favoured treatment they are now getting from the Government, because I am certain that ultimately they cannot go adrift from the Hindu Samaj, but the sooner the division is healed up the better.

SHUDRAS AND UNTOUCHABLES.

Now I come to the Shudras and the untouchables. The case of the untouchables is clear enough so far as untouchability is concerned. On no account and for no consideration can untouchability be allowed to disfigure the fair face of Hinduism. Once untouchability is removed, the present-day unt ouchables become one with the Shudras. We have a clear authority in the Code of Manu that a nation which has a majority of Shudras as against the Dwijas, is doomed. We have abundant authority for the proposition, as already remarked, that caste in ancient times was not so rigid and so permanent as it is now. Shudras were allowed by proved fitness to rise to higher castes and people in the latter were degraded to the position of Shudras by reason of misconduct. The present-day caste system is not an ancient system. All sensible and intelligent Hindus are agreed that the prevailing system of numerous castes and sub-castes cannot be defended. It requires substantial changes. Time and circumstances are against it. However wrathful the *Varna-Ashram Sanghis* may be against the reforms, they are destroying the existing caste-system inch by inch by their own conduct. Theirs is a dying cause, for the simple reason that the time forces are against it. Let us first take the *Varna* system. It is clear that the present numerous divisions have no justification in the ancient Hindu Shastras which divided society into four *Varnas*. The present system must then be a development of later days, and is thus open to change according to the needs of the time. The advocates of *Varna-Ashramas* themselves do not fully observe either the rules of ancient *Varnas* or the customary restrictions of the present *Varnas*. The customary practices are opposed both in spirit and in letter to the ancient system, but the actual conduct of the orthodox to-day is opposed even to the sanctioned customary practices of 100 years ago. There are many among the so-called orthodox who have no objection to the use of European medicine, or aerated waters, or pipe-water, or articles of food manufactured in Europe and America. Some of them dine at the Government House or in the company of the European and also pride at *Sanatan Dharma Sammelans* (conferences). They go to Europe and do not perform any *prayaschit* (expiation ceremony) on their return. This is particularly true of the Ruling Princes. How can they then advocate the maintenance of the caste-system in its present shape ? Their own conduct belies their professions of faith.

NECESSITY OF CHANGING HINDU SOCIAL CODE.

Let us next take the *Ashramas* Here again, their conduct and practice is entirely opposed to the spirit and the letter of the *Ashrama-Dharma*. The rules as to *Ashrama-Dharma* do not contemplate early marriage, at least

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among the Dwijas. The present-day Hindus have cut the root of the *Ashrama-Dharma* by the institution of child-marriage. How many of them retire to the forests or become Sanyasis as required by the *Ashrama-Dharma*? For people who marry their children at the age of 12 or under, who do not teach the latter even rudiments of Sanskrit, who send them to schools managed by non-Hindus who stick to *Grihastha* life even after 60, nay some of whom even re-marry at that age, to call themselves defenders and champions of the *Varna-Ashrama Dharma*, is mere mockery worthy of the Pharisees. The best thing for us is to deliberately change our social Code, and for that there is ample authority and provision in the ancient scripture. Samaj Dharma is always regulated by *Desh* and *Kal* (i. e. place and time). The Hindus have, from time to time, changed it according to their altered needs of circumstances; and this has given them stability and permanence. Life implies adaptability and growth. Hinduism is a living organism, has always been so. Its social Code has been changing, is changing, and will continue to change according to the needs of *desh* and *kal*. The opposition of the orthodox is good so far as it militates against too rapid a change and too outlandish a transformation, but it is harmful and injurious when it threatens to thwart all progress and militates against the regeneration of life according to the needs of the time. I appeal to my orthodox countrymen to take note of the changes that have been introduced into our lives by circumstances over which we had no control. Railways, steamships, airships, Post offices, water works, electricity, all these and many other modern inventions have produced a new world. We cannot ignore them. We are allowing ourselves the full use of them. So far we are changing with the times, but we object to certain other changes which are necessary corollary of these. In this we are doomed to failure. Failure in this direction involves waste of time and money, which again means slowness of progress and loss of opportunities. Let us then take note of the necessary implications of the altered state of things and read just our lives accordingly. Therein lies safety, statesmanship, foresight, wisdom and solidarity. Diehard conventionalism only means more and more waste, and also useless struggle and strife. If we are wise, we shall avoid it. If not time will take its own revenge.

### Mischievous Cry of Religion in Danger.

There is another danger which threatens the Hindu community and against which I wish to sound a note of warning. Orthodoxy is being used for political ends. There are forces at work which invite and encourage the orthodox people to oppose the Nationalist Hindus on the ground that the latter are not orthodox and therefore do not truly represent the Hindu community. It is argued that the Hindu community being, in the main, followers of the Sanatan Dharma, the Santan Dharmis alone can represent the community in the councils of the Nation. An appeal is being made to the prejudices of the orthodox against those who are social reformers. No educated Hindu possessed of a feeling heart and love for his community, can help being a social reformer. Social reform on an extensive scale is the greatest need of the community, and no political advance of a substantial nature can be secured without it. Does any one really believe that a community wedded to child-marriage and *Chhut Chhut*, with a passive outlook on life and a psychology of negation and *tyag* (renunciation) can secure that efficiency which is the *sine qua non* of respectable communal or national existence in these days. If the Hindu commuuity does not wish to commit political *harikari*, they must move every nerve to be communally efficient and united. To divide itself into religious sections with separate political ambitions, is the greatest folly, of which a community can be guilty. Political work must be done by poeple who have at least a working knowledge of politics and also political experience at their back. The cry of 'religion in danger' is the most mischievous of all the cries that could be raised either by professed Nationalists or by Communalists. To me Sanatan Dharma means all that is good and noble and pure, but I have no faith in the popular Sanatan Dharma which seeks to preserve untouchability, to perpetuate untenable caste distinctions, to keep women ignorant and in bondage, and to keep the Hindu community eternally inefficient. Nor have I any faith in the attempts at religious purifications which are being made by foul-mouthed fanatics.

### Hardships of our Women.

The greatest need of the community is to take the best care it can of the mothers of the community. The mothers of the race are its makers and, unless their condition is healthy, the race cannot be expected to be anything better. When we say healthy, we include in it all that makes life enjoyable, progressive and potent. The efficiency and prosperity of a social or political unit must eventually be a reflex of the efficiency and prosperity of its women. The Hindus of to-day are inefficient, lacking in courage, lacking in enterprise, lacking in the zest for life, lacking in enthusiasm, lacking in solidarity, scattered units of a once great race, because the condition of their women is not what may be called healthy. The great feature of present-day Hindu life is passivity. "Let it be so," sums up all their psychology, individual and social. Active effort to change the conditions of life, to change the current of their tendencies, to be masters of their fate, to grapple with difficulties that hamper their progress and solidarity, is wanting. They have got into the habit of taking things lying down. They have imbibed this tendency and this psychology and this habit from their mothers. It seems as if it was in their blood. There is no question that all this has to be changed if the Hindus are to become efficient, enterprising and courageous. The best, the easiest and the most effective way is to attend to our girls. Our women labour under many handicaps. It is not only ignorance and superstition that corrode their intelligence, but even physically they are a poor race. Their physical disabilities are generally due to the social restrictions from which they suffer. They become mothers at an age at which girls in other countries are at school, developing their muscles and nerves, hands and feet by suitable physical exercises. The first delivery is the death of a good number of them, and disables many more. They become a kind of invalids for the rest of their lives. Those who breed, breed too many, and thus lead miserable, wretched lives from which all zest and enthusiasm disappears. As a rule, they are careless about their food. Their chief concern is to feed their men well. For themselves they can live and subsist on anything. The Hindus are an awfully carless people in

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the matter of their food. The rich eat too much and the poor too little. The middle class does not exist. In middle class and poor families, the women are all day long engaged in cooking food. Both men and women are supremely ignorant about the food value of the things they eat and drink. As for regularity of meals, no one understands the value thereof. Women get very little open air and almost no exercise. How on earth is the race then to improve and become efficient ? A large number of our women develop consumption and die at an early age. Such of them as are mothers, infect their children also. Segregation of cases affected by Tuberculosis is almost impossible. Mothers won't leave the children alone. They must have them by their side.

Then the condition of the child-widows is indescribable. God may bless those who are opposed to their remarriage, but their superstition introduces so many abuses and brings about so much moral and physical misery as to cripple the society as a whole and handicap it in the struggle for life.

The hardships from which our women suffer, react most injuriously on the condition of men too. We put up with all kinds of tyranny and impudence from others, because we are in the habit of making others put up with such things at our hands. Our women are extremely shy and dependent. Modesty is a great virtue, but not so helplessness and dependence. I want the Hindu woman to retain her modesty, her selflessness, her devotion to duty towards her children and her man, but at the same time I want her to learn a bit of self-assertiveness and independence. Hindus as a race are lacking in self-assertiveness. People who lack in that quality can never be free. They are always looking to others for protection. It is not praiseworthy to be offensive and agressive, but it does not pay to be always on the defensive. There are occasions in life when one has to take the offensive if one wants to save his life and liberty. Offensiveness in such a condition is really another name for self-preservation. The ancient history of the Hindus proves that in ancient times, Hindu women were more independent, more assertive, more self-reliant and physically more competent than they are now. They were as free as men, and their children were brave, kind, self-confident and able-bodied. If the Hindus want to get out of the slump in which they find themselves at present, they must attend to and improve their women.

I will beg of my countrymen to *save* their girls, to give them suitable opportunities for developing healthy bodies, and psychologically fit minds. Our girls and women must be freed from all superstitions which breed carelessness in life, indifference to food, distaste for struggle, lack of energy, the habit of taking things lying down and a psychology of dependence and fear. Let me not be misundersood. There is nothing so hateful as a quarrelsome, unnecessarily assertive, impudent, ill-mannered woman but even if that were the only road which the Hindu woman must traverse in order to be an efficient, courageous, independent and physically fit mother, I would prefer it to the existing state of things In concluding this part of my address, I will say to my countrymen, "Your women are your makers, save them and educate them."

## A WIDOW MARRIAGE IN LUCKNOW.

(*From a Correspondent.*)

On the evening (between 8 and 10 p. m.) of the 25th November, 1925, a notable widow marriage took place at the house (Kunjanivas) of Babu Kunj Behari Seth, President of the Hindu Widow Reform League, Lucknow, under the auspices of the League. Shrimati Bhagwati Devi, a Dhaighar Khatri (Tandan) virgin widow of the age of about fifteen years, was wedded to Babu Santa Saran Khanna of Allahabad, a youngman of the age of 27 years. Invitation cards had been issued on behalf of the League; and at 7 p. m. there was a good gathering of ladies and gentlemen. Among the distinguished guests of the evening was the Hon'ble Mr. Justice Gokaran Nath Misra, Judge of the Chief Court, Lucknow. Some eminent ladies were also present behind the *pardah*. Babu Kunj Behari Seth made a speech in Hindustani in which he stated briefly the three objects of the League; that there were hundreds of thousands of widows of the age of 15 years and below according to the census of 1921; that their marriage was as necessary as that of maids of the same age; that most of the young widows were potential converts to non-Hinduism; that their marriage was as much an act of virtue and piety as that of maids. He observed *inter alia* that so long as the marriage of maids was made compulsory, the marriage of widows of the same age should likewise be made compulsory. Continuing he said that this compulsion should in no way affect the volitions of those widows who are prepared to lead a Brahmacharya life and devote themselves to the good of the country. He made a special appeal to the ladies to carry out the reform relating to the re-marriage of Hindu widows, as their determination and decision in the matter would be final and unappealable whilst the males were incompetent to implement this branch of social reform. He asked young widows to go through their re-marriage even as an act of self-sacrifice for the benefit of their widowed sisters; and if five or six such widows of Lucknow were to re-marry, hundreds of other widows would follow suit.

With respect to the slow activities of the League in the field of re-marriage he enumerated and described the difficulties which were experienced in bringing about the re-marriage of widows Lastly, he appealed to the ladies and gentlemen to help the League in every respect. The Hon'ble Mr. Justice Gokaran Nath Misra spoke a few chosen words in applause and appreciation of the work of the President. He stated that in this province there were really great difficulties in the way of the remarriage of Hindu widows though the attitude in favour of such marriage was more favourable now than it was some years before. Babu Ismari Dayal, Advocate, announced a monthly subscription of Rs. 5 to the League and promised an additional donation of Rs. 100 in case a separate Widows' Home was established by the League.

**Pt. Nehru and Skeen Committee:** Pandit Motilal Nehru, interviewed in Bombay about the rumour of his intention to resign from the Skeen Committee emphatically denied the truth of the same and said that neither he nor Mr. Patel intended to resign from their respective positions.

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## NEWS OF THE WEEK.

**New President of the Punjab Legislative Council:** The Punjab Legislative Council, at its meeting held on the 3rd instant, elected Mr. K. B. Chaudhuri Shahab-ud-Din as President.

**Sir J. C. Bose's New Discovery:** Sir Jagadish Chandra Bose demonstrated to a crowded audience at Calcutta on Nov. 30 at the Bose Institute a remarkable discovery relating to the nervous system of plants and a system of distributing sap similar to the blood system of human beings. This discovery explodes the theory of plants inhaling sap enunciated by the German scientist, Dr. Strasburg, whose experimentation on plants with poison put entirely a different construction on the sap circulation system of plants now discovered by Sir Jagadish, who believes that the present discovery has opened a vista of scientific truths which will be of infinite possibilities in the field of agriculture.

**Dr. Rutherford on the Labour Party:** Dr. Rutherford, ex-M. P., who is on a visit to India, interviewed by a press representative in Madras, said he was attending this year's session of the Congress. He was anxious to meet Indian leaders of all shades of opinion. He characterised the reforms as too feeble and said he was very much disappointed with Labour's attitude towards India. Not only had that party, when it was in office, nothing to accelerate Indian self-government but it had actually been a party to the passing of repressive legislation as the Bengal Ordinance. That was why he had left that party.

**All-India Students' Conference:** Babu Rama Misra, Publicity Secretary of the All-India Students' Conference, Cawnpore, writes: The sixth session of the All-India Students' Conference will be held during the Congress week at Cownpore. All those interested in it are requested to give in their suggestions for the presidentship of the aforesaid Conference.

**Inter-School Singing Contests in Calcutta:** The last week in November marked the annual Inter-School Singing Contests in Calcutta. There are two contests, one for European and one for Indian Schools. Both contests were inaugurated by the Y. W. C. A., but whilst the Government has now taken over the contest for European Schools, the contest for Indian Schools is still held under the auspices of the Y. W. C. A. This year five Indian High Schools competed, four Christian and one Brahmo School. Christ Church School won the prize for English Unison songs, and the cup for English part-songs, whilst the cup for Bengali songs was won by the United Missionary School.

**A Widow Marriage in Bengal:** Under the auspices of the Bengal Widow Marriage Association, the wedding ceremony of Sreeman Bijoygopal Halder, son of Sj. Keshavlal Halder, a resident of Jessore, was solemnised on Nov. 27th, with Sreemati Mokshada Sundari Devi, nine year old widowed daughter of Sj. Annada Prasad Palsai, residing at Rine. Pt. Kshetra Mohan Goswami conducted the ceremony according to Hindu rites. Ladies and students and gentlemen numbering about 150 attended. The special feature of the function is that the bridegroom did not take any dowry.

**All-India Indian Christian Conference:** The 12th annual session of the All-India Conference of Indian Christians will be held at Bishop's College, Calcutta on 28th to 30th Dec. The Right Rev. the Bishop of Dornanakal being unable to preside over this session, Mr. K. L. Rallia Ram of Lahore has been elected to that position by the majority vote of the Affiliated Associations. Mr. S. C. Mukerji is the Chairman of the Reception Committee.

**Madras Legislative Council:** An *Associated Press* message dated Madras, 4th December, says that during the ensuing session of the Madras Legislative Council commencing on the 14th instant, three days will be allotted for non-official business for which a number of Bills and three resolutions have been ballotted. Mr. Satyamurthy will raise the question of the Government's Excice policy and request that Government should declare this policy to be total prohibition of the manufacture and consumption or sale of liquors and that immediate steps be taken to bring about prohibition within a period of twenty years. The question of giving immediate effect to the recommendations of the Committee on Seperation of Judicial from Exucutive Functions and that of removing sex-disqualification for membership of the Legislative Council are also among the subjects to be discussed.

**Rs. 200 for a Life!!** The *New India*, Madras writes: In the Madhupur garden case, in which a European manager of an Assam garden was charged, under section 304, I.P.C., with assault on a cooly which ed to death, a verdict of "guilty" has been given by the jury, by a majority of three to two. But the sentence s a fine of Rs. 200! It was evidently a case of brutal assault on a poor cooly, resulting in his death. One of the witnesses, who was working by the side of the deceased, said that the accused kicked the deceased with boots on, 20 or 25 times, in various parts of the body, and this was corroborated by other witnesses. In cases such as this, the jury has a European majority, and the verdict is therefore of particular significance. The outrageous indifference to the demands of justice revealed by the sentence is almost incredible. Does it mean that, in the Judge's view, an Indian life is worth only Rs. 200, and any European who is prepared to pay that sum can torture and kill an Indian at his pleasure? After this judgment, coming on the top of those in the Page case, the Book-stall Clerk case, etc., there need be no talk of "British Justice". There are no words strong enough to describe the indignation with which it would be received in the country.

**Tragic Sequel to an Unequal Marriage:** The *Guardian*, Bangalore, writes: Some years ago, a young Bengali girl urged her flaming protest against the dowry iniquity by burning herself to death. The horrid custom, however, has survived her and the memory of the Calcutta tragedy has been unable to swamp out this practice responsible for a vast deal of misery. Now comes the story of a Jaipur youth having committed suicide because his parents would not be moved by his prayer to spare his sister of twelve from being given away in marriage to a man of forty-five. Only the cupidity of the parents of the unfortunate girl can explain the virtual immolation of the poor thing disposed of with greater disregard than chattel. In consequence, a promising boy of eighteen has killed himself. If a community has any conscience, it ought to be touched by this happening. It is a terrible reminder of the state of things that prevails to the shame of Hindu society.

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**Maternity Home in Ahmedabad:** The trustees of Archratlal Girdharilal Charity Funds have opened a maternity home and dispensary for women in Ahmedabad. The opening ceremony was performed by Mrs. Ramanbhai Mahipatram.

**Franchise for Women in Punjab:** The *Tribune* writes:—"Lala Bodh Raj has given notice of a resolution, which will come up for discussion at the forthcoming session of the Punjab Legislative Council, recommending that the rules framed under the Government of India Act be so amended as to extend the right of voting to women in the Province. The question of extending the franchise to women has been left entirely to the discretion to the Council, and we earnestly hope that the Council will rise above petty prejudices and arrive at the only decision which is consistent with justice, common sense and the progressive spirit of the times. It is a pity that, with all the progressive movements which have been going on in this Province for a quarter of a century, the Punjab has lagged behind in this matter and some of the other Provinces had stolen a march over it. The Punjab compares favourably with most other provinces in the matter of female education; the vicious aspects of *Purdah* have also to a large extent disappeared from this Province. Sikh women have already been accorded the right to vote for the election of the various bodies constituted under the Gurdwara Act; while the Arya Samaj treats women on the same footing as men. As to the Muslim community, which is the stronghold of *Purdah*, it is more advanced in this respect in our Province than in several others; but even the existence of *Purdah* is not incompatible with extending the franchise to women, and proper arrangements can be made for *Purdah* women to record their votes. We hope that the Council will carry the resolution by a large majority, for the exclusion of half the population from public affairs cannot but be a tremendous handicap to the constitutional advance of the people." We are glad that the resolution has been passed on Monday which, having the force of law according to the best interpretation of the Reform Act, removes the sex-disqualification in this respect once for all.

**Muslim or Muhammadan?:** Mr. Anwar Hussein, Dacca Islamia College, writes to the *Mussalman* of Calcutta: "There is a great controversy as to the use of the term "Muhammadan" for "Mussalman" or "Muslim." Many of our educated brethren find themselves in a confusion as to whether 'Muslim' or 'Muhammadan' should be preferred. Not to speak of non-Muslims, but even our co-religionists do not take it into their serious consideration and manage to ignore it altogether. The other day in the Select Committee meeting of Dacca District Muslim Students' Association under the presidency of the Nawab of Dacca a hot debate ensued on this much-debated point. The Nawab favoured the word 'Muhammadan' along with others of his fold. This is an instance in point. But the question is whether we should use 'Muslim' or 'Mohammadan' in official records, in papers and in other places. The word 'Muhammadan' is a coinage of the western writers. They would, in imitation of Christians, Buddhists, Confucians, Zoroastrians, etc, apply this term to the *followers* of Islam; they would not consider very much the sanctity, the dignity, the intrinsic worth, the comprehensive meaning and significance, the sublimity, the pristine glory and majesty of the term 'Muslim' implying the followers of the tenets of Islam. And 'Muslim' is a follower of the principles of the religion 'Islam' as preached by the prophet through divine revelations. Everywhere in the Qoran the word 'Muslim' has been used attaching to it much value and weight. What a deep significance does the word Muslim carry with it! The holy Qoran says: "Whatever is in the heavens and in the earth, is a Muslim." Why should we narrow down the wider meaning, the splendid import of the term 'Muslim' within territorial limits by calling the follower of Islam 'Muhammedan' which is quite inadequate to give expression to the sublime sense of the term Muslim. A Muslim is a follower of Islam and therefore of the Prophet. Islam cannot be separated from the grand personality of the Prophet. It found its highest development and perfection in the noble character of the Prophet who represents Islam in all its magnificence and radiance. We, as Muslims, ought to take serious exception to the misuse of the term 'Muhammadan' for 'Muslim.' The Government should be approached and requested to make the necessary arrangement that in official records the word 'Muslim' may be substituted for 'Muhammadan' so long used in a wrong way. If Government officials use the term, then others will follow suit in no time. There should be a clear circular to this effect."

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Vol. XXXVI. BOMBAY—SATURDAY, DECEMBER 19, 1925. No. 16

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Lord Reading in Calcutta:** The Viceroy who has spent nearly two months in Calcutta where he went on account of the illness of Lady Reading (who, we are glad, is well on the way to recovery), addressed the meeting of the Associated (European) Chambers of Commerce of India and Ceylon and also the European Association which entertained him at a farewell dinner last week. In the former speech, His Excellency contrasted the political and economic position of India when he first came here four and a half years ago with the situation as it is to-day. He claimed that his Government was entitled to the lion's share of the credit for the improvement that has occurred. So far as the political situation is concerned, the improvement is mainly due to the collapse of the Non-co-operation movement and the intransigeant policy of the Swarajists in the Councils. Both these movements were in the nature of rolling a heavy stone up a steep hill and it is due to the sheer force of gravity and not to any measure of Government that their rapid descent to the ground-level is mainly due. The economic situation, so far as the country is concerned, has become worse than what it was in 1921, though the Government of India have managed to balance their budgets and even to produce surpluses, while, on the other hand, the provincial Governments and the trade and industry of the country are in the depths of depression. In his address to the European Association, the Viceroy gave the European community in India exaggerated credit for their co-operation and assistance in working the reforms. It is, however, ungracious to take too seriously the expansive sentiments of a post-prandial utterance.

**The League and the Mosul Dispute:** The failure of the attempts of the Council of the League of Nations to mediate in the Mosul question to the satisfaction of Turkey, and the consequent decision to give its arbitral decision, is fraught with grave consequences as it is calculated to undermine the confidence of the non-European nations in the impartiality and sense of justice of the League. The Mosul question has proved to be the acid test of the claim of the League of Nations to be an impartial international tribunal free from religious or colour prejudice, and its failure as regards the Mosul dispute, coming so close upon its failure to take any notice of the French atrocities in Damascus, is conclusive proof of its impotence in any issue where there is a conflict of interest between western powers and eastern nations. A special cable to the *Times of India* from Geneva dated 15th instant states that, after an hour's secret session, the League Council confirmed its previous decision regarding the award of Mosul to Iraq provided that Britain definitely accepts a 25 years' mandate. In explaining the position of Britain, a British Official Wireless message states that, in making the claim to the Mosul Vilayat on behalf of Iraq, Britain is not seeking any accession of territory, but was only trying to impress upon the League its duty to its protege to provide her with such a frontier as will enable her to survive. Britain's magnanimity, as the message intends to convey, apparently goes beyond the wishes of a large section of the Conservatives themselves who expressed their disapproval of continuing the Mandate. The British attitude as conveyed in the message appears to lack sincerity, and there is more meaning in characterising it as "oil politics". Since the above was in type, it has been announced that Mosul has been awarded to Iraq which is but an *alias* for Britain.

**Lala Lajpat Rai's Council Programme:** We have from the first striven our best to induce the leaders of the Swaraj Party to give up their destructive proposals of obstruction and wrecking, and to adopt the constructive programme as their objective in the Councils. As we pointed out recently, the Swaraj party have, since the last elections, revised their programme in such a way as to permit moving resolutions and supporting bills which were for the healthy growth of national life. While they had decided to advance the constructive programme through the Councils, the leaders of the party have been fighting shy of admitting the plain fact that they have found it impracticable to follow the programme outlined in their election manifesto, namely, 'consistent, uniform and continuous obstruction'. The controversy between Pandit Motilal and Messrs. Kelkar and Jayakar, which has been suspended till the Cawnpore Congress, was the result of the leader of the party refusing to admit publicly the change necessitated by experience in the pre-election programme of the party. At such a time, we have very great pleasure in welcoming the pronouncement regarding the Council programme made by Lala Lajpat Rai, whose election to the Assembly has been hailed with delight by all sections of the Indian press. In the course of an interview to a press representative last week, Lalaji made it perfectly clear that he was not in favour of any particular formula, but he was very strongly in favour of using the Councils, as far as possible, for strengthening the constructive programme for nation-building work without creating unnecessary conflict either with the political parties or with the Government. Lalaji's Council programme affords the best medium to adjust the minor differences

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between the different nationalist groups—differences which, in fact, exist only in names—and we hope the leaders of the different parties will strive to arrive at a common workable programme on the main lines indicated by Lala Lajpat Rai.

**Congress and Total Prohibition:** We whole-heartedly support the suggestion made by Mr. C. Rajagopalachar in the course of his communication to the *Swarajya*, Madras, that "the Congress which now controls election and Council work should devise means to compel legislation totally prohibiting the manufacture and sale of intoxicants and call for the preparation of the Budget on that basis." He adds that not twenty years but at once must be the objective, and a Challenge Budget should be prepared on the basis of No-Drink-Revenue and the country agitated from one end to the other over such an election programme. Mr. Rajagopalachar administers a mild rebuke to the present leaders of the Congress when he says that the Congress is now living on its past capital of service rendered. That even a no-changer of the first order like Mr. C. Rajagopalachar has been moved to make a suggestion which is tantamount to the approval of the programme outlined by Lalaji, namely, utilising the Councils for constructive work, confirms the view we have often expressed that such a programme is the best means of ensuring the solidarity of the Congress movement. In this particular instance, however, there is no question of party, for the debate on prohibition resolution in the Assembly has made it perfectly clear that there is not a single non-official Indian who is not in favour of Total Prohibition. The suggestion, therefore, deserves consideration not only by Congress members but also by other parties who are no less keen on the demand to rid India of the curse of the drink evil.

**Indian Shipping Industry:** The speech which Mr. Narottam Morarjee delivered the other day as President at the annual meeting of the Scindia Steam Navigation Company, is a sad commentary on the policy followed by the Government of India with regard to the shipping industry in India which has to struggle against heavy odds. It is now almost two years since the Mercantile Marine Committee submitted its report, but Government have not given effect to any of its recommendations. It is much to be regretted that Government, instead of themselves taking the initiative, should have postponed on the plea of want of time two non-official Bills introduced in the Indian Legislative Assembly demanding the reservation of the coasting trade to Indian-owned vessels and the abolition of the Deferred Rebates System. Government's attitude towards the recommendation of the Ackworth Committee for the appointment of a Rates Tribunal is also equally apathetic. Some of the Railways have initiated the deliberate policy of heavily reducing the railway fares from port to port with a view to kill water transport by diverting the sea traffic to the rail route. If the Railways had equally reduced the rates from the interior as from port to port, they could be credited with some solicitude for the interests of trade and commerce. For instance, the rate from Sholapur to Calcutta is Rs. 4-7-2 per maund while that between Bombay and Calcutta is Rs 1-8-0 per maund. Only a Rates Tribunal can remove such an anomalous state of things.

**The Bhil Seva Mandal:** In the course of his presidential address to the 3rd annual gathering of the Bhil Seva Mandal which was celebrated last week, Mr. N. M. Joshi of the Servants of India Society, Bombay, made some pertinent observations which deserve careful consideration of the Government, social workers and the general public. Mr. Joshi observed that the Bhils who number about 19 lakhs in Western India are poor, ignorant hill-tribes most of whom are addicted to drink and whose lot is in several respects worse than the so-called untouchables inasmuch as they are isolated from the influence of civilised life. The Bhil Seva Mandal is an institution, of which Mr. A.V. Thakkar of the Servants of India Society is the most prominent worker, which has been doing very useful service in reclaiming and reforming these semi-wild tribes by opening schools, co-operative societies and dispensaries amongst them. Mr. Joshi suggested the need of many such institutions in different localities with Bombay as the headquarters. We are sure the suggestion will be endorsed by other members of the Servants of India Society and the Social Service League, and that the efforts at improving the lot of the Bhils will receive the support they deserve from the general public.

**The Fall of Medina:** The capture of Medina by Ibn Saud and his followers, which has now been confirmed, has naturally caused much speculation as to the future of the holy places. For the moment, the Wahabi leader is the undisputed master of nearly the whole of Arabia, and he has succeeded in ridding the Hedjaz of non-Muslim influence by overthrowing the Hashimite family. So far as the Islamic world is concerned, the news will be received with great joy, for Ibn Saud has more than once declared that he is going to put the Hedjaz under a commission at which India, Persia and Egypt will be fully represented. This is a matter that concerns solely the Muslims, and the European powers would do well to adopt a strictly non-interfering attitude on the matter.

**The Indian Taxation Enquiry Committee:** We have received the third and fourth volumes containing the evidence given before the Indian Taxation Enquiry Committee. The report is yet to be published. The members of the Committee were Sir Charles Todhunter (President), the Maharaja of Burdwan, Sir Percy Thompson, Sardar Jogendra Singh, Dr. R. P. Paranjpye and Dr. L K. Hyder.

**Our Overseas Supplement:** The South African Indian Deputation led by Dr. Abdur Rehman, arrived here on Saturday the 12th instant. Out of the eight members who were to come out to India only seven have arrived, Mr. Ismail not being able to accompany the Deputation. The members of the Deputation are : Dr. Abdur Rehman, the President, Messrs. James Godfrey, Amod Bhayat, Sorabji Rustomji, Puther, Mirza and Pandit Bhawani Dayal. Interviewed by a press representative, Dr. Abdur Rehman said that their object in coming to India was to seek the intervention of the Government of India and the Indian nation in the unjust and cruel persecution to which Indians are subjected in South Africa. On Sunday the 13th instant, Mrs. Sarojini Naidu gave an "At Home" to the Deputation at the Taj Mahal Hotel, when a representative and cosmopolitan gathering including high officials like Executive Councillors, High Court Judges and Ministers was present. On Monday the 14th instant the members of the Imperial Indian Citizenship Association had a long conference with the members of the Deputation. His Excellency the Viceroy receives the Deputation to-day. With a view to embody the Viceroy's reply to the Deputation, we hold over the publication of the *Overseas Supplement* which is due this week.

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INDIAN SOCIAL REFORMER.
*BOMBAY, DECEMBER 19, 1925.*

## INDIA IN 1924-25.

The annual review of events connected with the administration of British India by Mr. Rushbrook Williams, Director of Public Information to the Government of India, for the last official year, was issued last week. Mr. Rushbrook Williams, it is announced, has accepted the post of Foreign Minister to His Highness the Maharaja of Patiala, and this, therefore, is his last review. We may, therefore, take the opportunity of bearing testimony to the great capacity which these annual reviews have revealed of their author's grasp of the main aspects of Indian life and thought, and the ability with which he has marshalled them in a narrative of which the interest is sustained from beginning to end. Of course, as an official chronicler, Mr. Rushbrook Williams cannot be expected to give an absolutely detached survey of the administration during the year. He is bound to shut his eyes to the faults and mistakes of the administration, to impute its failures to the perversity or ignorance of the people and their leaders, and generally to depict it in a pleasing and progressive light. Subject to this qualification which the reader should always bear in mind, Mr. Rushbrook Williams' annual reviews have been valuable hand-books conveying to the general reader in an easily accessible form a whole view of Indian progress from year to year. Where the administration is not directly concerned, Mr. Rushbrook Williams displays an intelligent interest and sympathy with the aspirations and activities of the Indian leaders. We hope that Mr. Rushbrook Williams' successor will be an Indian who is in close touch with public activities and who can present the Indian point of view with greater fulness than is possible to an Englishman.

"India in 1924-25" strikes us as being perhaps the best of the series both as regards the subject-matter which, of course, includes all the main heads dealt with in previous reviews, and in the maturer judgment and surer touch with which the author deals with the more controversial aspects of the year's activities. The most important chapter in the book, to our mind, is that headed "Some Fundamental Problems" in which such subjects as labour conditions, sanitation, social reform and the education of the adults are treated. The views expressed under the several heads will not commend themselves in their entirety to Indians who have an inner knowledge of them. But it must be admitted that Mr. Rushbrook Williams has succeeded as much as an outsider can in understanding the main issues involved in each case. We wish some one undertook to supplement these semi-official annual reviews by producing a treatise which supplies from the non-official point of view a corrective and amplification of the information contained in them.

## THE BOMBAY SOCIAL SERVICE CONFERENCE.

The first Bombay Social Service Conference was held in Bombay last Saturday with Mr. Lalubhai Samaldas as President. The Conference was organised by the Bombay Council of Social Workers, a body that came into existence in April last in order to give frequent opportunities for social workers to meet together for exchange of views and experiences. Though we have among us many social service agencies, there is little co-ordination between them. Conferences such as this, therefore, will go a great way in bringing together workers from different parts of the Province so that they may exchange views and experiences as to the best methods of carrying on social work efficiently and economically and thus avoid overlapping in their activities. The speeches of Mr. N. M. Joshi, Chairman of the Reception Committee, and of Mr. Lalubhai Samaldas, President, extracts from which we publish elsewhere, were pitched in the right key. As Mr. Joshi remarked, the idea of social service as an expression of our desire to improve the basis of our society in such a way as to remove the disabilities and the consequent miseries from which a large number of fellow-beings suffer and to offer to them opportunities of living healthy and full life, has taken deep root amongst us. Social work is no longer looked upon as an act of charity, but is recognised as an act of justice and social readjustment. As Mr. Lalubhai pointed out, at the outset, the ideals which social workers have to keep before their minds must be clarified. We cannot draw a hard and fast line between social reform and social service. Often, they overlap. Social work which does not go deep down into the root-causes of our social evils will only result in temporary remedies. For all practical purposes, therefore, we may say with Mr. Lallubhai that social work in the largest sense includes all kinds of work done by people with the specific intention of making the world better and happier. We have no records of social work done in the pre-Buddhistic period. In the Buddhistic period and more especially in the reigns Asoka and his successors, social work and spiritual enlightenment were being carried on by the Bhuddhist monks in a missionary spirit. With the decline of Buddhism, however, we do not hear much of social work, though the Hindu Mutts that were established in various parts of the country for some time fulfilled this need. Gradually, Hinduism also lost its pristine purity and emphais was laid more upon rituals and ceremonials. Thus, the other-worldliness which the Hindu systems of philosophy preached, diverted money and land from social welfare to religious ceremonials. The village communities and castes did some social work, but it was the Brahmo and the Arya Samajists that first laid stress upon social service.

Among the many social service agencies that Bombay can boast of, the Social Service League occupies a prominent place. It was started about fifteen years ago with the object of rendering service

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to the poor and especially to the mill-hands. Mr. Joshi was among its early promoters and, at the outset, it was able to win the sympathy and financial support of the leading capitalists and industrialists of this City. Recently, however, owing to the active part which the labour leaders have been taking in trade unionism, several mill-owners have been constrained to stop their help to the League. It is unfortunate that this estrangement should have happened, for as Mr. Lalubhai remarked, it is a loss to both parties. While the mill-owners miss an opportunity of doing welfare work among its factory workers, the League is also handicapped in conducting and extending its work owing to want of finances. We would commend, in this connection, to our social workers the wise advice which Mr. Lalubhai gave, namely, that they should keep aloof from all activities not directly connected with their work. In Mr. Lalubhai's words, "social work as such must be above facial troubles, or labour disputes or political squabbles. It is meant as much for the poor as for the idle rich, as much for Hindus, whether Sanatanist or Samajist, as for Moslems, Parsees, Indian Christians or Anglo-Indians. It ought not to keep away any community or class of people, and to this end it should have the sympathy and support of all communities and classes of people. It can best win such support by keeping away from all party disputes and directing its energies only to its legitimate field". Mr. Lalubhai did well to point out to our social workers the example of the disinterested social work that is carried on by Christian Missionaries and the Salvation Army in this country. As it is, social work is confined only to industrial towns and almost all the important social service agencies have their headquarters only in some big towns. There is, therefore, a tendency to underrate the importance of social work in small towns and villages. Social workers will do well to follow the wise advice of Mr. Lalubhai Samaldas to utilise for social welfare propaganda the District and Taluka and Local Boards and the Village Panchayats which are themselves to some extent social service agencies inasmuch as education, medical relief and sanitation come under their purview. Hence the necessity for making a social survey in the Presidency, upon which Mr. Lalubhai laid stress, in order that the headquarters may have full information of social conditions and needs in villages and small towns. At the end, Mr. Lallubhai rightly emphasised the need for getting adequate funds before we ask our young men to devote their lives to social service in order to make provision not only for their own maintenance but also for their children, for, as he pointed out, we cannot expect an average social worker to be a Gautama Buddha or a Jesus Christ. The Conference passed a number of resolutions, chief among them being on untouchability, adult education, housing, specially condemning the one-room tenement chawls now in vogue in Bombay, unemployment, village sanitation, maternity benefits, child-welfare, prostitution and the drink-evil. One feature of the Conference was that papers from eminent social workers on Untouchability, Prison Reform, Adult Education, the Housing Problem, Village Sanitation, Unemployment and Free Legal Aid to the Poor, were presented to it in a book-form. All the papers contain a wealth of information on the burning social questions of the day and would prove of much value to a social worker. It would have been better, however, if papers were also invited on the drink-evil and prostitution and included in this valuable collection.

## ASTROLOGY AND PHILOSOPHY.

(By Mr. M. S. Kelkar.)

I propose to make a few observations in this article about the bearing of Astrology on Philosophy, so as to throw some light on some current phrases.

Modern Western astrologers like Allen Leo and palmists like Chiero have used the phrase 'Character is Destiny', though they were able to tell many important events in the lives of many persons from thier horoscopes or palms. Chiero's experiences published in the *Times of India Illustrated Weekly* from Nov. 1923 to Jan. '24, show how an expert palmist was able to tell past events and predict future ones in the case of some of the leaders of society not at all superstitious. I have met with some expert Indian astrologers with equal abilities. But the Indian astrologer as a rule is not a philosopher and does not say 'Character is Destiny,' as he from his experience of astrology rather thinks that it is the Destiny or influence of the planets which moulds character to a larger extent than the other circumstances of life. Then, though he predicts events, he has equal faith in the gods and goddesses who, when propitiated in the proper way, make the burden of their devotees light enough for them to bear. Here he also depends on the great universal law of 'Give and take' for avoiding a calamity, which is sometimes ridiculed as a sort of bargaining with God. I have already referred to the great law of adjustment by which you get a thing if you deny some other. Those who say 'Character is Destiny', mean by it that it is possible for you to mould your destiny by moulding your character, 'taking your life in your hands'. They say 'God helps those who help themselves.'

The great law of *Karma* of our philosophy also tries to explain the inequalities and other important circumstances of this life as the effect of our Karma in past lives, but leaves the person somehow free to perform new Karma in this life for affecting our future in this life or the next. Another phrase, also commonly used, बुद्धिः कर्मानुसारिणी relates our present tendencies to our Karma, making it a little doubtful whether we are free to mould our future apart from the effect of the past. If we come to the saints, they ask us not to think of our Self or Will, but follow God's Will cheerfully, praying 'Thy Will be done,' and helping to unfold this purpose in our lives, and by our lives, thus becoming 'Co-workers with God' The *Gayatri*, revered as a goddess by the Hindus, is but a prayer for the awakening of our intellect and more light of knowledge. The Monist school of philosophy denies our individuality and free will by an attempt at logical reasoning, which Bergson calls vicious intellectualism And lastly, the Modern Western philosophers tell us 'Conscious Evolu-

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tion' to be the thing we have to achieve in this physical life of ours, thus making it a religious or spiritual life.

From these various philosophies or views of life, it is difficult to determine the right one without some other sure guide and astrology is helpful as one. Without knowing any astrology, Prof. William James spoke of these different views as being due to the different temperaments of the thinkers, and astrology is able to explain the different temperaments as partly the effects of the good or bad planets affecting the body and the mind of the thinkers. Not only do the planets affect us by their positions at birth, but also when they pass through important houses or over the former positions of important planets. These passing influences make men talk and do things which they would not have done before and which they themselves repent of having done when the cloud has passed away. This is often seen when Saturn or Rahu is passing over the moon's degree, the moon representing the mind. Marriages performed during such bad phases are often a source of troubles. Relatives and friends often enter into bitter qurrels and are estranged as a result of a few strong words during such bad aspects. Thus the idea that even our thinking is affected by external forces led some to believe in fatalism; persons with the unfortunate experience of constant defeats in spite of their best efforts took naturally a pessimistic view; while the more fortunate ones preached the gospel of taking the life in their own hands. The Gita preaches the doctrine of doing our part in life without caring for its fruit, without satisfactorily explaining why a person appears to do things sometimes as if compelled by some force against his wish. It is one thing to say that we should not be disheartened by our failures or elated by successes, keeping our mind on the spiritual benefits of our very exertions. But it does not touch the point at issue, viz., how far a man is free to choose his ideal and act according to it.

The philosophy that astrology teaches is this. Every person is a soul or spirit in essence, clothed or covered up by the physical body in order to live in the physical world. The body will be affected by the physical forces of the world and the spirit has to fight against and overcome them when they trouble and try to disintegrate the body. Thus the struggle for existence is not a physical law but the first and last ideal of every conscious or unconscious being. The world is a school where everybody is afforded a chance of realizing and developing our real self, whatever the external ciscumstances be. Thus the spiritual life begins with the control of our desires for mere pleasures of the body and ends when one has conquered Death, our last enemy, by going unmoved through most of the vicissitudes of life during the full span of a century or more. Astrology is useful to lead this life of control as it tells us the strong and weak points of our body and the forces which are liable to affect it, as well as the time of their action. Thus astrology helps us to know ourselves better and forearms us by forewarning. Only a man with such a knowledge about his body as well as its circumstances can take his life in his own hands, and hold on against the passing storm. He only will be able to say with Tukaram: 'I shall not leave my path whatever happens to me.' It is possible to live such a life without knowing astrology, but with its knowledge we shall be less tempted to complain about our misfortunes in an hour of depression, as Tukaram and other saints have done in a sorrowing mood, when they felt themselves to be far from God's presence in spite of their best efforts to keep them in their hearts. Then astrology will be of help in removing our pride, which affects us now and then even in our spiritual life. Will it not take away most of our pride about self-sacrifice or earnestness, if we read in astrological books these things mentioned as the result of some particular position of some planet in our horoscopes.

Thus the real practical and important point in philosophy or in life is how to awaken the spirit to a consciousness of the real nature of this life and the thing to be achieved here. A person is born in this life as an unconscious and helpless being. The body during its growth is affected by the circumstances of life, and a person beginning life with a body-consciousness is apt to seek the pleasures of the body for their own sake. Then the pleasure-loving individual begins to learn a little self-control in order to avoid the illnesses and miseries of life. And astrology will teach a man self-control better than any other philosophy, because it can tell him beforehand the time and the probable nature of the misery, and thus prepare him to go through it without any fear. A few such experiences of self-control can alone give him a spiritual consciousness and awaken him to the ideal spiritual life. Formerly when astrology was used to its full benefits, bringing forth children was considered as a sacred duty. The astrologers advised the parents in this matter with a view to give the child a better set-off in life as far as the planetary forces are concerned. The medical men advised the parents to give the child a better physical and mental heredity. Thus sex control, the greatest self-control, was taught from different points of view of conserving the creative force of the body for longevity as well as for increasing the intellectual creative faculties, not only during the life of the student, but also during the married life.

Thus it will be seen that astrology has an important bearing on philosophy and religion, and it is on account of this that the religious ceremonies based on astrology have survived to this day in spite of the high talk of different philosophies, and have a hold on all classes of people. And a proper understanding of astrology will alone help to bring about the unity and harmony of all mankind and also help to remove many of the social curses of modern life.

## THE PUNJAB NATIONAL MISSIONARY SOCIEY.

The Editor, The *Indian Social Reformer*.

Sir,

You might have heard of a Society known as the National Missionary Society. It has its branches in almost all the provinces of India. Avowedly it is a Christian body. I do not know about its work anywhere else except in the Punjab. So far as the Punjab branch is concerned, the word "national" is a misnomer; and if to further one's own interest comes within the purview of missionary work, it is by all means a missionary society. Its aims are to propagate the gospel of Christ, but it is doing nothing of the sort, and has, therefore, made itself the laughing-stock of foreign missionary bodies. The Punjab branch is notorious for its unchristian actions,

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The outlook of its workers does not go beyond the walls of their own homes. These are hopelessly behind time and are not in touch with the nation-building process. Every time they make an attempt to say something, they betray their ignorance and lack of knowledge of the real facts. But they must have their say. It is best for them to keep their peace, for by resorting to silence their faults will at least remain hidden. I can quote instances after instances to prove what I have stated above. For my purpose here, I just mention one fact which has recently come to my notice.

In the September number of the *Qasad*, the Urdu monthly journal, through the medium of which the deeds of the society are revealed, there is an editorial note under the heading "The Hopes of Hindus regarding Christians." The learned editors—for there are two—radiate their wisdom by referring to the *Indian Social Reformer* as "the English journal of the Hindus." The allusion is to one of your "leaderettes" and a rejoinder to the latter by the *Epiphany* of Calcutta. The capable editors of the *Qasad*, for reasons best known to them, have not given the date of the issues either of the *Reformer* or of the *Epiphany*, and therefore, I am not in a position to quote your own words. It seems from the note of the *Qasad* that you remarked that one day Indian Christians will go back to the protection of Hinduism. Then follows the translation of the lengthy comments of *Epiphany*. I am surprised to see that even to-day there are some people among educated classes of India who look upon the *Reformer* as a 'Hindu journal'. That is a sufficient indication of the amount of interest the Indian Christians of the N. M. S., Punjab are taking in national affairs. The *Reformer* which has been doing excellent national work of every description on non-sectarian and non-communal basis for the last thirty-five years, is dubbed as a 'Hindu journal' by the Punjab National Missionary Society. If it is through ignorance, I sympathise with the editors, who need a little coaching for the work, but if it is otherwise, I believe it is a most mischievous attempt to misrepresent the *Reformer* in the eyes of the Punjab Christians in general, and to disintegrate the national unity for which it has been striving all along its life.

In the last session of the Legislative Assembly, Dr. S. K. Datta, the Indian Christian representative, referred to his community as the "Qualitative and Quantitative" section of the Indian population. I beg to draw his attention to the fact that in the Punjab National Missionary Society section of the "quality" has developed symptoms of deterioration, and I hope that he will have time to look to it before mortification sets in.

Bombay, Yours etc.,
17th November 1925. A CHRISTIAN.

[The Editor of this journal is certainly a Hindu and we do not see any objection to its being called a Hindu organ though orthodox Hindus will, we fancy, warmly repudiate that description.—Ed. *I.S.R.*]

## THE HINDU MAHASABHA.

The Editor, The *Indian Social Reformer*.

Sir,

In your journal of the 5th instant, writing about the Hindu Mahasabha, you remark:

"These two religions (Christianity and Islam) are proselytising religions from the very first, and . . . they (the Hindus) have no right to complain if Islam and Christianity, following their traditions, carry on their propaganda among Hindus"

Now, Sir, you cannot be unaware of the fact that Buddhism and Jainism were proselytising religions; that Sankara nearly drove away Buddhism out of India not by carrying out among his own disciples your advice of internal reformation but by conversion, relentless conversion of people of other faiths. Here, Sir, I think you have tradition in the light of which you will kindly revise your advice.

Suppose there is no tradition to follow—what then? Are we to allow the robber to carry on his traditional robbery while we sit with folded hands? For defend ourselves, we must not as there is no tradition to follow. Why on earth, I ask you in the name of fairness, should the Hindus not carry on proselytising work? It is the love, Sir, as Mr. Kelkar so pathetically put it, of the desire to live, that prompts us to take to proselytisation. Hindus do not desire to become extinct by absorption into other religions. Internal reform is, of course, necessary and has already begun. But proselytising work will go on so long as other religions go on with their aggressive propaganda.

Santa Cruz. Yours etc,
14th December 1925. KRISHNA.

## REGISTRATION OF MARRIAGES.

A Bombay Government Press Note states:—At the last session of the Legislative Council Mr. Noor Mahomed's Bill for the compulsory registration of marriages was introduced and read for the first time. Mr. Noor Mahomed in his statement of objects and reasons says:—

"The object of the Bill is to have an authenticated record of marriages for the purpose of production, whenever required in a Court Law. The absence of such an authorised record often creates difficulties, whenever the fact of marriage is disputed and in a way facilitates the commission of matrimonial offences or affords facilities to such offenders to escape the consequences of their acts. It will also prevent bogus claims of marriages being set up. It is a well-recognised principle of law that whenever an event creates a legal right status or obligation, an authentic record in the shape o registration is generally kept. Thus births and death are registered, because both these events either create or destroy particular rights or obligations. There is nc reason why a similar record should not be kept fo another event, viz., a marriage, which also creates important rights, status and obligations. In cases of enticing away married women, adultery, bigamy and other matrimonial suits, the fact of a legal marriage is the most important and relevant fact in issue; and very often the parties find it most difficult to prove or disprove it by means of oral testimony or some unauthenticated and unreliable record. This difficulty has often resulted in grave miscarriage of justice and has prevented many people from getting their just grievance redressed. In many localities it has led to the commission of murders and other serious crimes. It has also afforded opportunities and temptations to litigants to set up fabricated and false testimony. If compulsory registration were enforced, these difficulties and drawbacks

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*both of the parties as well as of Courts, would be obviated. Besides this, compulsory registration would not entail any hardship or inconvenience on the public as the Local Board, consisting of the representatives of the people, could be trusted to make most convenient and suitable arrangements for such registration"*

The Bill (No. XX of 1925 "The Bombay Local Boards Amendment Act") was published in the Bombay Government *Gazette* of the 10th September last. All those who are interested in the question are invited to submit their opinions on the Bill to the Secretary, the Legislative Council, Bombay, before 15th February next.

## BOMBAY SOCIAL SERVICE CONFERENCE.

The first session of the Bombay Social Service Conference was held on Saturday the 12th instant with Mr. Lalubhai Samaldas as President. Mr. N. M. Joshi, Chairman of the Reception Committee, in the course of his speech welcoming the delegates said:

It is for the first time that the social workers in the different parts of this Province are being invited in a Provincial Conference to discuss some important social questions. Social service activities of various aspects have been conducted in this country and in our Province for many years, and if we take a broad survey of the field we may find that though the progress is not as fast as we may desire, it is also not very small. The idea of social service as an expression of our desire to improve the basis of our society in such a way as to remove the disabilities and the consequent miseries from which a large number of fellow-beings suffer, and to offer to them opportunities of living healthy and full life, has taken a deep root among the people and is being expressed in the form of the establishment of many institutions which we see around us and also in the form of various kinds of non-institutional individual work. As years pass on, the work is being specialised and at the same time its scope is being broadened covering new ground step by step. Moverover, what is more important still is that the principles which are the foundation of such work and the institutions are being more clearly and truly perceived. The social work is no longer an act of charity, but is recognised as an act of justice and social re-adjustment.

I need hardly state here that this Conference has been organised by the Bombay Council of Social Workers, a body that has come into existence since April last in order to give frequent opportunities for social workers in Bombay to meet together for exchange of views and experiences, to take a survey of the work actually done in different fields of social service and of the need for its further extension and to act as a permanent organisation to hold conferences from time to time. The formation of councils of social workers in cities like Poona and Ahmedabad should not also be delayed. These councils of social workers are expected to survey the field already covered by social service institutions. In India we have not yet attempted social survey of any cities or towns. I hope this deficiency will soon be removed. These councils and even conferences should make suggestions for the co-ordination of activities in each field so as to avoid overlapping.

### The Presidential Address.

Mr. Lalubhai Samaldas then delivered the presidential address extracts from which we print below:—

As this is the first meeting of its kind, it is right that we should clarify our views regarding the ideals to be kept in mind by social workers in the Presidency. Social work in the largest sense includes "all kinds of work done by people with the specific intention of making the world better and happier." The kind of social work to organize which we have met here today, is on different lines from similar work carried on in ancient or mediæval India. We have no records of social work being done in pre-Buddhistic period. In the Buddhistic period and more especially in the reigns of Asoka and his successors, social work—education, medical relief and spiritual enlightenment—was being carried on by Monks who worked in a missionary spirit. There is very little mention of similar work being done in the post-Buddhistic period. The need for an all-India organization for social work was perhaps not felt in these latter times, partly on account of India being divided into small congeries of States and partly on account of the growth of village communities which made themselves responsible for this kind of work for each and all the individuals living in the village. As Hindu society became split up into castes and sub-castes, each of these sub-divisions began to look after persons belonging to it and in proportion to the greater attention paid by a caste to its members, less attention was paid to those outside the caste.

As Hinduism began to lose its pristine purity, and greater stress began to be laid by the later religious teachers on ceremonials and worship of the different Deities, kings and rich persons began to endow temples with lands and moneys for religious worship and consequently the flow of money was diverted from social welfare to religious ceremonials. The other-worldliness of most of the Hindu systems of philosophy and religious sects led to the same result. The village communities and castes did something in this direction, but till the Arya Samajists and to a smaller extent the Brahmos linked social work with religious missionary work, no other Hindu religious sect in recent times had tried to use the missionary spirit which is latent in most of us for social work.

The Social Service League of Bombay was started about fifteen years ago with the object of rendering service to the poorer classes of people of Bombay. As the majority of such people live by manual labour, the League began its work in labour areas. The promoters and chief amongst them, the Chairman of the Reception Committee, Mr. N. M. Joshi, were able to win the sympathy and achieve support of some of the enlightened capitalists and industrialists of this city. From the donations received from these gentlemen, various activities were carried on in Mill areas and large public halls and institutes built for workmen. During the last few years on account of some of the prominent members of the League taking part in trade union activities and working for the organisation of labour in this City, the movement has lost the support of these gentlemen who had come forward a few years back to assist the League with finances for the purpose of doing social welfare work for the workers in those Mills. It is difficult to say now as to how far this attitude of the leading capitalists to the City will affect the social service movement carried on

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by the League. Perhaps the loss will be to both parties. While the Mill-owners will miss the advantage of having the assistance of an organised body to carry on welfare-work among factory workers, the League will feel the want of finance in conducting and extending its work.

This split raises the important question whether social workers should not keep aloof from all activities not connected with their work. Social work as such must be above racial troubles, or labour disputes or political squabbles. It is meant as much for the poor as for the idle rich, as much for Hindus whether Sanatanist or Samajist as for Moslems, Parsees, Indian Christians or Anglo-Indians. It ought not to keep away any community or class of people, and to this end it should have the sympathy and support of all communities and classes of people. It can best win such support by keeping away from all party disputes and directing its energies only to its legitimate field. That is the spirit in which social welfare work is carried on by Christian Missionaries and the Salvation Army. The Ramkrishna Mission has shown that religious activities can be linked on to social work and it will be for our association to decide if any religious ground-work is necessary for this purpose.

It is almost a truism to say that a social survey must precede a practical social welfare programme. If we want to extend our activities to the whole of the Presidency, it is essential that at least we at the headquarters must have definite and sufficient information about social conditions and needs in the villages and towns. If the work of investigation is carried on through organizations like the Co-operative Societies, or through Village Panchayats when they are established, to a large extent, it will not be difficult to get sufficient data for our purpose.

At present sanitation, education and medical relief in villages come within the scope of Taluka Local Boards and these in their turn are supervised by District Local Boards. Both propaganda and actual social effort, we must carry on our work through the District and Taluka Local Boards. This will enable us to get first-hand information about local conditions and will at the same time prevent unnecessary expenditure of money and energy by having to do the same work over again.

Among the subjects selected for discussion at this Conference one of the most important is the removal of untouchability. Although technically it is a Hindu problem, really it is a problem which, if not solved in a humanitarian spirit of brotherliness, is bound to cause trouble amongst all communities. We want to remove untouchability not because we want the support of these communities in political contests with other communities, but because we think that it is a standing blot on Hinduism and also on the fair name of the country.

The housing problem is more or less a problem of the cities, especially industrial cities, where there is congestion on account of the influx of population to meet the growing demands of industries. That problem may, for practical purposes, be divided into the problem of providing housing accommodation (1) for manual labourers and (2) for the middle classes, especially what are known as the lower middle class, that is clerks, artizans and other persons of limited means. It is the duty of local bodies and also of Government to see that sufficient housing facilities are available for the labour population; and in providing these facilities they have every right to count upon the assistance of the Industries. As regards the middle classes in general, useful work is being done in this direction through the help of the co-operative movement.

Having not been inside a prison for a number of years, and having never gone there as an inmate, it is not possible for me to make suggestions for prison reform with much authority. Political prisoners and others have through the press and on the platform shown how the powers of the Jail authorities are abused. They have also referred to certain existing malpractices within the premises of Jails. The recommendations of the last Jail Commission have not yet been adopted by Government in their entirety and in view of the recent action of the Punjab Government in appointing a Committee to make enquiries into the alleged mal-treatment of some of the prisoners in Jail in the Punjab, our Government may also well follow that example and appoint a Jail Reform Committee as soon as possible.

The problem of unemployment is really an All-India problem, that is, a correct solution of the problem can be found by all Provinces co-ordinating their activities so that the surplus population of one province or district can be successfully induced to migrate to another, Province or district where there is scarcity of labour.

As regards rural unemployment it is very difficult to say anything with authority without full investigation into the subject, but there is one unquestionable fact that in dry crop area the agriculturists have very little work to do after the crops have been reaped till the beginning of the rainy season, excepting once or twice ploughing the fields. Gandhiji's cult of the *Charkha*, if linked with the hand-loom industry in an organised manner, will be of real help to this class of people.

Adult education may be divided into (1) the higher education of young men who have been obliged to give up their university career in order to earn a living, and (2) the education of adult illiterates or half literates in higher vernaculars and a little of English. Night schools in Bombay and the mofussil and the co-operative education classes for adults started by the late Sir Vithaldas meet to a certain extent the needs of the latter class of persons. Adult education in the sense of University extension classes was undertaken by some educationalists under the lead of Principal Mackenzie and Prof. P. A. Wadia. There is no doubt that our young men who have not had the advantages of full university education are anxious to enlarge their intellectual horizon, and if they are provided with facilities for doing so under capable guidance, they will, even at some inconvenience to themselves, take advantage of such facilities. There are many other fields of social welfare work which might be undertaken as our Association gains in strength both as regards men and money. I am of opinion that we must obtain funds or promises of funds before we can start our work in right earnest and call upon young men who are full of generous instincts to devote their lives to social service. These young men may be prepared to make any sacrifice, but we have no right to ask them to sacrifice all their future prospects without making provision not only for their own maintenance, but for the education of their children. This means a large endowment fund

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or promises of annual contributions to the funds of the Association for say at least ten years This will form the nucleus of a permanent fund which is bound to grow if our work is appreciated.

On occasions like this when we meet with the object of organising social welfare work for all our brethren to whatever community or class of people they belong, it is advisable to do some heart-searching ourselves. Let each of us ask himself whether his social conscience is so awakened and whether he is intellectually and emotionally turned so sensitive that when he sees a glaring instance of social injustice or suffering caused, or comes across physically, intellectually or morally stunted persons, he feels strong resentment against society as such and there arises in him a sort of humiliation that he has not done his bit to remove the mal-adjustment of society which leads to suffering and anguish. Each one of us cannot be a Gautama Buddha or a Jesus Christ, but if we keep their lives of service and suffering as the ideal which inspires our efforts and if we carry on our humble social endeavours in the same spirit, there is no reason why we should not succeed in making this world a better place to live in, at least for those who are coming after us.

## THE HINDU MAHASABHA.

### Resolutions.

On Sunday the 6th inst. the Conference met at 2 p. m. under the presidentship of Lala Lajpat Rai. At the outset, the President moved a resolution, expressing the sense of the great loss sustained by the country by the untimely deaths of Mr. C. R Das, Sir Surendranath Bannerjea, Mr. Jai Narain Desai and Dr. Sir Ramkrishna Bhandarkar. The resolution was passed in silence.

### Necessity for Hindu Sabha.

Mr. N. C. Kelkar then moved the following resolution :—

"That this Conference of the Hindus of the Western Presidency including Maharashtra, Gujrat, Hyderabad, Cutch, and Karnatak confirms the resolution of the Hindu Maha Sabha held at Calcutta in April, 1925, as regards the desirability and necessity of establishing Hindu Sabhas all over India for the consolidation and protection of the Hindu community and the furtherance of its legitimate interests, and calls upon the Hindus of this Presidency to take on hand and complete the work of organising the Hindus of this Presidency on the lines laid down in the Constitution of the Mahasabha without delay."

In moving the resolution Mr. Kelkar said that at present they felt it a great necessity for furthering the cause of the Sangathan movement. Unfortunately he found that there were some Hindus, even very respectable Hindus, who deprecated the movement, because, they thought that it was actuated by malice and hatred towards the Mahomedan community. As a matter of fact, the Sangathan movement stood for the promotion of good-will; in short it adopted the policy of "Live and let live." That was all about the movement. He did not understand what crime the Hindus had committed that they would not strive for the promotion and preservation of the Hindu Society. If the Mahomedan and Christian communities did not think it desirable to drop their programme of conversion, why should they (the Hindus) be asked to put a stop to their activities on the same lines? Why should the Mahomedan and Christian communities alone carry on their propaganda for conversion in the country, he asked. It was, therefore, suicidal not to organise the Hindu Society by strengthening the Sangathan movement. Those who were opposed to the movement—which was quite harmless—were prompted by the sinister motives of taking advantage of their unpreparedness.

Concluding, Mr Kelkar said that the movement was primarily set on foot for the purpose of promoting the physical, social and mental progress of the Hindu Society. With regard to the depressed classes, it should be borne in mind that their status should be ameliorated. It was their bounden duty to consider the untouchables as their brethren, and as such, they should not be left in the lurch. If they neglected the progress of the untouchables it was likely that they would go out of the fold of Hinduism. He hoped, therefore, they would do their best for the uplift of the depressed classes.

Mr. U. K. Oza and Mr. S. V. Phadnis then supported the motion.

Swami Shraddhanand, supporting the resolution, said that the Sangathan movement had been started in the country for the last three years. While some of their countrymen were opposed to the movement, there were others who had welcomed it with great sincerity. Some of them believed that the movement had been started mainly for the purpose of converting the Moslems and Christians. Now it was impossible for them to satisfy such critics. The movement had been established in the country with a view to inspire confidence in the Hindus with regard to the solidarity of their religion. The point at issue was that the Hindus were asked, in accordance with the objects of the movement, to organise the Hindu Society. Unfortunately there were in their midst no less than a thousand disintegrating forces at work. There were different parties in the Hindu community, which were quarrelling among themselves. For instance, in Madras, the non-Brahmins were opposed to the Brahmins. These people did not seem to understand the laudable objects of the Sangathan movement. While in Southern India, he convinced these parties of the necessity of following the Sangathan movement, which protected the Hindu Society.

Concluding, Swami Shraddhanand pointed out that the Sangathan movement would have achieved its object, if the untouchables were treated like human beings. They should treat the untouchables as their brethren. It was no use merely passing the resolution if it was not given effect to by them. Unless and until they sank their minor differences, the Hindu Society would be considerably deteriorated. He was a firm believer in the Sangathan movement, which alone would protect their interests.

The resolution, on being put to the vote, was carried unanimously.

### Problem of Untouchables.

Pandit Nekhiram Sharma then moved a resolution asking for the removal of the disabilities under which untouchables suffered, such as their non-admission to schools and temples. Pandit Nekhiram said that they had now reached a stage when the Hindu community was known for its manifold differences. He was of opinion that if they did not protect the interests of the Hindu society, the latter would surely disappear in a short time and they would be nowhere in the country. The Mahasabha, therefore, considered it to be its religious duty to persuade them to sink all their differences They should also do their utmost to educate the untouchables, who were part and parcel of the Hindu community.

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Mr. Mavji Govindji Sheth, Rao Bahadur C. V. Vaidya and Mr. Jamnadas Dwarkadas supported the resolution. Mr. R. V. Vanamale, a member of the depressed classes, also supported the resolution.

QUESTION OF RECONVERSION.

Swami Sharvanand next moved the following resolution:

"In the opinion of this Conference it is perfectly legitimate and desirable that Hindus converted to other religions and desirous of being re-admitted into Hindu Society and such non-Hindus as may desire to accept Hindu religion and to be taken into Hindu Society may be so admitted and taken on such terms as Prayaschitta and Suddhi as may be laid down by the particular sect or denomination which they desire to join and which is prepared to accept them."

In moving the resolution the Swami said that now-a-days Hinduism was being considered as a proselytising religion. The influence of the Hindu religion was at one time far and wide. The inner truth of Hinduism was irresistible Unfortunately they had now waged a great war in the Hindu Society. The latter had practically closed the doors of ingress, and that was the reason why the number of Hindus was dwindling day by day. Now the time had come when they should look round and organise the Hindu Society. They should open the doors of their religion to those who were outside Hinduism, in order to increase its prestige.

Mr. Chilrao Shastri seconded the resolution which was then put to the vote and declared carried.

PHYSICAL CULTURE.

On the motion of Dr. B. S. Moonjee, the following resolution was next passed:

"The Conference is of opinion that the physical condition of the community requires immediate attention and that for that purpose institutes of physical culture be opened and maintained and that other necessary and desirable encouragement be given to the physical development of boys and girls and even adult men and women."

On Monday the 7th inst. the Conference met at 5 p m. and among the important resolutions passed are the following:

1. "In the opinion of this Conference it is pre-eminently desirable in the best interests of the Hindu community, religious, moral, social and political, that all disabilities imposed on the women of the community by the custom of *purdah* be forthwith removed; that full and free provision be made for their education in all branches of human knowledge; that monogamy be enforced; and that the marriageable ages of boys and girls be raised to 25 and 16 respectively."

2. "This Conference most earnestly draws the attention of the community to the extremely deplorable condition of Hindu widows and to the hardships to which they are subjected by their own people and community and calls upon all Hindus of all sects, denominations and castes to improve and alleviate their condition in every way possible and according to their religious beliefs and faiths."

3. "This Conference urges the absolute necessity of immediately opening shelter homes for such Hindu women as are stranded, unprotected and unprovided for by their own relatives for any reason whatever, where facilities may be provided to them for such education as may be needed for their economic independence and moral uplift. And further that one such Rescue Home may be immediately opened in Bombay and for starting this, the following committee (named at the Conference) be appointed.'

4. "That with a view to bring about greater solidarity in the Hindu Community, it is desirable that the four "Varnas" of the Hindus should make every effort to bring greater unity amongst them by gradually amalgamating as far as possible the various sub-castes into which the four Varnas are at present split up."

5. "During the period communal representation continues to be accepted as the basis of election to the legislatures in India, this Conference supports the resolution of the 1st Sindh Provincial Hindu Conference demanding an increase of representation in the Bombay Legislative Council for the non-Moslem population of Sindh."

## THE SCHOOL BOARDS' CONFERENCE BOMBAY.

Messrs. V. T. Joshi, and D. G. Mulherker, the Hony. Secretaries of the School Boards' Conference write to us:—A preliminary meeting of the Chairmen of School Boards—District and Municipal—was held in Bombay at the Servants of India Society, on Sunday 22nd November to consider the proposals from the Thana and Bandra Municipal School Boards regarding the desirability of holding a conference of all School Boards with the object of considering in all its aspects the question of introducing Free and Complusory Primary Education with a view to make it a success. Principal K. R. Kanitker, Chairman of the Poona District School Board, presided over the meeting. It was decided to hold a conference in Bombay on the 5th, 6th, and 7th, February 1925. The Conference is open to all the members of the Legislature—Provincial as well as Central—members of the District Local Boards, Taluka Local Boards, Village Panchayts, Bombay Municipal Corporation, Municipalities, Bombay Schools Committee, District School Boards, Municipal Schools Boards and persons interested in primary education. The fees of a delegate and a member of the Reception Committee are Re. 1 and Rs. 5 respectively. Enrollment forms can be obtained from the Hony: Secretaries, Mr. D. C. Mulherker, B. A., Chairman, Thana Municipal School Board, or Mr. V. T. Joshi, B.A., LL. B., Chairman, Bandra Municipal School Board, or from the Hony. Treasurer, Mr. B. N. Motiwalla B. A., LL. B., Chairman, Schools Committee, Bombay Municipality.

The organisers request persons interested in Primary Education to enroll themselves as either members of the Reception Committee or delegates of the Conference. The Reception Committee meets on Monday, the 21st December 1925 to fix the whole programme of the Conference.

## NEWS OF THE WEEK.

**Indian Civil Services Bill:** The I. C. S. Bill has been passed without any amendment by the Standing Committee to which it was referred after the second reading in the House of Commons, during which the Labourite motion for rejection was defeated by 241 votes to 77.

**The Skeen Committee:** The Indian Sandhurst Committee held its first public sitting on Tuesday last at Delhi. Pandit Motilal and Mr. Jinnah have joined the Committee. Among the first witnesses examined by the Committee were the Engineer-in-Chief and the Educational Commissioner with the Government of India, who opined that it was impossible to get the same training in India at any institution as is available in the time-honoured institutions of England.

**New Ruler of Persia:** For sometime past speculation has been rife as to whether Persia will follow her neighbour, Turkey, in establishing a Republic. All such speculations are once for all set at rest by the action of the constituent Assembly in unanimously appointing Reza Khan Pehlevi as King of Persia. The rule will remain in the Pehlevi dynasty, his eldest son becoming the Crown Prince.

**Education of Depressed Classes.** The Bengal Council at its recent session adopted a motion recommending to the Government that three lakhs of rupees be earmarked every year in the Educational Budget for the primary education of the depressed classes.

**A Widow Marriage at Benares:** On 24th November 1925 the marriage took place in vedic style of Sr. Kishori Devi, a Kshatriya girl in the

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Vidhava Ashram with Mr. Vishvanath Simha of Jalalaganj, Dt. Jaunpore. Many sympathisers were present and the elder brother of the bridegroom, Mr. Avadha Narayan Simha contributed Rs. 20 towards the Ashrama fund. Mr. Kunj Behari acted as priest.

**Congress Bulletin :** The Publicity Commissioner writes : The public are hereby requested not to address their money orders, insured or registered correspondence to the office-bearers of the Reception Committee or Secretaries of various Sub-committees in their names but only write the name of the office they hold, such as —the Secretary of such and such Committee. This will save many unnecessary complications.

**The Vidhva Vivah Sahaik Sabha.** Reports of 164 widow marriages have been received from the different branches and co-workers of Vidhva Vivah Sahaik Sabha, Lahore (Punjab) throughout India in the month of November 1925. The total number of marriages held in the current year, i. e., from 1st January 1925 to the end of November 1925 has reached 2,367 as detailed below: i. According to caste. Brahmin 401, Khatri 475, Arora 516, Aggarwal 156, Kaisth 68, Rajput 164, Sikh 212, Misc. 375, Total 2367. ii. According to Provinces : Punjab & N. W. F. P. 815 Sind 37, Delhi 39, U. P. 322, Bengal 64, Madras 23, Bombay 11, C. P. 7, Rajputana 14, Hyderabad Deccan 5, Assam 30, Total 2367. iii. Voluntary donation received during the month is Rs. 229 and total during the year Rs. 1600-14-0.

**The "Widows' Champion"** To meet the demand of the Hindu English knowing public the 'Widows' Champion" (Vidhva Sahaik) an English monthly organ of the Vidhva Vivah Sahaik Sabha, Lahore, will be started from January 1926. This is in response to the need expressed by the friends of the Widow Remarriage cause throughout India and it is expected that there will be a response all round. All information about widow remarriage among the Hindus in India, will be thankfully received. Annual subscription will be Rs. 2 payable in advance.

**Seth Gordhandas Sunderdas Medical College, Bombay :** A Government Press note says that the Government are pleased to direct that the Seth Gordhandas Sunderdas Medical College, Bombay, should be recognised as a fit College for the purpose of rule 6 of the rules governing the grant of scholarships to women students at Medical Schools and Colleges published with Press Note No. 3037-B, dated the 12th August 1922. Rule 6 is as follows :—" The holders of the scholarships must study for the University Degree of M. B., B.S., or the diploma of membership of the College of Physicians and Surgeons of Bombay. The tenure of the scholarship will include in the case of students pursuing their studies in the Bombay Presidency the first two years at a recognised Arts College and the remaining four years at the Grant Medical College, Bombay, or any other Medical College recognised by Government.

**The Hide Trade :** Mahatma Gandhi writes in *Young India* : The hide industry of India ranks fifth in value of the products of India. The normal value of the annual export of hides is about Rs. 1,170 lakhs. Of these over Rs. 844 lakhs are exported from Calcutta. The bulk of this trade was before the war and is now in German hands. Nationalisation of tanneries means therefore not only the saving of thousands of cattle that are slaughtered for hides but the retention of hides in India which means utilisation of skilled labour in the country itself and additional wealth.

**Passports to Siam :** The Director of Information, Bombay, writes : Indians desirous of migrating to Siam *via* Burma or the Straits Settlements are again warned that they should provide themselves with passports before leaving India. Passports will not be given to them by the Government of Burma or the Government of the Straits Settlements without reference to the Government of India and inquiries from the local authorities must take time. Unless therefore such passengers obtain passports before starting on their journey from India they run the risk of undergoing considerable inconvenience and expense

**Age of Consent Legislation in Morvi :** The Morvi Durbar have passed fresh legislation so as to make certain changes in the existing criminal law of the State, especially as regards the age of consent. Under the new Legislation, it is laid down that any one not being the husband of a girl below sixteen years of age having sexual intercourse with her shall be held to have committed the offence of rape notwithstanding the consent of the girl. It is further laid down that any one having criminal intimacy with any unmarried girl or widow will be held to have committed the offence of adultery.

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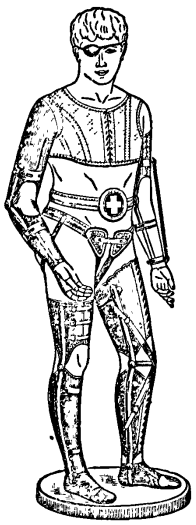

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**Punjab University Convocation Address:** There is much to be said for the practice followed in the Madras and Punjab Universities of inviting distinguished men other than the Chancellor and the Vice-Chancellor to deliver the annual Convocation address. The address at the last Convocation of the Punjab University was delivered by Nawab Hydar Nawaz Jung Bahadur, Finance Minister in H. E. H. the Nizam's Government. Mr. Hydari, to use the name by which he is best known to a large circle of friends, has always taken a keen interest in education and has been, as he said in his address, a student all his life. In the Hyderabad State, he has done much to place education on a sound and progressive footing. He was chiefly instrumental in the establishment of the Oosmania University which is the first experiment in this country in imparting higher education through the medium of a language other than English. Mr. Hydari's address, therefore, was full of observations embodying his experience in many spheres of the needs of higher education in India. He suggested that a Royal Commission should be appointed to investigate the Indian educational problem. We are of opinion that the main features of the problem are sufficiently well-known. The Saddler Commission, although it was specifically intended for the Calcutta University, produced a report which covers nearly all the main issues of Indian education. The great obstacle to the expansion, and improvement in the quality, of education in the country is want of funds and a Royal Commission cannot help us in this direction. The Bombay University Reforms Committee, for instance, has made recommendations which, if carried out in their entirety, would go a great way towards raising the standard of University education in this Presidency. Many of these recommendations follow on the lines of the suggestions made by Mr. Hydari in his address, except in one important matter, viz., the medium of instruction in the University. The University Reforms Committee, after much consideration, came to the conclusion that English is the only possible medium of instruction and that there were insuperable difficulties in the way of substituting any vernacular for it in the University stage. Even in the proposed University of Poona, English will be the medium of instruction. There can be no two opinions as to the fact that a scholar's mother-tongue is the natural medium of instruction for him, and a great deal has been done in recent years to emphasise the importance of promoting vernacular studies in the University. But, for the present, it is not easy to make any vernacular the medium of instruction in a University in British India.

**Caste in Public Service:** We are surprised that Pandit Brij Nandan Prasad Misra's resolution in the U.P. Legislative Council recommending to the Government to remove all prohibitions of caste with respect to the admission of people to public services—if they are otherwise qualified—and to cancel all orders, regulations or instructions containing such prohibitions, and to order the consequent correction of the departmental manuals and other papers accordingly, has been opposed by the Government which, according to the Home Member, seems to show unusual regard to the sentiments of the people at large. The Home Member had the effrontery to arrogate to himself the right to represent public sentiment even more than the non-official elected members who were almost unanimous in demanding the removal of the retrograde restrictions. We agree with Mr. Mukandi Lal when he said that by admitting criminal tribes and the members of the depressed classes who are otherwise qualified in the police force, the service would improve rather than deteriorate. The very exclusion of certain communities from entering the police force is sufficient to create distrust, suspicion and communal prejudice in such communities. The difference which Government apparently overlooks is, as the *Leader* points out, between one being eligible for a post and one being entitled to it. It is strange that the Government, which not infrequently professes considerable solicitude for "the dumb millions of India", should have ranged itself against the removal of the unjust ban based on caste. We are glad that, in spite of the Government's reactionary attitude, the resolution was carried with no dissentient voice from any non-official member.

**The Ramakrishna Mission Sevashram, Kankhal, Hardwar:** The above Sevashram which has been doing excellent work in the cause of suffering humanity during the last twenty-four years of its existence, needs no introduction to our readers. The report for the year 1924, a copy of

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which we have received, records a distinct improvement in its activities. The total number of persons who obtained relief during the period ranged above 20,000. One remarkable feature is that relief was administered to all, irrespective of caste, creed or colour. Hindus, Mahomedans, Fakirs, Christians, Chamars, Kanjers and Domes and sweepers, all alike obtained relief. In regard to hospital relief, a comparative survey will show that the work has progressed from 41 Indoor and 178 Outdoor patients in the first year of its existence, to 731 Indoor and 20,040 Outdoor patients during the year under review. A free night school attached to the Sevashram is being maintained with a view to impart primary education to the children of the local depressed classes. There is also a small library attached to the Sevashram for the benefit of voluntary workers and Sadhus. The Sevashram also did good work in relieving suffering caused by the Ganges floods. Consequent on the extending of its activities, the Sevashram feels the need of workers' quarters, a building for the Night School for the depressed classes, a guest house or Dharamsala, a Rest House for friends and relations of patients, a permanent Endowment Fund, and resources for its general equipment and maintenance. The expenditure, on the whole, is likely to average about Rs. 2 lakhs, and we would cordially endorse the appeal of the Sevashram for funds to the consideration of the sympathetic and charitable public. The needs of the Sevashram ought to be urgently attended to, for the Kumba Mela, the great religious festival that takes place every twelve years there, comes off in the spring of 1927 when lakhs of Sadhus and pilgrims from all parts of India will throng to the place.

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**Education of Depressed Classes in Madras:** We are glad to see that facilities for the education of depressed classes are being extended more and more in various provinces. We recently noticed the success of the wise policy followed by the Bombay Government in regard to the matter. The report of the Director of Public Instruction, Madras, for the last year on the education of depressed classes in schools under public management, shows a distinct improvement as compared with previous years. The total number of children of the depressed classes admitted into schools under public management in 1924-25 was 12,942, as against 8552 in 1923-24, the increase being nearly 50 per cent. Government is also steadily following the policy of having schools under public management located in places which are freely accessible to all classes of people. In Godavari District, it is stated, in the case of schools held in rented buildings, the landlords are being required to give a statement in writing to the effect that they have no objection to the admission of children of the depressed classes. We hope other Districts in the Province will also follow this wise policy. We are glad to see that the Inspecting Officers are doing propaganda work to remove the prejudices against the admission of children of depressed classes to schools.

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**Female Education in Bihar and Orissa:** In his annual report on the progress of education in the province of Bihar and Orissa, the Director of Public Instruction records that, for the first time for some years, he is able to report an increase not only in the total number of Indian girls at colleges and schools, but also in the number of girls in boys' colleges and schools as well as in girls' colleges and schools. The number of girls reading in girls' colleges and schools is now higher than at any time since the formation of the province, and Government trust no further set-back will occur. This is indeed fair progress considering that Bihar and Orissa is one of the most backward provinces in regard to female education. The obstacles to the spread of female education in that part of the country are the difficulty of finding trained women teachers and the consequent necessity for paying higher salaries to them, and the prevalence of the *purdah* system. So far as Government is concerned, it is understood that it is ready to provide a larger inspecting staff, and there is also a proposal to appoint a Deputy Directress of Public Instruction and to increase the number of Assistant Inspectresses of Schools by four. We hope that the public will not be slow in availing themselves of the opportunities the Government seems to be willing to provide for the advancement of female education in the province.

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**Russo-Turkish Treaty:** The secret treaty between Turkey and Russia is an event of outstanding importance in international politics. Coming so close upon the League's decision awarding Mosul to Iraq under British mandate, the Russo-Turkish alliance is considered as Turkey's reply to the League in the same sense as it is Russia's reply to Locarno. The significance lies in the fact that by this treaty Russia recognises itself as an Asiatic power. Whatever may be the future developments of this move to consolidate the Asiatic powers, it is not a step calculated to help in promoting cordial relations between East and West.

---

**The Late Mr. Abinash Chandra Mazumdar:** Mr. Abinash Chandra Mazumdar who died on the 21st instant was a great social worker, especially in the fields of temperance and purity. He was, we believe, employed in the Railway service and had made his home in Lahore. He devoted his spare hours to work among the students and young men and, for several years, he conducted an excellent little paper called the *Purity Servant*. An ardent Brahmo and a deeply religious man, his memory is cherished by a large circle of friends with affection and respect.

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**The Future of Anglo-Indians:** There is a distinct change in the tone of the speech made by Colonel Gidney on the eve of his leaving the British shores. The Colonel is reported to have said: "Anglo-Indians must be prepared to take their stand as a coloured race and one of the peoples of India and not as the rear rank of Europeans." Evidently, the Colonel did not meet with a good response in England for the extravagant claims he made on behalf of the Anglo-Indian community. We hope the Colonel has become wiser, but not sadder.

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**The Congress:** The Indian National Congress opens its session at Cawnpore to-day under the presidentship of Mrs. Sarojini Naidu. The Congress week commenced on the 24th instant with the opening of the Swadeshi Exhibition by Mahatma Gandhi who reiterated his firm faith in khaddar. The All-India Congress Committee met in the afternoon and adopted the General Secretary's report after which it resolved itself into a Subjects Committee which confirmed the Patna decision regarding Congress franchise, *i. e.*, reverting to the four-anna franchise from the yarn franchise.

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INDIAN SOCIAL REFORMER.

*BOMBAY, DECEMBER 26, 1925.*

## THE HON. MR. JADHAV ON THE NON-BRAHMIN MOVEMENT.

The Madras Non-Brahmin Confederation held its ninth session last Saturday in Madras under the presidentship of the Hon'ble Mr. Jadhav, Minister of Education in the Bombay Presidency. Mr. Jadhav's presidential address was largely a venomous attack upon Brahmins, based upon bad history and worse logic. It is a question whether a person who occupies the position of a Minister of the Crown does rightly in denouncing in public—whatever his private opinions may be—a class of the King's subjects in the way that Mr. Jadhav did in his address. But he did not stop there. He claimed Sir Leslie Wilson, the Governor of Bombay, as a supporter and sympathiser at whose instance he undertook to start the Non-Brahmin movement in Berar last year and had come to preside over the Non-Brahmin Confederation in Madras this year. The Non-Brahmin Confederation is a distinctly political body, as most of the resolutions passed clearly show. There was not a single resolution dealing with any question of social reform. If the Governor of a Province can publicly sympathise with such a movement, we do not see why the Governor of another Province should not send his greetings to a Conference of the Swaraj Party. We do not think, however, that Mr. Jadhav was fair in representing the permission given to him by the Governor to attend the two Conferences in the way in which he did. Mr. Jadhav, speaking of the movement in Berar, went so far as to suggest that a zealous Non-Brahmin officer was murderously attacked by Brahmins in the dusk of the evening and had almost lost his life. We do not know if the Brahmins who are supposed to have attacked this officer have been identified and brought to trial. We must confess that this is the first time we hear of this incident and we hope that the assailants have been apprehended and have received the punishment which was their due. We do not intend to traverse Mr. Jadhav's conclusions from his studies of the Mahabharata and the Code of Manu. He compared the penetration of the Brahmins into peninsular India to that of the Catholic and Protestant Christian missionaries in Japan, China and other Asiatic and African countries. Mr. Jadhav acknowledged by implication that there were priestly classes among the Dravidian peoples even before the Aryans came to the South, who were won over by the immigrants by promises of equal rights and status and who had no scruple to betray their own people. "It will thus be seen," he concluded this part of his address, "that the Brahmins are really responsible for dividing the Hindu society into Brahmins and Non-Brahmins." There may be something in this solecism if there were no divisions among Non-Brahmins themselves. As a matter of fact, the divisions among the Non-Brahmins are far from numerous and are more jealously guarded than among the Brahmins. Mr. Jadhav's statement that secular education was discouraged among Non-Brahmins, is in violent conflict with the testimony of responsible Englishmen to the existence about a century ago of schools in every village where instruction in reading, writing and arithmetic was given.

The fact is that Mr. Jadhav mistakes his prejudices for facts as, for instance, when he says that the Mahratta Empire was filched from the descendants of Sivaji by the Brahmin Peshwas. Major B. D. Basu, I.M.S. (Retd.) has written a book entitled "The Story of Satara" based upon original sources. In the first and introductory chapter of the book, he writes: "The Peshwas have been accused of depriving the descendants of Sivaji of power and dignity which legitimately belonged to them and of reducing them to mere puppets and of keeping them as captives. A little investigation into the matter will show how baseless these accusations are, and, if anything, the Peshwas deserve the best thanks of all for maintaining the fabric of Sivaji's Empire entire for at least a century and preventing it from crumbling into pieces which it would surely have done but for their support." Major Basu is not a Mahratta Brahmin, but a Bengali Kayasth and he has absolutely no motive to defend the Peshwa rule against imputations such as Mr. Jadhav repeated in his Madras address. The book was published two years ago by the *Modern Review* office, Calcutta, and is dedicated to the "people of the Deccan in whose midst I spent some of the best days of my life". Mr. Jadhav will no doubt say that this is another instance of the trick of the Brahmins and that Major Basu has been duped by their intriguing ways. As regards Mr. Jadhav's attack on the Swaraj Party as a party of Brahmins, it is necessary only to mention that of the two Bombay leaders of the Party, neither Mr. V. J. Patel, nor Mr. M. R. Jayakar, is a Brahmin. It is true that, in Madras till recently, the Swaraj Party was confined to Brahmins only, but during the last year or two, it has had a notable accession of Non-Brahmins who have become dissatisfied with the short-sighted policy of the Ministerialist Non-Brahmins. Mr. Jadhav accused a section of the Swaraj Party of seeking to obtain Ministerships. This charge would have come gracefully if Mr. Jadhav himself had been free of that guilt. Even now, it is open to him to resign his Ministership and devote himself wholly to the Non-Brahmin movement.

The Non-Brahmin movement has a mission before it, if its leaders cease to impute all their defects to the artful Brahmin and recognise that they themselves have at least as much responsibility for these as the Brahmins. Some of these defects, such as early marriage and restriction of the re-marriage of widows, it is true, have been borrowed by them from the Brahmins with the object of elevating themselves thereby in the social scale. A movement which has not the gift of introspection cannot last long. As an instance of Mr. Jadhav's wilful purblindness

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we may cite his complaint that Mr. C. Y. Chintamani in his presidential address to the Liberal Conference at Poona, did not make any mention of the passing away of Sir P. Theagaraja Chetty. Mr. Jadhav himself in his long introductory obituary paragraph has omitted to refer to the passing away of Sir Surendranath Banerjee—a Brahmin—who did at least as much for Indian nationalism as Sir P. Theagaraja Chetty. The key-note of Mr. Jadhav's address is its intense self-complacency and the resolute aversion to see anything good in the Brahmins. There is an old story which we may pass on to Mr. Jadhav in this connection. Abraham once unwittingly entertained under his roof an old man of 80 who, he subsequently found, had been guilty of the grossest crimes. Having regard to the strict rules of hospitality, however, he could not turn him out of the house and so he besought God for advice as to what he should do in his dilemma. We commend God's reply to Abraham to Mr. Jadhav. "Abraham," He said, "I have allowed this man to remain eighty years upon this earth notwithstanding his crimes. Why should you grudge to let him be under your roof for a few days?" Abraham took the hint and we hope Mr. Jadhav will follow his example. The Brahmin's position cannot be injured by attacks such as that of Mr. Jadhav, so long as he retains the two advantages which he possesses more than most other classes. The first is, he has reduced his material wants to a minimum. In a poor country, a man who can live on little has a decided advantage in the race of life over one whose wants are greater. The second is, that the Brahmin, man, woman and child, has a profound faith in education, and will make incredible sacrifices to get it. His total exclusion from the Government services, will, in our opinion, prove a distinct advantage to the Brahmin in the long run. No community rose to greatness through its members holding appointments in Government offices.

## "THE LIFE AND TEACHING OF JESUS THE CHRIST."

(By Mr. G. Y. Chitnis.)

The "Life and Teaching of Jesus the Christ" by the Rt. Rev. Arther C. Headlam, the Bishop of Gloucester, is a very interesting and instructive book. It is one of the few able attempts that have been made during the last twenty years to meet the new situation created by "the Quest of Historical Jesus.' From a strictly critical point of view the book does not make any new contribution towards the understanding of the Gospels. It assumes all the results which the New Testament criticism has proved to be almost certain and proceeds upon the basis of those results to construct the historical picture of Jesus and yet, in the process of constructing it, it has quietly assumed certain things which cannot possibly be proved to be historical. The author exhibits at the very outset a tendency to lean more in the direction of British Imperialism than real Christianity as is seen from a passage in the Preface given below. Writing about the advance of the British army from Egypt to Palestine, Dr. Headlam remarks: "Peace has not brought all that we hoped for in the exhilaration of victory, but we may pray that the hills and the valleys where Jesus lived and taught, and His peaceful home at Nazareth, and the beautiful shores and waters of the sea of Galilee, and. Capernaum and Bethsaida, and Caesarea of sacred memory, may never again be brought under the blighting influence of Turkish and Mahomedan rule." It is not necessary to call in question the truth or the falsity of this unfortunate passage; but it is quite clear that it is likely to accentuate the bitterness and hatred which exist between the Christians and the Mohamedans, when it should be in reality the task and the duty of every one who calls himself a disciple of Jesus to bring about harmony and reconciliation between these two large sections of humanity. Further the book is dedicated "to the memory of those men of the British Empire who in the Great War laid down their lives for that holy land where Jesus lived and taught and died." I wonder why the incongruity of sending a biography of Jesus into the world with this dedication did not strike an acute thinker like Dr. Headlam. The main argument of the book seems to be intended to show that although Jesus regarded himself as the Messiah of the Jews, he disclaimed all earthly power and consistently refused to employ physical force to usher in the Kingdom of God. When he did not think it necessary to employ force even for the grand purpose of establishing the Kingdom of God on earth, it is extremely doubtful if he would ever have appreciated this recent attempt made to recover by force of arms the land of his birth.

Coming to the contents of the book itself we find that the Introduction defines the critical attitude of the author. The first five chapters are very interesting and throw light on many a teaching of Jesus which is otherwise obscure to us; but the concluding three chapters are a curious mixture of critical and dogmatic statements. At one place the author shows a remarkable insight into the critical problem, at another, he slips into an unjustifiable dogmatism, with the result that one does not find a satisfactory answer to those questions which naturally arise from a critical appreciation of the Gospels. The most important questions are these: Are the Gospels pure historical records? Are all the Gospels equally historical? If they are not, how can we determine their relative value as historical records? What is the unhistorical element in the Gospels (if there be any) due to? Connected with the historicity of the Gospels are other questions viz., was Jesus the Messiah? Did he apply the titles of the "Son of God" and the "Son of Man" to himself? If he did, in what sense did he use them? What did he mean by the term "Kingdom of God"? Did he use it in an apocalyptic sense or purely spiritual sense? We shall now see how Dr. Headlam answers these questions. He regards the first three Gospels as historical, but Mark more historical than either Matthew or Luke, with this exception that the date of the last supper as given by Mark is in Dr. Headlam's opinion improbable and therefore unhistorical. The

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birth-stories given in Mathew and Luke are to be understood figuratively, but the author does not tell us whether the resurrection stories also are to be taken figuratively. He is silent on the point which by the way is very convenient to a Bishop. The apocalyptic passages contained in all the Gospels are to be taken figuratively too. This method of interpreting the Gospels is quite familiar to the readers of that remarkable and far abler work, "Ecce Homo." Thus interpreted the Gospels, according to Headlam, give a consistent and coherent account of the life and teaching of Jesus. Although Jesus claimed to be the Messiah of the Jews, he did not share the current Jewish conceptions of the Messiah and His Kingdom. He claimed for himself the titles of the Son of God and the Son of Man and gave them a deeper content and more spiritual meaning. The main objection against this view is that, since Jesus did not write his own life, we must try to understand the point of view of those who wrote the Gospels. Did the Evangelists themselves understand the Messianic office of Jesus in a strictly spiritual or in an eschatological sense? From a close perusal of the Gospels it is quite clear that they understood it in the latter sense and Dr. Schweitzer is perfectly right in insisting that we have got to account for the eschatological element in the Gospels either by regarding it as the literal expression of Jesus' own view in which case it is historical, or by treating it as an expression of the eschatological hopes of the Evangelists in which case it belongs to the sphere of dogma and not history. There is also some truth in the view put forward by Wellhausen and recently by Dr. Kirsopp Lake that the Gospels represent the development of Christian doctrine more than they represent the historical portrait of Jesus. I am not willing to go with Wellhausen and Lake so far as that; but I do realise the difficulty of either treating the Gospel as pure historical records or interpreting the eschatological element figuratively. Dr. Headlam himself is willing to admit that the eschatological discourse in the thirteenth chapter of Mark *may be* unhistorical. But it is not the only discourse that has to be explained. This eschatological element is inter-woven with a genuine non-eschatological tradition from the beginning to the end of the Gospels and it demands some definite principle of explanation and not mere conjectures. It is noteworthy that Dr. Headlam recognises this when he says that St. Mathew exhibits "a tendency to modify the words of our Lord in an eschatological sense." If St. Mathew could modify the words of Jesus in the interest of eschatology, why could St. Mark not do the same thing? As a matter of fact, Mark has actually modified the life and teaching of Jesus in an eschatological sense and it is really a great pity that Dr. Headlam does not see it. This curious conflict between a desire to be critical on the one hand and to find a historical basis for the dogmas of the Church takes away a good deal of the value which the book otherwise possesses.

## MASS CONVERSIONS.

The Editor, The *Indian Social Reformer*.

Sir,

You write about mass conversions to Christianity. You say that so many of the depressed classes Hindus embrace Christianity and that the Hindu society is fast decreasing. It may be true, but when they do not find followship, brotherly love and equality with other high classes of Hindus, they may seek some other societies which will treat them with brotherly love, fellowship and equality. Now-a-days reformers of the Hindu Society only want to destroy untouchability. They will touch them, but they will not give them the right of fellowship and equality. Christianity will do such work till the end of the world in whatever circumstances, because Christ's order is, "Go, preach and baptise" Why should there be any bar to the conscience of man? If a Christian may find truth in Hinduism or Mahomedanism, he can embrace it and at the same time a Hindu or a Mahommadan can do the same. No one has authority over man's conscience but God.

Yours etc.,

AN INDIAN CHRISTIAN.

[Is our correspondent sure that Christianity affords "brotherly love, fellowship and equality" to all those who embrace it? Is he not aware of the existence of untouchability in Christian Churches? The comments of the *Catholic Leader* which we reprint in the news columns do not support the high ideal entertained by our correspondent.—Ed. *I. S. R.*]

## THE ANNUAL MAHOTSAB OF THE DEV SAMAJ.

(*Communicated.*)

The Annual Mahotsab of the Dev Samaj, held in commemoration of the 75th Birthday Anniversary of its most Worshipful Founder, Bhagwan Dev Atma, was celebrated with especial enthusiasm and deep fervour at Lahore from 28th November to 2nd December 1925 in the Shri Dev Guru Bhagwan Memorial Mandir. Nearly 800 persons joined from about 90 stations of the Punjab, N. W. F. Provinces, Delhi, United Provinces and Sind. Besides this, hundreds from amongst the local public also attended.

There were in all 20 engagements including 4 public lectures, 4 public addresses, a lantern lecture on Bhagwan Dev Atma's life, a moral drama, etc.

The grandest feature of the entire occasion was the most illuminating address of Bhagwan Dev Atma on 1st December 1925, in which the venerable Bhagwan spoke for full two hours and a half and most charmingly defined in detail what was meant by Nature and emphasised the need of realising it as the One Universal Fact, Eternal, Self-Existent, Self-sufficient, absolutely trustworthy in the operation of its immutable laws, governing alike all existences including body and soul of man. Since man was part of Nature, it was his duty to contribute towards the betterment or welfare of its other parts and the whole, and it was wrong and fatal for him to grow low loves and low hates which impel him to harm other existences and thus act contrary to the law of Evolution (or betterment). The true salvation of man consisted in getting freedom from undue control of all these low loves and low hates, as they lead man astray from the law of his being. This is attained by developing repul-

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sion for their slavery and developing higher feelings or love of higher principles.

In response to his appeal for funds for this highest and noblest cause, upwards of thirty thousand rupees in cash and promises were subscribed on the spot.

Four instructive and forcible lectures, attended by hundreds from among the public also were delivered by Dev Samaj workers on subjects relating to the teachings and characteristics of "Gods" of various religious systems.

At the first meeting on the 2nd December, 21 ladies and gentlemen were initiated as members of the Samaj, and 22 persons were promoted to higher grades.

The annual report of the Samaj for the year ending 30th November 1925 showed that 149 new persons were admitted as members and 'shardhalus.' Besides, as many as 404 persons refrained from various sins and evils, such as theft, bribe-taking and dishonest dealings, suppression of debts and deposits, gambling, social impurities, use of intoxicants, flesh-eating etc. One hundred and twenty seven ladies and gentlemen wholly or partly devoted their energies during the year as whole-time workers or lay workers in one or the other department of the Samaj work. One more middle school was added to the schools run by the Samaj during the year, making a total of 27 schools for boys and girls. These included 2 high schools for boys, one high school for girls, 4 middle schools, 4 schools for depressed classes, 4 schools for criminal tribes and 12 primary schools for boys and girls. 32 domestic ceremonies were performed during the year according to the Dev Samaj reformed rites. A new home for married and widowed ladies was opened and the same is being managed by an able and experienced lady worker of the Samaj. The reclamation work among the criminal tribes was carried on very satisfactorily in two settlements in the Sialkot District and the services of the Society in this respect elicited great appreciation at the hands of Government.

The Mahotsab Bhoj, in which persons of various castes and communities sat together to dine, was a very pleasant social function showing remarkable progress made by the Samaj in the direction of social reform.

## AN INTER-COMMUNAL DINNER AT RAJAHMUNDRY.

*(From a Correspondent.)*

The students of Rajahmundry have organised recently an association called, 'Students' Cosmopolitan Association,' under the inspiration of Mr. J. Ganganna, Headmaster of the Veeresalingam's High School and of Mr. T. Ramamurthy of the local Prarthana Samaj. The object of the association is the promulgation of cosmopolitan views in communal matters among the students, and to give some definite shape to such views. The aim and hope of the association is chiefly to establish cosmopolitan dinners in the local college and school hostels. It is hoped that the college students, in a short time, would cease to be parties to the Brahmin and Non-Brahmin feelings and unite to press the hostel authorities for the early establishment of cosmopolitan dinners.

The first attempt of the association has been directed towards the solution of this problem of communal differences that threaten to remain chronic in the social life by organising an inter-caste dinner party on the 5th inst. The dinner was purely a vegetarian one and was attended by all communities, Brahmin, Non-Brahmin, Panchama, Christian and Mahommedan. The function was quite encouraging and the part taken by the college students is very enthusiastic and hopeful

The presence and participation of the local public in the function was invited and also subscriptions were raised towards the cost of the dinner. Sympathy was shown by many; but the interest and devotion towards social reform of some of the local lawyers and doctors given expression to, on both private and public platforms, was to a great extent realised to be tall-talk and mere expression of pious wishes To mention an objection raised by a public-leader (one who is the President of many local institutions and the chairman-elect of almost every meeting) of the place is not needless here. For instance, the vegetarian castes such as Brahmins should not transgress the limits of social reform, by uniting in dinners with the sub-castes who take animal food. On the strength of this sentiment, his aged wisdom holds that inter-caste dinners are bound to fail in their object and believes that the total abolition of communal feelings is impossible.

I would like to suggest to my student-friends not to stop at every such objection; but to broaden their views to suit all and extend their sympathy and fellow-feeling to their brethren and not to make fuss over vegetarian diet and encourage communalism. That is a source of mischief. For breaking down the castes, it is necessary that the 'kitchen-religion' and the hatred of flesh-eaters, should be knocked down first. As stated by an eminent social-reformer: "If you do'nt want to eat flesh don't eat it, but tolerate flesh-eaters; don't assume superior airs over your vegetarian diet. A goat lives on vegetables, a stone eats nothing. Is, therefore, a goat or a stone superior to men?" As regards diet in public dinners, let there be always vegetarian food. As in other countries, let us cultivate the national sentiment of Hindu fraternity. Let us all feel that we are sons of India.

## NEWS OF THE WEEK.

**The Mosul Debate in the Commons:** In spite of the strong opposition of the Labour Party the members of which walked out of the House in protest, the House of Commons carried Mr. Baldwin's motion confirming the acceptance of the League's decision regarding the award of Mosul to Iraq by 239 votes to 4 on the 21st instant.

**The Civil Services Bill:** The Civil Services Bill which was passed by the Commons without a division has received the royal assent and has now become an Act of Parliament.

**Commonwealth of India Bill:** In the House of Commons on December 17th Mr. Lansbury formally introduced the Commonwealth of India Bill to constitute within the British Empire a Commonwealth of India. The first reading of the Bill was formally passed.

**All-India Untouchables and Sweepers' Conference:** The Secretary, Reception Committee, Cawnpore, writes:— The All-India Untouchables' Conference will be held under the presidentship of Swami Shradhanandaji on days, viz, (A) 25th December from 12 noon to 4 p.m. in the Arya Samaj Pandal and (B) 27th December from 3 to 6 a.m. in the Arya Swarajya Sabha Pandal.

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# INDIANS OVERSEAS

## SUPPLEMENT TO The Indian Social Reformer.

No. 10 BOMBAY—SATURDAY, DECEMBER 26 1925. Price One Anna


### THE VICEROY ON INDIAN GRIEVANCES IN SOUTH AFRICA.

The Indians in South Africa had been contemplating for a long time to send a Deputation to India to wait on His Excellency the Viceroy. It was known early in October last that the desirability or otherwise of such a venture would be discussed as a definite resolution at the 5th session of the South African Indian Congress. At the session of the Congress held at Capetown on the 9th November 1925 the proposal was unanimously carried. The Deputation consisting of eight members and representing all interests in South Africa and headed by Dr. Abdur Rahman, the unrivalled champion of the Coloured races in South Africa, reached India by the S.S. "Khandala" on Saturday the 12th December, 1925. Mrs. Sarojini Naidu, the President-elect of the Indian National Congress, with many friends and a troupe of volunteers welcomed them on the boat.

At an "At Home," given by Mrs. Sarojini Naidu, at the Taj Mahal Hotel, on the afternoon of Sunday, the 13th December, in honour of the Deputation, a most representative and cosmopolitan party of guests was present. The illustrious hostess in a stirring speech welcomed the "friends" from South Africa. "For myself", she said, "I will fight to the last drop of my blood to vindicate the honour of my motherland". It was a challenge to every *man* in India. Sir Dinshaw Petit Bart. said that as the President of the Imperial Indian Citizenship Association, he was in close touch with the trend of events in South Africa, and that once again they were going to make a peaceful attempt at the solution of the problem. Sir Purshotamdas Thakurdas regretted that the Indian Government and Indian Legislature had not been able to help Indians in South Africa to the extent to which they ought to have done. He assured every one present that he would do everything that lay in his power to make the Deputation a success. Abdur Rahman followed and received a great ovation. The rapt attention with which he was listened to indicated the desire of every one present to lend his or her support to the mission on behalf of our oppressed countrymen in South Africa. He was quite sanguine of the ultimate result of his Deputation if only India supported him wholeheartedly. He said that they did not come out as India's "friends", but as her "soldiers" from the "front" fighting not only her battles, but the battles of the browns against the whites.

On Monday, the 14th December 1925, the Deputation met the members of the Imperial Indian Citizenship Association and others interested in the question of Indians abroad at an informal Conference. Dr. Abdur Rahman and other members of the Deputation gave vivid accounts of the hardships to which the South African Indians are subjected. Every one present was moved by the heartrending account of the treatment meted out to our countrymen in South Africa.

The Deputation waited on His Excellency the Viceroy on the 19th November at Calcutta. In reply to the address presented by the Deputation, the Viceroy said that he and his Government had taken all measures from time to time calculated to ameliorate the condition of South African Indians and that the Government of India's suggestion for a Round Table Conference had not yet been accepted by the Government of South Africa. The Viceroy explained the circumstances under which the Deputations from South Africa and India crossed each other and hoped that the Government of India's Deputation would make suggestions which might be a basis for fresh proposals to the Union Government. The Viceroy fully understood the depth of the feeling of Indians, but he asked the Deputation to remember "that the issue is now in South Africa. South Africa is a Dominion. Its Parliament has full power to pass legislation regarding its internal affairs" He further stated "that no claim can be sustained by us of a right to interfere in their domestic affairs" But he added: "Should the Union Government be unable in the end to accede to our request, we reserve to ourselves freedom to take such actions as may seem desirable in the circumstances of the case". The Viceroy did not consider the prospects hopeless and said that in the absence of Indian franchise, the Union Government recognise that they have a special responsibility for Indians in South Africa. He said that the representations made by the Government of India have achieved some success in the past, but he also added: "I fully admit that in some cases the representations of my Government have been unavailing." He was very sympathetic and was anxiously and carefully considering the best way to follow. "It should be premature on my part to attempt to indicate the exact measures we may adopt, but you may confidentially count on my warm personal interest in your difficulties and on the sincere desire of my Government to find a way to remedy those anxieties by which you are now oppressed."

Such was the reply which his Excellency was pleased to give the Deputation from South Africa. We have read it, re-read it, and read it again to scan it thoroughly and to find where His Excellency could be said to have made a practical suggestion calculated to improve the situation. A Deputation comes all the way from South Africa at very great personal sacrifice and involving a big amount of money, to which even the poorest Indian in South Africa has contributed, entertaining great hopes as to the success of its mission, is told that no one has any right to interfere with the domestic affairs of South Africa. The Viceroy might as well have said that he regretted that he was unable to do anything in

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the matter. That would have been at least frank. But to add insult to injury, the Viceroy has made an attempt to show that the Union Government is not as black as it has been painted. He has, in his reply, enumerated a series of Ordinances which were withheld by the Union Government as a result of the Government of India's representation. One of them is the Colour Bar Bill. The Viceroy said that it was rejected by the Senate. True; but he knows as well as we do that the Bill is coming up again and will be discussed in a joint sitting of the two Houses of the Union Parliament where the Government commands a majority. It will, therefore, be a law in due course. The Viceroy assured the Deputation of his personal interest in their difficulties and the sympathy of his Government. It was good of His Excellency to make a personal reference in this very tragic affair, but what is wanted is more than mere personal interest and official sympathy. Indians in South Africa need the official interest of the Viceroy, the interest which will impress upon Hertzog and his Government that there is one more powerful than himself who is responsible for the welfare of Indians in South Africa; the interest which will demand that Indians are equally treated with other Nations in the British Commonwealth of Nations. Of what avail is the mere sympathy of the Government of India? The time for sympathy is long past. The time for action worthy of an Indian Viceroy is long due. Words, however beautiful they may be, are hardly enough to help our countrymen in South Africa whose very existence is threatened. We are very grateful to His Excellency for his personal interest and sympathy of his Government, but we are constrained to say that it would not help us materially. The grave situation calls for action, vigorous action, on the part of the Indian Government. The Vicery said that in case the negotiation failed in the end, he reserves the right to himself to take such action as may seem desirable in the circumstances of the case. He did not tell the country how many generations would take to reach that end, unless by the end he meant the end of Indians in South Africa. Since he assumed his high office, the Viceroy has been, according to his words, doing his utmost to help Indians in South Africa, but has so far failed and yet the end is not in sight. Since 1914 Indians have been returning to this country at the rate of 2,000 a year and it is obvious that at this pace it will not be long before we reach the end, and then and then only the Viceroy will take action. When there is no South African Indian problem, then the Government of India will move actively in the matter. Britain is blaming Turkey for maltreating minorities, but Britain conveniently forgets that in her own Empire, majorities are being treated equally bad if not worse. What right has the white man to call South Africa his home, and to turn out Indians from there? The plea of trusteeship of uncivilised African is too big a pill for us to swallow. We know it too well that it is more of exploitation of the backward races than anything else. In short, the Viceroy's reply as was expected, fell hopelessly short of the seriousness of the situation. It will not in any way contribute towards the solution of the problem.

The effect of the Viceroy's reply on the Union Government is indicated in the cables sent by Mr. C. F. Andrews to the *Bombay Chronicle* and the *Indian Daily Mail*. The very fact that the Union Government has received His Excellency's reply favourably goes to confirm Indian opinion that the Viceroy has acted more as an apologist of the Union Government than as the head of a Government responsible to the interests of the Indians. Mr. Andrews' picture of the situation in South Africa is in direct contrast to Lord Reading's optimism. The acquiescense of the Smuts' party in the reactionary policy of General Hertzog's Government leaves absolutely no hope of the anti-Asiatic legislation being delayed any longer. Apart from the equivocal statement in the Viceroy's reply that, in the event of the failure of the negotiations, he and his Government reserve to themselves freedom to take such action as may seem desirable in the circumstances of the case—a statement which is open to the interpretation that His Excellency has not closed the door against any extreme steps being taken to bring pressure on the Union Government to retrace its steps—there is absolutely nothing in his reply in which the Deputation may feel some consolation. We cannot think that the Viceroy has not adequately appraised the significance of Dr. Abdur Rahman's statement, in the course of his speech in submitting the representation to the Viceroy, that if India were independent, she would not tolerate the attitude of the Union Government even for 24 hours. We do not, however, think that the visit of the Deputation has been in vain. They will carry with them the moral support of the Indian nation, a fact which was so manifest in the cordial reception they met with from the Indian public and public bodies wherever they went. This, though a poor consolation to our persecuted countrymen there, cannot but give them sufficient strength to undergo any suffering in the hope that a time will come when India will be able to assert her manhood.

## THE SOUTH AFRICAN INDIAN DEPUTATION.

### REPRESENTATION TO THE VICEROY.

His Excellency the Viceroy received the South African Indian Deputation headed by Dr. Abdul Rahman on Saturday the 19th instant at Calcutta. The following is the full text of the statement submitted by the Deputation:—

To

HIS EXCELLENCY THE RIGHT HONOURABLE
RUFUS DANIEL ISSACS, EARL OF READING,
P.C., G.C.B., G.M.S.I., G.M.I.E., K.C.V.O., &c.,
Viceroy and Governor-General of India.

MAY IT PLEASE YOUR EXCELLENCY,

We, the undersigned, A. Abdurahman, J. W. Godfrey, Amod Bayat, Sorabjee Rustomjee, V. S. C. Pather, Bhawani Dayal, and A. A. Mirza, delegates the South African Indian Congress, duly appointed at the fifth session held in Capetown on the 9th November, 1925, desire to thank Your Excellency for receiving the deputation, and respectfully beg to submit to you a short statment of the present position of Indians in South Africa and of the effect of the Areas Reservation and Immigration and Registration (Further Provision) Bill on their future status.

Sir, you will doubtless recollect that you were pleased in March, 1922, to receive a deputation of South African Indians, supported by Sir Jamsetji Jeejibhoy and other prominent and influential leaders of Indian public opinion. That deputation not only placed before Your Excellency very fully the position of Indians as it existed then, but they also stated that, in the light of the sustained and irrational anti-Asiatic campaign in South Africa, the Indians viewed the future outlook with the gravest apprehension.

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We feel assured that Your Excellency has since then watched with more than ordinary care the trend of South African legislation; that you are acquainted with and have viewed with disapprobation the promulgation of two Provincial Ordinances which, quite recently deprived Indians of the Municipal and Township franchise in Natal, and the adoption of other Ordinances which place further restrictions on their trading and proprietary rights. Convinced that Your Excellency knows all this, and being aware that you have also kept in close touch with the South African Government, we feel that it would almost be an act of supererogation to restate the case of Indians as it exists to-day.

Nevertheless, Sir, permit us to summarise briefly our existing grievances. This will show up more glaringly the impossibility of Indians to survive and retain their manhood under any further imposition of restrictions, and moreover it will emphasise more fully and clearly the dire effects on them of the Areas Reservation and Immigration and Registration (Further Provision) Bill—the Bill which has driven us as a last resource, to seek your aid in the calamity which stares us in the face and which threatens to overwhelm the whole Indian community. Briefly then the position is as follows:—

CAPE PROVINCE.

In the Cape Province there are approximately 8,000 Indians, who enjoy equally with other non-Europeans both the parliamentary and the municipal franchise. No restrictions have so far been placed upon them which do not also apply equally to other non-Europeans. They are still free to purchase fixed property, to trade and to reside where they choose; and, except that applications by them for permits to trade are frequently refused solely because they are Indians, as was pointed out by the Asiatic Inquiry Commission of 1921, we are glad to say Indians have no complaint to make either against Europeans in that Province or the Government.

ORANGE FREE STATE.

In the Orange Free State there are only about 200 Indians, who were allowed to enter that Province on the strict understanding that they remained in the domestic service of Europeans. Immigration on any other condition is strictly forbidden.

TRANSVAAL.

The Transvaal has a population of approximately 12,000 Indians. They have never enjoyed either the parliamentary or the municipal franchise, and they are prohibited by Act 3 of 1885 and Act 37 of 1919 from acquiring immovable property. So far, however, there has been little difficulty in obtaining trading licences. But in 1925 the Provincial Council passed the General Dealers Control Ordinance which, according to the Administrator, is intended to regulate control and restrict the granting of licences to Asiatics in future. The effect of the Ordinance has not yet been felt by the Indian community. But in view of the manner in which a similar law is being administered in the Cape Province where the anti-Asiatic feeling is comparatively mild, we have no hesitation in predicting that very few or no new licences will be granted in future. Furthermore, the Ordinance has been made retrospective. All licences therefore, issued since July 1925, will in 1926 be regarded as new licences and will probably be refused when they come up for renewal, and in the case of refusal of new licences there is no right of appeal.

NATAL.

Natal has an Indian population of about 140,000, of whom a large proportion are born in the country, being descendants of those who by their labour and industry transformed that Province from a wilderness into a garden. In the year 1896, Indians were deprived without the slightest justification of their Parliamentary Franchise, but no restriction was placed upon them with respect to the acquisition of fixed property or the right to trade and to reside where they chose. In 1908, however, the Natal Legislature passed two drastic measures: one was designed to stop the issue of new trading licences to Asiatics forthwith, and the other to prevent the renewal of existing licences after 1918. These measures, needless to say, did not receive the Imperial Government's assent and the trading rights of Indians were left undisturbed.

Thus, Sir, when the deputation waited upon you in 1922, although Indians experienced some difficulty in obtaining new licences to trade, and despite the fact that they suffered many minor indignities as a result of vexatious and restrictive regulations then in operation, nevertheless, they still enjoyed the full municipal and township franchise equal with Europeans, and they still retained the right to own fixed property and to reside where they chose without let or hindrance.

Since then a change for the worse has taken place. Three Provincial Ordinances the provisions of which are intended to be applied to the Indian community almost exclusively, have received the assent of the Governor-General-in-Council, despite very strong protests against them. Two of these Ordinances, namely, the Boroughs Ordinance of 1924 and the Townships Franchise Amendment Ordinance, 1925 taken together, by one stroke of the pen, deprive all Indians of their municipal and township franchise rights respectively, although they possess the necessary qualifications, if their names are not already on the voters' roll. By a further clause in the first of these Ordinances, Municipalities have the power to prohibit the ownership or occupation or both of unalienated municipal lands by persons of Asiatic descent. The third Ordinance, namely, the Rural Dealers Licensing Ordinance, creates Boards whose duty it is to consider all applications for licenses to trade. Against the decision of the Board in the case of new applications as well as applications for transfer from one premises to another, there is no right of appeal. As this Ordinance is specially designed to restrict trading by Asiatics, and as it is administered in that spirit, it is not difficult for Your Excellency to conceive how Indians are suffering thereunder.

From this brief and consequently inadequate summary of the oppressive and differential laws in operation to-day in South Africa, it will be seen that further restrictions have been placed on Indians after the interview of 1922, and that the fears which Indians then entertained had been well-founded. But Sir, we are to have no respite, and once again we are confronted with an outlook that seems even darker and more dismal. As if the cumulative effect of the many irksome regulations, the indignities we suffer, the curtailment of our rights, the abridgment of our privileges—as if the cumulative effect of all these was not sufficient to crush the Indians in time, a section of Europeans are prosecuting their one-sided and unjust racial warfare with such

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intensity and vigour as to convince us that they will not halt until they reach a point just short of wholesale extermination of Indians.

In response to the clamourous demands of these racialists, the Union Government introduced last Session into Parliament, and have promised to place on the Statute Books during the forthcoming Session, what is known as the Areas Reservation and Immigration Restriction (Further Provision) Bill, which, as Your Excellency knows, is the primary, if not the sole cause, of our having been deputed to seek your aid in the hour of need.

The bill on the face of it is pure "Class Legislation." That it is intended to be administered solely against Indians, is quite clear from the fact that all other Non-Europeans, namely, Cape Coloureds, Natives, Malays, Mauritian Creoles, and St. Helenas are exempted from its operation. Its object, as is plainly stated, is to drive Indians into locations or areas, reduce them to Industrial serfs and thus ultimately hunt them out of South Africa. This is clear not only from the various sections of the Bill itself, but also from the speech of the Minister who, when introducing it into Parliament, said "that the Bill frankly starts from the general supposition that the Indian as a race in this country is an alien element in the population, and that no solution of this question will be acceptable to the country unless it results in a very considerable reduction of the Indian population in this country."

The principle of compulsory segregation for trading and residential purposes which is distinctly laid down in the Bill is one which the Indian community cannot, nay, dare not accept. Your Excellency assured the deputation of 1922 that you also were opposed to the principle of segregation and you inspired the Indian community in South Africa and the people of India with hope when you expressed yourself thus: "They (the Indian Government) are equally at one with you in the objection you take to the commission's suggestion regarding voluntary segregation whether residential or commercial." It is not difficult, therefore, for Your Excellency to gauge the bitterness and intensity of the feeling in South Africa against this Bill.

We desire also to state that the conditions which prevail in "locations" in which natives are compelled to live in many parts of the Union are appalling, due in every instance to the neglect on the part of Municipalities to supply and attend to the essential services requisite for a healthy and clean life. The Asiatic Inquiry Commission of 1921 reported against segregation as follows:—"We find ourselves wholly unable to support the policy of repression which was advocated by some of the witnesses. Indiscriminate segregation of Asiatics in locations and similar restrictive measures would result eventually in reducing them to helotry. Such measures, apart from their injustice and inhumanity, would degrade the Asiatic and react upon the European." Moreover, the Bill is in violation of the spirit and intention of the Gandhi-Smuts Settlement; for it was understood that no further anti-Indian legislation would be imposed and that the then existing laws would be administered in a just manner with due regard to vested rights.

For these reasons alone the Indian community cannot accept the Bill.

Furthermore, the tightening up of the Immigration laws, the interference with the trading rights, the new restrictions with regard to acquiring ownership of land and acquiring leases, and the utter disregard of vested rights—all these taken together constitute such a formidable catalogue of new injustices that Indians are sure to be crushed under its weight. There is also no doubt that the clauses relating to the ownership of land, renewal of leases and of trading rights will spell financial ruin to the Indian community.

After the first reading of the Bill, the Indian community in the Union of South Africa, through the South African Indian Congress, passed the two following resolutions:—

1. That the South African Indian Congress in conference views with alarm the Areas Reservation and Immigration (Further provision) Bill which is in violation of the 1914 Gandhi-Smuts agreement, and which has for its object the compulsory segregation of Indians, deprivation of their proprietary rights and the utlimate elimination of the Indian community as openly declared by the Minister of Interior, and begs to submit to the Government that on a matter of principle the Indian community of South Africa opposes this Bill *in toto*.

2. That this Congress urges upon the Union Government to consent to a Round Table Conference of representatives of the Union and Imperial Governments, the representatives of India, the Indian Government and representatives of the South African Indian Congress to consider the whole position of the Indians here and arrive at an honourable settlement.

These resolutions were presented by a deputation to the Minister of Interior on the 16th November 1925, who replied that he was not prepared to depart from the principles of the Bill; that as all political parties in the Union were unanimous on the Bill, he hoped to have it placed on the Statute Book and that he was unable to state what final view either the Union Government or Your Excellency's Government would take in regard to the Round Table Conference as the matter was under discussion.

Our object to-day is, therefore, to impress upon the Indian Government the urgency of securing the Union Government's consent to a Round Table Conference in terms of the resolution aforementioned.

We would point out that even if this Bill does not become law, there still remains unsolved the question of Franchise Rights, Immigration, Education, Trading Licences etc. and these are questions that call for an early solution.

The Indian community have at all times been law-abiding and are prepared even now to submit to any and all laws to which all other sections are made amenable. They have always been prepared to assist by every means to promote the welfare and progress of the Union.

We beg to place before Your Excellency our demands as law-abiding and respectful citizens of the Union and as South Africans, to restore to us in the Cape Province and Natal the political rights of which we have been deprived and to grant to us full political and civil rights in the Transvaal and the O. F. S. as enjoyed by the other communities of the Union. This will be one of the means of solving the Indian problem in South Africa.

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In the event of the Union Government not acceding to the request for a Round Table Conference and forcing the Bill through Parliament in spite of Your Excellency's and our objections, then we would respectfully ask you to secure the King-Emperor's disallowance of the Bill in terms of Section 65 of the South Africa Act failing which to appeal to the League of Nations as the Bill contravenes the spirit and intention of Clause XXIII of the Covenant of the League of Nations to which the Indian Government is a signatory.

In conclusion, we again beg to thank Your Excellency for granting us this interview and sincerely pray that Your Excellency's efforts to secure for the South African Indians a status consistent with the honour and dignity of the Indian nation will be crowned with success.

We have the honour to be,
Sir,
Your obedient servants,
A. ABDUR RAHMAN.
J. W. GODFREY.
AMOD BAYAT.
SORABJEE RUSTOMJEE.
V. S. C. PATHER.
BHAWANI DAYAL.
A. A. MIRZA.

## THE VICEROY'S REPLY.

Dr. Abdur Rahman and gentlemen,—I am glad to have this opportunity of meeting you here to-day and of discussing the grave situation to which you have referred in your petition and observations. I have read and examined an advance copy of your petition with great care and have listened with deep interest to the further observations with which you have now laid it before me. Let me assure you that I have watched the position of Indians in South Africa with anxiety and sympathy for some years past and have taken all measures as opportunity offered from time to time which appeared to me and my Government calculated to ameliorate their condition. I am deeply grieved at the present situation. It is natural that you should seek to ascertain at first hand in India the feelings of the people and the Government of India on these questions and to fortify your cause with what you will undoubtedly carry away with you—the warm sympathy of the people and the Government of India. Great indignation has been felt and expressed in India and public opinion has been deeply pained.

### Round Table Conference.

It has been observed with apprehension that in introducing the bill, Indians have been described as an alien element in the population of the Dominion, and intentions have been expressed of solving the problem by securing a very considerable reduction in the Indian population of the Union. Your deputation lays stress, and rightly so, on the necessity for a round table conference. This suggestion has been repeatedly pressed by me and my Government since it was first put forward by Mr. Thomas during his visit to South Africa. We urged the Government of South Africa in addition to agree to our despatching a deputation to South Africa to ascertion facts regarding the economic conditions of Indians and the effect upon them of the contemplated legislation so that we might be in the best position to make representation concerning these measures based on accurate local and latest information regarding the situation. Our concrete proposals regarding the deputation to that Government were made on 9th October last and accepted by that Government on 10th November. We at once took steps to constitute a deputation and informed the Government of South Africa that we were despatching it on the 25th November. The first information of your deputation which we received was in a Reuter's telegram of the 19th November. The decision to send the Government deputation was thus reached before we had heard of your deputation. We attribute importance to our deputation both because of the information it may be expected to procure and because we desired to lose no time in taking advantage of the assent of the Union Government to its visit. Although in many respects it would undoubtedly have been preferable if these two deputations had not crossed each other, yet there is no real duplication of functions, as we once apprehended, in a deputation from the Government of this country visiting South Africa at the same time as a deputation from Indians in South Africa visits India. The more light can be shed on this difficult question the better. The fuller the understanding the more likely that some avenue may be found to remedy the situation. I and my Government greatly hope that the deputation we have sent to South Africa, may collect facts and make suggestions which may serve as a basis for fresh proposals on lines to which the Union Government may be disposed to agree. We also confidently expect that your deputation may help us with some constructive suggestions of value to the same end. I fully understand the depth of the feeling by which your community and Indian opinion generally is exercised.

### "The Issue is Now in S. Africa."

I do not under-rate the strength of the apprehensions you entertain. Nevertheless, whilst it is natural that you should present your case with considerable vigour, it must be remembered that the issue is now in South Africa. South Africa is a Dominion. Its Parliament has full powers to pass legislation regarding its internal affairs. Feeling in South Africa is naturally sensitive o interference from outside in these affairs. I have never in my experience known a good case to suffer by sober presentment. I and my Government emphatically held that we have a right to make representation regarding a measure prejudicial to Indians domiciled in South Africa. It is a duty from which we shall never shrink and we claim that our views should be heard and considered. We have reason to know that our right to make representations and be heard is not disputed by the Union Government. Indeed, I gratefully acknowledge that they have on various occasions given effect to our suggestions. At the same time we recognise that the position of that Government must be respected and that no claim can be sustained by us of a right to interfere in their domestic affairs. Should the Union Government be unable in the end to accede to our request, we reserve to ourselves freedom to take such action as may seem desirable in the circumstances of the case. We have always kept His Majesty's Government fully informed through the Secretary of State for India of the strength of feeling in India on the question of Asiatic legislation in the Union and of our own views on these

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questions. I cannot consider the prospects hopeless. I believe that the Union Government will give careful consideration to our views based as they are on facts and equitable consideration.

It is evident that in the absence of Indian franchise the Union Government recognise that they have a special responsibility for Indians in South Africa. The present Union have not yet carried any anti-Asiatic legislation. The colour bar bill was rejected by the Senate. The fate of the present bill is still undecided. Let me remind you that I and my Government have carefully watched all proposals in the past for anti-Asiatic legislation. We have kept the Union fully apprised of Indian sentiments regarding these measures and of the objections to them. They have just received our representatives with the greatest courtsey and I gladly acknowledge that in the past, action has frequently been taken to meet our suggestions regarding specific measures.

### Indian Government's Achievements.

I am not sure that it is generally recognised that the Union Government have from time to time to meet representations made by my Government and the extent to which our protests and representations have achieved some success. Let me give a few instances. First as regards draft ordinances to amend the Natal Townships law of 1881 in such a way as to deprive Indians of the township franchise, various drafts were introduced in 1921, 1922, 1923 and 1924 and regarding each in turn the Government of India cabled representations. The Governor-General-in-Council withheld assent to the first, reserved the second and fourth for further consideration and the third was not proceeded with. The fifth ordinance of 1925 received the sanction of the Governor-General-in-Council before our representations reached him. In 1925 also a draft ordinance to consolidate the Natal townships law was introduced which would have had the effect of disenfranchising Indians already on the electoral roll of townships. In response to our representations we have been informed that the ordinance is standing over until next year and that when it is proceeded with the franchise of Indians at present on the voters' roll will be adequately safeguarded. Again, as regards the Natal Boroughs Ordinance of 1925 we cabled representations. The Governor-General-in-Council at first reserved the bill for further consideration but ultimately assented on the ground that they were unwilling to curtail the power of a provincial council to deal with a purely domestic legislation. Another instance is the Natal Rural Dealers' Licensing Ordinance. Various drafts were introduced all of which were likely to affect adversely the trading rights of Indians. The Governor-General-in-Council withheld assent to the draft of 1921, reserved for consideration the draft of 1922 and assented to the draft of 1923 after explaining how far he had been able to go in meeting our wishes. In the case of the Durban Land Alienation Ordinance of 1922 we cabled representations. The Governor-General-in-Council assented but instructed the Administrator in Natal to satisfy himself before approving racial restrictions in land sales that Asiatics were given reasonable opportunity for acquiring adequate residential sites. Take finally the Areas Reservation and Immigrations and Registration (Further Provision) Bill, 1925. The position is that the Government of India have already telegraphed very full representations regarding this bill which they consider of the utmost importance and have received an assurance that their representations will receive the earnest consideration of the Ministers. It may also be noted that the Government of India have addressed a detailed despatch containing their views on the Asiatic Enquiry Commission's Report, 1921. This despatch has given rise to a long correspondence in the course of which the Union Government have explained their general policy towards Asiatics. We are still engaged in discussion. I freely admit that in some cases the representations of my Government have been unavailing as for example in the Natal Public Health Committee's Ordinance (1925.) In the case of the South African Mines and Works Amendment Act of 1925 also, we made representations and though some changes were introduced to meet Asiatic susceptibilities, the principle of the bill remained unchanged. Fortunately, however, the bill was rejected in the Senate. In the case of the Class Areas Bill of 1924 we have also made representations but the bill lapsed owing to the dissolution of the Union Parliament.

### Lord Reading Optimistic.

I have said enough to show that I and my Government, though not always successful, have been able to achieve something in the past and have every reason to believe that the Union Government will give the closest consideration to any proposals we may decide to put forward. Our deputation in South Africa is working to provide us with material to make and support our representations. We look to you also and shall welcome any constructive suggestions you are able to give us. The member of my Government in charge of this subject, Sir Mohammed Habibullah, and the Secretary of the Department, Mr. Ewbank, are present here to-day. I invite you to keep in close touch with them and give your views as regards all classes of the bill and their effect upon Indians. This is not the place to go into the question of details but it is important that they should hear your views upon these questions also. You may be assured that any detailed criticisms of the bill you may have to offer will be most carefully examined by them both. I and my Government will welcome your assistance in giving through them concrete illustrations of the manner in which specific provisions adversely affect the position of Indians. As I hope I have already made clear to you, you may rely on receiving a very sympathetic hearing from the officers of my Government. We shall carefully and anxiously consider the best course to follow. It would be premature on my part to attempt to indicate the exact measures we may adopt, but you may confidently count on my warm personal interest in your difficulties and on the sincere desire of my Government to find a way to remedy those anxieties by which you are now oppressed. You may already be aware, and if not let me assure you, that whatever the differences that may exist in India on other political questions, there is unanimity of opinion regarding the position of Indians in South Africa. I and my Government believe that any representations that may be made and any action that may be taken in the interests of India and the Empire on behalf of Indians in South Africa will have the whole-hearted support of the people. No course which can legitimately and constitutionally be taken will be left unexplored and all reasonable measures calculated to ameliorate the situation will be taken.

## DR. ABDUR RAHMAN'S SPEECH.

Space does not permit us to print in full the forceful speech Dr Abdur Rahman delivered in submitting the deputation's statement to the Viceroy. The following is the concluding portion of the speech :—

Compare the position of the Indians to-day with that of the "Outlanders" in the Transvaal in 1898. Their grievances were nothing in comparison with what we suffer. The Indian grievances were made one of the causes for going to war. England must to-day take a firm stand. I am assured from what you, Sir, have seen in the statement and from what you know of the special grievances under which the Indians suffer, and from what you know of this bill, that you yourself, will today say to me and to us that the Indians are already suffering enough and that they cannot bear any more. But we have not told you the whole of the horrible picture of the sufferings of the Indians under the many legislative enactments. Having been segregated in areas and prevented from adding and acquiring lands outside the areas, what are the Indians then to do?

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There are no educational facilities for the Indian children; The Government spent something like £6,00),000 on education and out of that vast amount I think somethings like nearly £4,000,000 are spent in the Transvaal, Natal and Orange Free State. But of this latter amount about £100,000 are spent on Indian and coloured education and £100,000 on the native education. In the Cape it is different. That province is more liberal. In the Orange Free State, to give you some idea of the attitude of some of the Europeans, out of every pound that is spent on education the huge sum of three farthings is spent on the non-European child and nineteen shillings and eleven pence on the white child! There are practically no educational facilities at all for the Indian child or for any other non-European child to go beyond the sixth standard. To bar the Indian and other non-European child from learning a skilled trade, an Apprenticeship Act was passed, which says that before a child can be apprenticed in the printing trade, he must have passed the seventh standard. So it is also in other trades. In some trades it has been fixed at the sixth standard and very few non-European children reach that standard because there are no educational facilities. Take again the Liquor Law Amendment Bill. Here the Indians and the Natives are specially excluded from being employed on premises where liquor is manufactured, stored or sold. This is done because the Indians are the waiters in most of the big hotels and in order to oust them from this work, the Bill provides that no native or Indian shall be permitted to work in a place where liquor is manufactured, stored or where it is sold. Then comes the Colour Bar Bill which was rejected by the Senate last session, but which will be passed this session. Then again, no Indian may be in charge of a machine. I will not go into further details, but I wish to say that there are so many restrictive laws that it is impossible for us to hope an honest living in the future. I think I have exhausted my time-limit. I know Your Excellency is exceedingly busy. You quite understand that we are coming all this distance, because we are compelled to seek your aid in this crisis. I am glad that Your Excellency is indulgent and has permitted me to amplify our statement. I now desire to say, in conclusion, that if India finds that she is impotent, that she cannot help us in South Africa, for some reason or other that she cannot, though she might wish to do so, and that if she had the power she would do so, I would go so far as to say that I interpret Your Excellency's views on this point when I say that Your Government would do every thing possible if it could, to prevent this Bill from going through. I say if you are in such a position here that you cannot help us, if the position of India is such, her relationship with the rest of the British Empire is such that she must submit and allow her sons to suffer, then. I hope one of these days that relationship will be changed, so that India can speak as she ought to speak like a free man and say: "We will not allow our sons to be humiliated any longer because we have got the power to say no."

Your Excellency, we are going through this country and we are going to place our position fully before the Indians. We should go through the country and lay our position before the Indians in such a way that they will give you every support in anything that you might wish to do in bringing home to the South African Government that if India were a free country to-day, if she were independent, she would not tolerate it for twenty-four hours. I thank you again, Sir, for having granted me so much time to express our views and we trust sincerely that it will not be necessary for either the Indian Government or the Imperial Government to go to extremes in order to prevent this Bill from going through the Union Parliament and disgracing not only Indians in South Africa but the whole of the Indian Empire.

**Anti-Indian Legislation in S. Africa:** Referring to the Asiatic question at a meeting of the local branch of the National Party held on the 10th instant, Mr. Malan, the Minister of the Interior, said that the Indian Government had asked for a round table conference, but the Union Government had decided that they could not agree to it, because a round table conference would mean making a concession on the essential principles of the Bill and the Government was not prepared to do that. They, however, welcomed the Indian deputation which was coming to South Africa to investigate the question and, if the Bill was passed, it would be referred to a Select Committee, and the members of the Indian deputation would then have an opportunity of giving evidence before it. He regretted the fact that a deputation had left for India from South Africa, because Indians knew nothing about South African conditions and it was only likely to create bad feeling, and Indians would make use of the South African question towards getting their own Self-Government.

**Mr. C. F. Andrews at Johannesburg:** A telegram from Maritzburg, dated the 8th December, says: Mr. C. F. Andrews was warmly welcomed by the Indians of Pretoria at Johannesburg on his visit to make inquiries regarding the Indian question. No public meetings were held in accordance with Mr. Gandhi's instructions.

**Un-Christian Act in Mombasa Church:** At the Queen Alexandra's Memorial Service performed by the Governor at Mombasa Church of England, on the 27th November, Indians were segregated and pushed out of the Church, although invited Indians felt the insult strongly.

**Indians in Australia:** The *British Australian and New Zealander* writes: When the last Imperial Conference was sitting and Sir Tej Bahadur Sapru was battling hard to secure the full rights of citizenship for Indians living in Australia, we expressed our strong sympathy with his aim, and our hope that it would soon be attained. We are glad to see that it has been, and that in future the Indians in Australia, of whom there are only a handful—Asiatics, including Chinese and Japanese as well as Indian, number under thirty thousand—will suffer under no political disability, but will be given the parliamentary franchise, and thus be put on an equality with all other British fellow-citizens of the Commonwealth. This is the fair thing, and in no way conflicts with adherence to the policy of a White Australia. This is to keep out people alien to the European in race and culture, but does not imply subjecting those who have been admitted in the past, or exceptionally in the present, to any disability. Australia is in the happy position of having a homogenous population, and for political, industrial, and social reasons wishes to maintain it. In South Africa, where the whites are in a minority among coloured people of different races, native and foreign, this is impossible and there may be insuperable difficulties, as General Smuts maintained, in admitting Indians to full citizenship. Those difficulties do not exist in Australia, and the Government, by enfranchising Indians residing in the Commonwealth, has taken a step which redounds to its credit, and will give great satisfaction to Indian Government and people who have resented the inferior status hitherto enforced upon Indians in Australia.

**Transvaal's Protest Against Anti-Asiatic Legislation:** A meeting of the Transvaal British Indian Association held at Johannesburg on November 29th made a vigorous protest against Earl Winterton's reply to Col. Wedgwood in the House of Commons cabled on November 23rd regarding anti-Asiatic legislation in South Africa that South Africa had a right to proceed with any legislation it thought fit, and unanimously resolved to cable to Earl Winterton on the matter urging that Great Britain is entitled to use diplomatic pressure with a view

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to withdrawing the measures. The cable to Earl Winterton was as follows:—Indians are deeply shocked and very disappointed at your reply to Col Wedgwood regarding anti-Asiatic legislation in South Africa. India forms an important integral part of the Empire and South African Indians' questions being an Empire one, Britain is entitled to use diplomatic pressure by way of withdrawing the measure indirectly aimed at the disruption of the Empire and so protect the interests of her voiceless and voteless subjects in South Africa.

**Indians in Australia:** Senator Ried of the Commonwealth Parliament of Australia who arrived in Madras on the 4th instant, intervieved regarding the position of Indians in Australia, said that by an Act of Parliament in the last session of the last Parliament, all Indians in Australia had been enfranchised giving them equal political rights and citizenship. Some states, he said, had not yet granted full franchise. Referring to the attitude of Australians towards foreigners he said that it was a purely economic question and that no people in the world were free from colour prejudice than Australians.

**Indians Abroad and Congress:** Mr. Benarsidas Chaturvedi has given notice to move the following resolution at the Congress at Cawnpore :—"That the Indian National Congress opens a Foreign Department to look after the interests of Indians abroad and organise educative propaganda about their position in the country. That the Congress appoints a sub-committee of Mr. C F. Andrews and Pandit Bhawani Dayal of South Africa with power to add to make preliminary enquiries about the educational condition of the Colonial-Indians and report on the advisability of sending an educational commission of enquiry to places where Indians have settled in large numbers."

**Indians in Zanzibar:** A cable from the Indian National Association reported that the agents of the British India Steam Navigation Company have entirely stopped the issuing of permits for all Indians visiting ships bound for Bombay thus even necessitating women to go on board alone. Sons and husbands cannot accompany them up to the ships. No valid reasons prompting such a drastic measure are given. Serious resentment against this order prevails. In reply to an enquiry, the Company have replied as follows to the Imperial Indian Citizenship Association :—We would inform you that the Company have found it necessary, both in the interest of their passengers and the satisfactory working of the ships, to restrict the number of visitors at all ports and visitors are now only allowed on the Company's African steamers when there are special reasons necessitating their presence on board. We have cabled to our Zanzibar agents to use their discretion in issuing passes in such cases as those in which women are travelling unaccompanied. We may say that there has never been any intention on our part of discriminating between European and Indian passengers and we believe that the Indian National Association, Zanzibar, have sent their telegrams under misapprehension of the real position.

**British Guiana Colonisation:** In our last *Supplement*, we pointed out how the British Guiana Colonisation Scheme which Sir Joseph Nunan brought to India was not in reality a colonisation scheme at all, but only a labour scheme. The comments of the *Leader*, Allahabad, on an article in the *Daily Argosy* throw a flood of light on the matter. Says our contemporary: "An article in the *Daily Argosy*, issued from Georgetown, British Guiana, in connection with "immigration from India" should be an eye-opener to those in this country who still believe that what is wanted is free Indian labour for the development of the colony. This paper has made it clear that it is not in favour of a genuine colonisation scheme and that it wants Indian labourers to work as 'coolies' on the sugar plantations for some time at least. It invites the Government to publish full details of the latest amended scheme upon which, it writes, the Immigration Department 'worked so feverishly after Sir Joseph Nunan's last return to the colony'. It wants to be assured that while Sir Joseph was in India he did not make 'irresponsible and unauthorised statements' and promises of which our Government 'are still unaware'. The paper is anxious to know if the new colonists or immigrants from India must on no account contribute to a solution of our labour 'storage problem' and if they are to be placed immediately upon their arrival, maintained, and 'doctored' until they are in a position to support themselves from the product of their new holdings. If they are to be accorded such favourable treatment, then it is plain to the *Argosy* 'that despite our desperate need of population, East Indian colonisation is a luxury that we cannot possibly afford'. If the planters are not to benefit from the influx of the Indian population, then 'the vitally necessary labour... must be sought elsewhere'. So be it. Indian public opinion is absolutely opposed to Indian labour being exploited by white capitalists in foreign lands and they are bound strenuously to oppose any camouflaged labour scheme. The treatment which is being accorded to Indian labourers in Fiji and the plight of Indians in South Africa furnish a warning against further export of Indian labour to the colonies. The existing overseas problem is sufficiently serious and complicated and it would be wholly unwise to create more causes of bitterness. If British Guiana cannot afford to have genuine Indian colonists, the question of emigration to that colony should be dropped for good.

**Union Government's Native Programme** Gen. Hertzog opening the National Native Conferenc which Government specially convened recently to discuss its Native Programme referred to territoria segregation and explained that there was no reason why necessary areas should not be obtainable and placed at the disposal of the natives either by purchase or hire. He emphasised that the State would not give away any European or native land and declared that native areas would never become independent or semi-independent native states, but would be under the Union Government's leadership in the same manner as European Municipalities and Divisional Council. Moreover, it was proposed that the Native Council for the whole of the Union would practically become the Parliament of the Natives. Gen. Hertzog added that the employment of Europeans in native areas must be an exception except where it was indispensable. Similarly, the sphere of native employment in European areas must be restricted.

**"Standard Wage" on Ceylon Estates:** We learn from the *Swarajya*, Madras, that at last the Government of India has been constrained to insist on a standard wage on Ceylon Estates. Commenting on this, our contemporary writes: "This so-called standard wage, inelastic as it is, may after all mean no better than what it is to the labourer when it becomes operative, in as much as it is the cleverly worked out family budget of the labourer by the combined efforts of the Planter and the Ceylon bureaucrat that has provided the basis for the fixing up of the standard wage. It should be borne in mind that the different family budgets have studiously ignored important items of expenditure such as the unmentionable drain of the labourers' small wages into the estate toddy taverns, etc. Moreover, there has not been any serious attempt, not even an inclination, on the part of the planters or of the Ceylon Government, to consult well-informed non-official Indian opinion and arrive at a modest *modus operandi*, whereas the planter has this distinct advantage over others in having the ear of the Ceylon bureaucracy."

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The All-India Sweepers' Conference will also be held for two days, viz., (A) 26th December from 7 p.m. in the Congress small camp under the presidentship of Dr. Satyapalji; (B) 27th December from 7 p.m. in the Congress Nagar Arya Samaj Camp under the chairmanship of St. Mahewa Naresh. A cordial reception to the three distinguished Presidents will be accorded at the E. I. Ry. station on the 24th December at 4 p.m.

**All-India Anti-Untouchability Conference:** The 9th Session, of the All-India Anti-Untouchability Conference will be held during the Christmas week at Amraoti under the presidentship of the Hon'ble Mr. B. V. Jadhav Raw, M.A., LL.B., M. L. C., Minister of Education, Bombay. The delegate's fee will be rupee one and annas eight for the Depressed Classes. Boarding and lodging charges will be rupee one per day. Communications should be addressed to Mr. S. A. Hawai, M. L. C., Chairman, Reception Committee, Amraoti, or to the General Secretary at Ahalyashram, Nanapeth, Poona.

**Imperial Citizenship Association's Telegram to Viceroy:** The following telegram was sent by the Imperial Citizenship Association to the Viceroy: The Council of the Association, having had the pleasure of meeting members of the South African Indian Deputation headed by Dr. Abdur Rahman, and of hearing from them the exact position of the Indian question in South Africa at the present day, heartily supports the deputation's appeal to the Viceroy to make an uncompromising stand for the rights of Indians in the Dominions which are gravely imperilled by the proposed anti-Asiatic legislation and the general policy of the South African Government, and trusts that His Excellency the Viceroy will use all his influence with His Majesty's Government to bring about the abandonment of the proposed legislation and the reversal of the Anti-Indian policy of the Union Government.

**8th Music Conference:** Under the auspices of the Gandharva Maha Vidyalaya, a Music Conference will be held at Cawnpore (Tilak Nagar) Congress Camp in the specially erected pandal on the 23rd, 24th and 25th December 1925. Among the subjects that will be discussed at the Conference are the universal decision of the six Ragas, the work of the Vidyalaya, etc.

**Madras Religious Endowments Act.** It is understood that Mr. Satyamurthi, M. L. C., has obtained the sanction of the Governor to introduce his Bill to repeal the Madras Hindu Religious Endowments Act.

**A Wise move of the Madras Corporation:** We are glad to see that the Corporation of Madras adopted a resolution to the effect that immediate steps be taken to resume the supply of mid-day meals to poor children in schools under the control of the Corporation with effect from 1st January next, and also to give the most needy among them a pair of dhoties every year.

**Representation of Depressed Classes:** We are glad to learn from the *Leader*, Allahabad, that two genuine representatives of the depressed classes have been nominated as members of the District and the Municipal Board of Allahabad.

**"Untouchability" in Christian Churches:** We are glad to find that the resolution of the Madras Provincial Anti-Untouchability Conference relating to the observance of untouchability in Christian Churches has attracted the attention of the leaders of the community. "The resolution", comments the *Catholic Leader* of Madras, "constitutes a definite challenge to the Catholic body and we trust it will be taken up and "untouchability" excluded from places of worship and religious institutions. When Hindus denounce the iniquity of the caste system and are adopting effective methods to remove the barrier of untouchability, it would be the height of folly and unwisdom on the part of the Catholic body to disregard the just and righteous claims of their fellow-brethren in matters religious. The clergy can do a great deal by preaching against the absurd notions of superiority entertained by caste Catholics and by emphasizing the doctrine of the spiritual equality of men, without distinction of caste, colour or race. But the laity must awaken to the dangers of the situation and realise the urgency of a speedy reform in this respect. Educated and influential laymen, chiefly in rural areas where distinctions are more marked, can by their word and example enlighten the minds of illiterate people among the caste Catholics and urge them to do away with their prejudices. The problem must be taken up earnestly and vigorously by our educated laymen and a crusade started to exterminate the evil, root and branch.


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*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."* WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Accentuating Communal Differences:** In our leading article to-day, we have stated that, however much we may dislike the increase of communalism in Indian public life, more good can be done by recognising it as a fact and trying to direct it in proper channels, than by constantly condemning it on abstract grounds. At the same time, a word of warning is necessary against the practice of some distinguished communal leaders of needlessly accentuating the differences between the communities. A dispassionate study of the question will show that the common geographical, climatic, administrative and political environment, is a powerful factor making for assimilation, and that historical and theological differences have no chance in the long run against the compelling force of environmental influence. Even otherwise, it will be found that the differences in temperament and outlook among our communities do not antagonise but supplement one another, so that the co-operation of all Indian communities produces the same steadying effect on the national life as the mixture of metals which expand and contract at different ways does in what is known as the "compensating pendulum". We make these remarks with special reference to the speeches of Mr. Jadhav at the Non-Brahmin Confederation in Madras and of Sir Abdur Rahim at the All-India Muslim League held at Aligarh.

**The All-India Spinners' Association:** We have received a copy of the Report of the All-India Spinners' Association for the year 1924-25. This Association, it may be recalled, is the successor of the All-India Khadi Board. Under the constitution of the Congress adopted at Patna some months ago, the Congress was restored to its original political work, while the spinning part of the programme was transferred to a special body the membership of which, however, is recognised as membership of the Congress. This arrangement has been confirmed by the Cawnpore Congress. The Report before us gives us a lucid account of the work of the Spinning Association. Any kind of work done systematically is an education in the management of affairs, and the way in which this Association is organised and managed under the personal direction of Mahatma Gandhi furnishes a useful object-lesson which is sorely needed by us all. The Report examines the statistics furnished by the local branches without propagandist bias. The difficulty felt by headquarters in getting accurate statistics from the districts, is more than once commented upon. The patient collection of statistics the interpretation of which must be left to others, is itself a training in what may be called "disinterested service." We have had no time to read the Report carefully, and our present remarks are, therefore, of the most general character. The problem of encouraging spinning in provinces where cotton is grown and in those where cotton is not grown, is radically different. We are not sure that the purpose of the Association will not be better served by concentrating work in cotton-growing areas instead of the present attempt to make spinning universal in the country. For instance, Bombay, the Central Provinces and the Nizam's Dominions between them account for nearly 65 per cent of the total area under cotton cultivation in the whole country, while in some provinces such as Burma, Bengal, Bihar and Orissa Assam and to a large extent the United Provinces also, the area under cotton cultivation is negligible. It would be a good thing if the All-India Spinners' Association develops in course of time into an Institute for study, research as well as organising work in the theory and practice of the cotton industry in India.

**Muslim Education:** It is too late in the day to discuss the causes of Muslim backwardness in education. Suffice it to say here that it was the Muslim community itself that first set its face against western education as something to be spurned and that it was the far-seeing wisdom of Sir Syed that realised the mistake and founded the Aligarh Muslim College which has now grown up to be one of the great University centres in modern India. Though the All-India Muslim Educational Conference, the thirty ninth session of which was recently held at Aligarh under the presidentship of Sir Abdul Quaiyam Khan, has done much to educate the community, much remains still to be done, especially in regard to its attitude to women. That this is so was amply proved by some unedifying scenes that took place at the Conference It was simply an insult to the chivalrous traditions of Islam that the Secretary of the Conference should have thought fit to serve a notice on the lady visitors not to attend the Conference. Nevertheless, Islam may congratulate itself on possessing such valiant spirits as Atiya Begum who protested against this unjust restriction at the open Conference. Similarly, it was with great difficulty and in the midst of great uproar that a resolution declaring that Muslims should avail themselves of the advantages of compulsory primary education in the case of their girls also was adopted.

**A Common Language for India:** To those who talk glibly of adopting Hindi or Urdu as the common language for all India little realising its difficulties, the proceedings of the Congress on this subject will, we trust, serve as an eye-opener. Babu Purshotamdas Tandon of Allahabad moved that in

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future all proceedings of the Congress, the All-India Congress Committee and the Working Committee should ordinarily be conducted in Hindustani, meaning Hindi or Urdu. It naturally met with a storm of opposition and especially from Madras and Bengal delegates. One Madras delegate even went to the length of speaking in Tamil at the open Congress. If such a proposition were adopted, there is no doubt that a great part of the country will be shut out of the National Congress. Even the amendment of Lala Lajpat Rai that the proceedings be carried in Hindustani as far as possible and that efforts be made to learn Hindustani so efficiently as to make use of English unnecessary was lost. Eventually the Congress adopted Mr. Sen Gupta's amendment that those who do not know Hindustani may use English or the language of the province. According to this arrangement, the arguments of Hindustani speakers will not be appreciated by Bengali and South Indian delegates, while if the latter speak in their own vernaculars, they will not be understood by the delegates from other provinces. But Congress resolutions now-a-days are merely gestures which should not be taken seriously. The position of English as the *lingua franca* to-day is independent even of the British connection.

**The Indian Christian Conference:** It was a thoughtful and learned address which Professor Rallia Ram delivered as President of the All-India Christian Conference held recently in Calcutta. Identify your interests with those of India and eschew communalism from public life,—this was the key-note of his address. In exhorting the members of his community to merge their interests in that of India, Professor Rallia Ram said: "We are Indians. India is our motherland; its blood runs in our veins and its history and traditions are the springs from which we draw our inspiration.... Therefore it is highly desirable that we should identify ourselves with all healthy and constitutional movements started and encouraged by our fellow-countrymen." He also unreservedly condemned communalism as "a canker which is undoubtedly eating into the very vitals of our national life and progress" and "as an acknowledgment of one's own inferiority," and while regretting that some minor communities and even majority communities such as the Non Brahmins should ask for special communal representation, he advised the members of his community to set their face sternly against communal representation in the best interests of the nation.

**The Madras Borstal Bill:** The Borstal Bill has been finally passed by the Madras Legislative Council. There were many amendments to the Bill regarding the age of admission into a Borstal institution, separate institutions for girls and supervision by any other body instead of by the Inspector-general of Prisons, but unfortunately all were lost. Many members also urged that a Borstal institution should be differentiated from an ordinary prison, in the treatment of its inmates, in the nature of the punishments given etc. The Home Member's reply that "the Borstal institution must be viewed as a sort of prison and not as a mere school," goes against the fundamentals of this system. As one M. L. C. remarked, if the set of prison rules should apply to these people, there is no need for separate Borstal Schools at all. There is force in the comment of the *Swadeshmitran*, Madras, that "the Borstal Institution having been brought into existence under such unhappy auspices, we shall not be surprised if it turns out to be a place of detention and correction instead of reformation and reclamation."

**The Textile Labour Union, Ahmedabad:** The annual report of the above Union for the year 1924, a copy of which we have received, is a record of useful and valuable work. The organisation embraces five unions with a membership of nearly fourteen thousand. Each union has its own council of representatives called the Pratinidhi Mandal which is invested with full powers to decide all questions arising in connection with the work of the union. Besides meetings of workmen that are held at individual mills in order to keep the men informed of the march of events in the labour world, meetings are also held in labour localities to impart information to illiterate workers on matters connected with the municipal administration. The complaints departments of the unions look after the complaints received from the workmen and, as far as possible, try to settle amicably their differences with the mill owners, a strike being resorted to only as a last resort. During the year under report no strikes authorised by the Union took place. In all there were 18 strikes affecting 16 mills and the peaceful behaviour of the workmen throughout was exemplary. The Labour Union maintains a well-equipped hospital and two dispensaries. It also advances money to its members at a low rate of interest. Besides, it conducts 11 night schools, two libraries and reading rooms. The *Majur Sandesh* is the weekly organ of the Union and thousands of copies are distributed free in the mill areas to acquaint the workmen with the prevailing conditions in the mills. Victimization benefit is given to any Pratinidhi or workman who is dismissed for working in the interests of the Union. Free legal aid is also provided for members of the Union. The Union has in many cases also obtained compensation under the Workmen's Compensation Act for the injured and the dependents of the deceased workmen.

**Indian Students in America:** Dr. Kenneth J. Saunders, a professor in the University of California, who is now in Madras on a world tour, in the course of a statement to the *Associated Press* representative, said, with regard to the question of Asiatic emigration, that "the doors of America were wide open for any student from Asia who is accepted by a school or college of recognised standing". Our experience about American hospitality to Indian students has not, however, been as pleasant as the Doctor's statement would lead one to believe, and we have had occasion to criticise the American immigration rules as affecting Indian students. In this connection, we reprint below what a valued American friend wrote to us in the course of a recent letter. He observes:

> I have been deeply sympathetic with your criticism of our immigration laws so far as they affect Indian students. Very heavy pressure has been brought to bear upon the officials in order to make the lot of Indian students in this country as easy a one and as free from annoyances as possible. We have a number of students in our University and they have never been troubled though some are working their way through college, or at least have been. America just now is very touchy on the whole subject of immigration and it is difficult at times to avoid unfortunate misunderstandings. Some are having difficulties in securing work as at present there is a very large shortage of openings for students who are working their way through school, even the Americans. The matter becomes even more difficult then for an Indian student to find an opening, for, naturally, he is not so well-acquainted with our business methods and hence is hard put to secure aid or means of helping himself. I think that it is for that reason that the immigration officials have become unusually alert. For the present, at least, I should feel like discouraging an Indian student, who wishes to come to this country to complete his education but who has not abundant means at his disposal to maintain himself at least for a year without outside aid. That means he should have at least one thousand Dollars available.

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# INDIAN SOCIAL REFORMER.

*BOMBAY, JANUARY 2, 1926.*


## THE NATIONAL OUTLOOK.

The last week every year is the week of the Indian National Congress and numerous other conferences representing various movements and communities. The Indian National Congress, by common consent, has come to take the first place among these. Next, in order of importance, is the National Liberal Federation representing the party of constitutional reformers in India. Both these Conferences are non-communal and political. Among communal political conferences are the Madras Non-Brahmin Confederation which we noticed last week, the All-India Non-Brahmin Congress which held its first session at Amraoti and the All-India Muslim League which met at Aligarh. The Hindu Mahasabha, though it dealt with several subjects relating to the internal economy of Hindu society, must also be classed as a political movement. Besides these, there are the Social Conferences. The National Social Conference usually held along with the Indian National Congress could not be held this year. It has been becoming increasingly difficult to find room for the Social Conference along with the Congress and, during recent years, it could only be smuggled into the engagements of the week with great difficulty. The Social Conference at Belgaum, therefore, passed a resolution appointing a Committee to arrange for the re-organisation of the Social Conference. This Committee has not been able to meet, but we hope that it will soon come to a decision, and that the Indian National Social Conference will be held under favourable conditions undistracted by other attractions. An All-India Social Conference was announced to be held along with the National Liberal Federation at Calcutta. Further particulars of the Conference have not yet become available. Along with the All-India Non-Brahmin Congress held at Amraoti a Social Conference was also held under the presidentship of His Highness the Maharaja of Kolhapur. We welcome this step as calculated to strengthen the Non-Brahmin movement by giving it a constructive character. In addition to these Conferences, there was this year the celebration of the Jubilee of the Aligarh Muslim University on a grand scale. It is said that no less than thirty Conferences, large and small, were held at Cawnpore during the Congress week. We notice that this year the number of caste and sub-caste conferences has become fewer. It would appear that the growth of large communal movements is tending to absorb smaller caste and sub-caste movements. We give to-day excerpts from the presidential addresses at the Indian National Congress, the Hindu Mahasabha and the Non-Brahmin Social Conference held at Amraoti. In subsequent issues will be given extracts from the presidential addresses at the other principal gatherings.

Mrs. Sarojini Naidu's address at the Indian National Congress avoided to a very large extent controversial topics and indicated in earnest and eloquent terms the main issues at the present day. Mr. N. C. Kelkar's address to the Hindu Mahasabha was largely an answer to the objections raised against a Hindu communal movement like the Mahasabha. The Maharaja of Kolhapur's address to the Non-Brahmin Social Conference at Amraoti was a sober and powerful plea for the re-constitution of Hindu society upon a democratic and equalitarian basis. Sir M. V Joshi's presidential address to the National Liberal Federation held at Calcutta was the most important politicial pronouncement of the year, characterised as it was by knowledge, experience and a genuine desire to promote united action among all political parties in the country. Sir Abdur Rahim's address to the Muslim League at Aligarh was the counterpart of Mr. Jadhav's address to the Non-Brahmin Confederation at Madras on which we commented last week. The only difference is that, while Mr. Jadhav was bitter against Brahmins, Sir Abdur Rahim was bitter against Hindus without distinction of caste. Whatever may be one's opinion about the utility of communal movements, one has to recognise that such movements are becoming stronger and appeal more effectively to the people than non-communal movements. The Hindu Mahasabha at Cawnpore is said to have been attended by twenty thousand persons as against fifteen thousand who attended the Indian National Congress. It was openly stated from the Congress platform that the Mahomedan interest in the movement was waning. It would, therefore, seem as if Indian public life will at least in the immediate future be based upon communal principles. Much as we may regret this tendency, it is the part of wisdom to recognise facts and to make the best of them. Reason and logic are powerless against the suspicion and prejudice which our communities entertain towards one another. We should welcome, therefore, every attempt to organise these communal movements not chiefly as political bodies for the purpose of securing special representation in the Councils, in the Legislatures and in the public services, but as agencies for the intellectual, social and material progress of the people. When every major community is thus raised to a common pitch of efficiency, it may perhaps be more easy to bring them together on a broad national platform. If the right of every community to work for its own salvation is freely recognised, half the difficulties which lead to the present state of tension will be obviated. Let the attitude of communities to one another's communal movements be one of sympathy and goodwill and, wherever possible, of active help. The talk of unity itself alarms suspicious minds which see in it only a trick to deprive their communities of their identity. Let us not, therefore, be in a hurry to do away with communal differences. Let us work patiently for the reform of every community and encourage movements by their own members towards the same end. Disinterested help will always be appreciated.

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## PRISON REFORM

Among the papers submitted to the Bombay Social Service Conference held recently, there is an informing paper on "Prison Reform" from the pen of Mr. T. A. Kulkarni. Ever since the publication of the report of the Indian Jails Committee, non-officials and social service agencies have been taking much interest in the subject, and the startling revelations now made before the Punjab Jails Enquiry Committee are bound to bring about a strong feeling in favour of a thorough overhauling of the existing jail administration. Witness after witness who appeared before the Committee testified to the prevalence of extraordinary corruption among the jail staff, the insanitary surroundings in which prisoners are forced to live, and the inhuman treatment accorded to them. The evidence of some of them like Lala Lajpat Rai is of special value inasmuch as it is given from a personal knowledge and experience. The subject of prison reform can be considered under two heads, one dealing with offenders before they are sent to jails, and the other with the jail administration proper.

One of the main principles enunciated by the Indian Jails Committee in the matter of prison reform, as Mr. Kulkarni points out, was the reduction of population in the jails. In India it is not uncommon to see young children brought just like ordinary offenders before ordinary courts and sent to jails or reformatories. Experience, however, has proved that neither jails nor reformatories are able to improve the young offenders. The reason is that sufficient care is not taken to see that the child offenders lead honest lives after their release. It is high time, therefore, that India also in common with Britain, America and some other European countries introduces childrens' courts and the probation system. At first sight it may appear that these two subjects are far removed from the question of jail administration, but it will be seen that they have an important bearing on the efficiency and economy of the jail administration. The English Children's Act of 1908 prohibits the sending of children to prison whether convicted or under trial. It also forbids the committal of children and young persons to prison even on remand. Special remand homes which have no resemblances to jails are provided for children. The same Act also created children's courts where the procedure is considerably simplified. The child offender is not placed in the dock and asked to plead guilty or not guilty, but the magistrate calls him by his side and gently asks him whether he has done the act in question. When this procedure is adopted, it is often found that the child confesses the truth. The idea that underlies such a procedure is to remove the child from the debasing and depraving influences of courts. The juvenile courts in America also are characterised by extreme simplicity and sympathy. The basic idea is that, just as in civil matters, a child is not legally responsible till he attains the age of majority, in criminal matters also, owing to the bad surroundings and environments which have prompted him to commit the crime, the child should be treated not as a criminal, but as a ward of the court. For adolescent offenders, advanced countries have Borstal institutions and every care is taken to see that the young offender does not come into contact with adult offenders. The Indian Jails Committee made many recommendations on the lines of English Children's Act. The Committee declared the imprisonment of children contrary to public policy and made provisions for children's courts and special remand homes. Emphasis was also laid on the fact that Magistrates should study children's cases carefully, not with a view to proving the crime, but with a view to reforming them. Excepting Madras which has passed a Children's Act embodying the provisions of the English Children's Act, no action has been taken on these recommendations by any other province. Like children's courts, the probation system is also a device to keep offenders out of jails. Under this system, juvenile offenders who are not hardened by frequent punishments, are placed on probation for a considerable length of time. It is claimed for this system that it enables the offender to lead a normal life and that, in many cases, the vigilance of the probation officer and the dread of punishment operate as a corrective to their bad tendencies. America has tried this system with great success. Nearly fifty per cent. of her offenders are given the advantage of this system. It is high time India also makes a beginning in this direction by training probation officers for this purpose. These two devices of children's courts and probation system, therefore, besides their intrinsic merits, also considerably reduce the cost of the jail administration and thus enable Government to introduce many desirable reforms and improvements in jails.

We shall now deal with the second part of the subject. As regards the jail staff, it is generally found difficult to find suitable men to fill the jailors' posts, because they are not sure of their future prospects. The evidence given before the Punjab Jails Committee has brought to light the extraordinary amount of corruption and bribery that is rampant among the jailors. Such a state of things can only be remedied by recruiting men of liberal education for the post. Lala Lajpat Rai, giving evidence before the Committee, made some valuable suggestions which the jail authorities would do well to adopt. He was of opinion that the recruitment of graduates and undergraduates for the posts of jailors and assistant jailors would tend to considerable improvement. Lalaji also pleaded for the increase of the present inadequate salaries of the assistant jailors. Lalaji advised that, wherever possible, the posts of jailors and superintendents of jails should be combined, for too often the superintendents play into the hands of the jailors. Lalaji's suggestions for recruiting visitors to jails from members of Legislative Council, senior medical men and men of independent position, and not from those nominated by the District Magistrate as at present, and

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for surprise visits to jails, also deserve serious consideration. It is also necessary that prisoners should be classified according to their crime and social position. For instance, those who have been convicted for mere expressions of opinion should be segregated from ordinary criminals. Lalaji emphasised that no distinction should be made between an Indian and European prisoner of the same position. Many giving evidence before the Committee also strongly protested against the inhuman system of prison labour such as corn-grinding and pumping of wells, existing in some of our jails, based as it is on the century-old barbarous practices which constantly tend to remind the prisoner of the retributive and vindictive spirit of punishment. The Indian Jails Committee unreservedly condemned such unproductive labour and recommended power-driven machinery for such purposes. No civilized government can tolerate for a moment such abuses in its prison administration. The State has also a duty towards its prisoners for bringing about a moral and mental improvement in them. At present, the facilities afforded for religious and moral instruction in jails are wholly inadequate. Sometimes, voluntary agencies are allowed to visit the prisoners and deliver lectures to them on a small honorarium, but, in the very nature of things, voluntary agencies cannot be expected to bring about such a moral reformation in the prisoners as paid agencies consisting of men imbued with the true spirit of humanity are calculated to do. There is also much to recommend the establishment of schools in jails where not only the three R's but also many subjects of current interest can be taught to the prisoners with advantage. A school conducted on these lines in one of the jails in Rangoon was found to be successful. We have only indicated in this article the lines on which reform can be made and we hope the disclosures made before the Punjab Jails Committee will open the eyes of other Provinces also to the necessity of effecting drastic reforms in their jail administration.

## THE HON. MR. JADHAV ON THE NON-BRAHMIN MOVEMENT.

The Editor, The *Indian Social Reformer*.

Sir,

Your comment on the address of the Hon'ble Mr. Jadhav at the Non-Brahmin Confederation held recently at Madras, in your issue of the 26th December, deserves the appreciation of all thoughtful persons who are free from prejudice. The Minister's address, if it deserves any serious attention, can be taken as representing only the mentality of persons of his way of thinking. I doubt if it commands the endorsement of even the Madras Non-Brahmins; for, there are among them such progressive men as Rao Bahadur O. Kandaswamy Chetty. The division of Brahmins and Non-Brahmins as eternally antagonistic to each other and having nothing in common among them is itself on account of short-sightedness. True, there are Brahmins who are very conservative and selfish, impervious to reasoning, but it is to be found not only among Brahmins but also among Non-Brahmins and in any other community or class in the world. Humanity is the same all the world over. The *murderous* attacks of Brahmins on a Non-Brahmin officer to which the Minister of Education referred as being the general attitude of Brahmins towards Non-Brahmins, even if it is true, can be characterised only as exceptions. Let the Minister take a census of murder and murderous attacks in India or at least in his own province and he will be surprised to find the proportion of murder and such heinous crimes weighing against Non-Brahmins. I have many friends both among Brahmins and Non-Brahmins and my experience is that every individul can be judged only on his own merits and not according to the community to which he may happen to belong. Purity of thought and expression is as essential, if not more, for a movement which wants to have some recognition. It is not by *deforming* and painting black Brahmins and their ideas but *reforming* and broadening Non-Brahmin outlook that the Non-Brahmins should aspire to be progressive. Otherwise the movement is doomed to failure in the end, although there may be some apparent gain in job-hunting. That Non-Brahmins should have the vision to work in co-operation with Brahmins in all fair and just causes, in order to achieve the best results either in social or in political advancement, is the humble prayer and request of this writer to both Brahmins and Non-Brahmins, for there is no separate cause for Non-Brahmins from that of Brahmins.

Bombay, Yours etc.,
29th Dec. 1925. A NON-BRAHMIN.

## THE INDIAN NATIONAL CONGRESS.

### MRS. SAROJINI NAIDU'S PRESIDENTIAL ADDRESS.

The following are extracts from the Presidential address delivered by Sarojini Naidu to the 40th session of the Indian National Congress held at Cawnpore on the 26th December. After referring to the sad and irreparable loss the country has sustained in the death of Sir Surendranath Banerjea, Sir Ramakrishna Bhandarkar and Mr. C. R. Das, she said:

We need to-day some transcendent miracle of intrepid and enduring statesmanship to enable us to remobilize, reconcile and discipline our scattered and demoralised energies to a supreme unanimous effort for the final deliverance of India from the last shackles of her political subjection and to devise a comprehensive scheme that shall act as a natural and indispensable auxiliary of political emancipation, and include within the scope of its interest or benediction all the enterprises and endeavours that substantially contribute to the social, economic, industrial and intellectual advancement of India, consistently with the requirements of her own peculiar conditions and in accordance with the finest ideals of modern progress.

#### VILLAGE RECONSTRUCTION.

To give concrete expression to our decisions in regard to these ancillary activities, the Indian National Congress should create definite departments to be governed by groups of men and women specially qualified by their capacity or enthusiasm to administer to the vital and divergent wants of the people. The main divisions might be few but should include within their sphere of responsibility all cognate matters. To my mind it is of

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paramount importance to formulate a practical scheme of village reconstruction on the lines of Deshbandhu Das's dream. For this purpose we must try to enlist a large band of missionary patriots of burning zeal who, set free from material wants by the pious charity of the house-holders of the country as in ancient times, should carry through the length and breadth of the land the beneficent evangel of self-reliance and self-respect taking the immemorial twin symbols of the plough and the spinning wheel as the central text of the teaching that shall liberate our unhappy peasantry from the crushing misery and terror of hunger, ignorance and disease Closely allied to the task of village reorganisation is the task of organising the industrial workers in the crowded cities, who are so often compelled to live under conditions that degrade and brutalise them and who, dislocated from the steadying influences of the familiar traditions and associations of the rural homes they leave in search for bread, are so hopelessly exposed to the temptations of immorality and vice. It should be our endeavour to assist in securing for them improved housing conditions, better wages and a cleaner atmosphere, and to establish an equitable and harmonious co-operation between Capital and Labour as a valuable joint asset of national progress.

### Indian Education.

I am appalled at the criminal apathy of our general attitude towards the urgent problem of Indian education. The surpassing evil of foreign domination has been to enslave our imagination and intellect and alienate us from the glorious tradition of our national learning. We are to-day no more than the futile puppets of an artificial and imitative system of education which, entirely unsuited to the special trend of our racial genius, has robbed us of our proper mental values and perspectives, and deprived us of all true initiative and originality in seeking authentic modes of self-expression. It is pre-eminently our duty towards the young generation to so recreate our educational ideals as to combine, in felicitous and fruitful alliance, all the lovely regenerating wisdom of our Eastern culture with all the highest knowledge of art and science, philosophy and civic organisation evolved by the younger peoples of the West. In addition, I would insist with all the force at my command on including a complete course of military training as an integral part of national education.

Whatever the experiments recommended by the Commission now sitting to explore the avenues of military advancement for our people, it is incumbent upon the Congress to form forthwith a national militia by voluntary conscription of which the nucleus might well be the existing volunteer organisations. Further, we should also carefully consider the question of nautical as well as naval and aerial training to equip the nation for all purposes of defence against invasion or attack.

### Indians Abroad.

Our adventurous compatriots, who have crossed the seas to seek their livelihood in the Dominions and colonies have from time to time been subjected to restrictive and repressive legislation. The White Paper still stands as a reproach against our failure to redress the wrongs of the Indian community in Kenya. But in the whole chronicle of civilized legislation there has never been so cruel and relentless an outrage against humanity as is deliberately embodied in the Anti-Asiatic Bill, which is calculated to exterminate the Indian community from South Africa.

Shall we not send across the seas a loving and ready response to their heart-rending cry for succour, and, through their ambassadors whom we welcome to-day, offer to our harassed and afflicted brothers in South Africa the assurance that India stands behind their courageous struggle to vindicate their inherent civic and human rights against the onslaught of such terrific oppression? We should not lose a single moment in forming an Overseas Department in the Congress manned by those who can keep themselves vigilantly aware of all the legislations and enactments that adversely or otherwise affect Indian settlers abroad.

### Propaganda Work.

I cannot conceive how we have allowed ourselves to be so heavily handicapped by the lack of an efficient publicity which is the first essential of any campaign. We should, therefore, take immediate steps to form a department for widespread political propaganda and for the education of the masses in all matters pertaining to their civic and social interests, to the wrongs under which they labour, the struggles in which the nation is engaged and the iniquitous and unstable fiscal and financial policies so ruinous to the prosperity of the country.

The nationalist press, both vernacular and English, should be amongst the accredited channels of our propaganda. Above all a reliable foreign news service should be established to transmit to all the chief centres of the world the correct version of Indian affairs, and friendly embassies appointed to foster feelings of goodwill and understanding between India and the people of other lands.

### Hindu-Muslim Unity.

And now I approach with the utmost hesitation and regret the most baffling and most tragic of all the problems before us. I, who have dedicated my life to the dream of Hindu-Muslim unity, cannot contemplate without tears of blood the dissensions and divisions between us that rend the very fabric of my hope. I have tried to arrive at a just appreciation of the many unfortunate causes that have brought about so deep a gulf between the two communities, and tended to quicken such a sharp and importunate sense of aloofness on the part of my Muslim brothers, which, to the profound alarm and resentment of the Hindu community, manifests itself in a growing and insistent demand for separate and preferential rights and privileges in academic, official, civic and political circles of life. Though I am convinced that the principle of communal representation, whether through a joint or a separate electorate, frustrates the conception of national solidarity, I am compelled to recognise that situated as we are to-day, in an atmosphere so tense and dark and bitter with unreasoning communal jealousy, suspicion, fear, distrust and hatred, it is not possible to reach any satisfactory or abiding re-adjustment without the most earnest and patient collaboration between Hindu and Muslim statesmen of undeniable patriotism to whom we should entrust the delicate and difficult task of seeking some sovereign remedy for so devastating a disease.

If Hindus and Mussalmans would both learn to practise the divine qualities of mutual forbearance and accord to one another perfect liberty of worship and

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modes of living without the tyranny of fanatical interruptions of one another's appointed rituals and sacrifices, if they would but learn to reverence the beauty of each other's creeds and the splendour of each other's creeds and the splendour of each other's civilizations, if the women of the two communities would but join together in the intimate friendship of their common sisterhood, and nurture their children in an atmosphere of mutual sweetness and harmony, how near we should come to the fulfilment of our hearts' desire!

### The National Demand

These are some of the accessory features of our work. The real function, however, of the Indian National Congress is the speedy attainment of Swaraj. To-day the Swaraj Party with its highly disciplined organisation and its striking record of success is the only political body within the Congress engaged in actual combat with bureaucratic authority. Is it not in this crucial hour the unmistakable duty of all the other political parties in the country, irrespective of their particular labels and particular beliefs, to return to the Congress which invites them with open doors, and coalesce all their divided energies and talents in devising a common programme of action in pursuance of a common goal?

All of them have openly acknowledged that the Reforms of 1919 which were to have created a new era of progress have proved nothing but a mirage and the powers they professed to transfer to the people nothing but a deceptive myth. All of them, surely, are tacitly agreed upon some common maximum of the wrongs they are still prepared to endure, some common minimum of the rights they are now determined to enforce. And whatever be my own personal conviction, they, at all events, are all in favour, at least, as an initial form of self-government, of the ideal of Dominion Status, so elaborately expounded in the Commonwealth of India Bill, and more succinctly and emphatically embodied in the National Demand which has been endorsed by the representatives of all political schools in the Legislative Assembly. Below the limits of that demand the Indian nation cannot descend without irretrievable damage to its dignity and self-respect. It is now for the Government to make the responsive gesture that shall decide our future attitude. If the response be sincere and magnanimous, with ample guarantees of good-will and good faith on its part, it will necessitate an immediate revision of our present policy. But if, by the end of the spring sessions, we receive no answer or an answer that evades the real issues or proves unworthy of our acceptance, the National Congress must clearly issue a mandate to all those who come within its sphere to vacate their seats in the Central and Provincial Legislatures and inaugurate from Kailas to Kanyakumari, from the Indus to the Brahmaputra, an untiring and dynamic campaign to arouse, consolidate, educate and prepare the Indian people for all the progressive and ultimate stages of our united struggle and teach them that no sacrifice is too heavy, no suffering too great, no martyrdom too terrible, that enables us to redeem our mother from the unspeakable dishonour of her bondage, and bequeath to our children an imperishable legacy of peace.

In the battle of liberty, fear is the one unforgiveable treachery and despair, the one unforgiveable sin.

## The Main Resolution.

### Swarajist Programme.

The 40th session of the Indian National Congress, held at Cawnpore, after a heated debate, adopted the following resolution moved by Pandit Motilal Nehru, the leader of the Swaraj Party:

(A) This Congress confirms part 8 of the resolution passed by the All India Congress Committee at the meeting held at Patna on the 22nd and 23rd September last and resolves that the Congress do now take up and carry on such political work as is necessary in the interests of the country and for this purpose do employ the whole of the machinery and funds of the Congress save and except such funds and assets as under that resolution have been declared to belong to the All-India Spinners' Association and save such funds and assets as may be ear-marked.

(B) This Congress reiterates its faith in civil disobedience as the only effective weapon to be used in the last resort to enforce our national claim and vindicate our national honour. Having regard to the fact that the country is not now ready for it this Congress resolves:—

(*a*) That it will undertake such political work as is calculated to prepare or strengthen the people for civil disobedience and will refrain from taking part in any activity tending to retard the progress of such preparation;

(*b*) That the guiding principle in carrying on all political work shall be self-reliance in all activities which make the healthy growth of the nation and resistance to every activity, governmental or other, that impedes the nation's progress towards Swaraj, and for the purpose aforesaid, this Congress adopts the following programme of political work:

I. The work in the country shall be directed to the education of the peoples in their political rights and training them to acquire the necessary strength and power of resistance to win those rights by carrying out the constructive programme of the Congress with special reference to popularising the spinning wheel and khaddar, promoting intercommunal unity, the removal of untouchability, ameliorating the condition of the suppressed classes and the removal of the drinking evil, and shall include the capture of local bodies, the organization of villages and of labour, both industrial and agricultural, the adjustment of relations between the employers of labour and the workmen and between the landlords and the tenants and the general advancement of the national, economical, industrial and commercial interests of the country both in India and overseas.

II. The work outside the country shall be directed to dissemination of accurate information.

III. The work in the Legislatures shall be concentrated in the National Demand made by the Assembly by its resolutions of the 18th February 1924 and of the 8th September 1925 and the following action shall be taken:

(1) The Swaraj Party in the Assembly shall at the earliest opportunity invite the Government to give their final decision on the said demand and in case no decision is announced before the end of February or the decision announced is held not to be satisfactory by the Working Committee of the Congress, the Party shall be adopting

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the proper procedure to intimate to the Government on the floor of the House that the Party will no longer continue to remain and work in the present Legislatures as heretofore but will go into the country to work among the people. Thereupon all Swarajist members of the Council of State, the Legislative Assembly and such Provincial Councils as may be in session at the time shall leave their seats and report themselves to the Working Committee for further instructions. The Swarajist members of such Councils as are not in session at the time shall not attend future meetings of the said Council and shall likewise report themselves to the Working Committee.

(2) No member of the Swaraj Party in the Council of State, the Legislative Assembly or any of the Provincial Councils shall thereafter attend any meeting of any of the said Legislatures or any of their committees except for the purpose of preventing his seat from being declared vacant or of throwing out budgets and measures involving additional taxation, if and when possible, provided that prior to their being called upon to leave their seats it shall be open to the Swarajist members of the various Legislatures to engage themselves in such activities in their respective Legislatures as are permissible to them under the existing rules of the Party.

(3) The Working Committee shall, immediately on receipt of the reports mentioned in sub-clause (1), call a meeting of the All-India Congress Committee to frame a programme of work to be carried out by the Congress and the Swaraj Party organisations in co-operation with each other throughout the country.

The said programme of work shall include selected heads of the general work mentioned in clauses (I) and (II) above, as also the education of the electorates in the policy herein laid down and shall indicate the lines on which the next general election is to be run by and in the name of the Congress and state clearly the issues on which the Congressmen shall seek election, provided that the policy of non-acceptance of the office in the gift of the Government shall continue to be followed until a satisfactory response to the National Demand is made by the Government.

In the event of the final decision of the Government on the demand of the Assembly being found satisfactory and acceptable by the Working Committee a meeting of the All-India Congress Committee shall forthwith be held to determine the future course of action.

(6) For the purpose of taking the above steps and until the Swarajists leave the Legislatures as herein provided, the Swarajya party and the rules made thereunder shall be followed in the Legislatures, subject to such changes as may be made by the Congress or the All-India Congress Committee from time to time.

(7) For the purpose of starting the work under sub-clauses (3) and (4) the All-India Congress Committee shall allot such funds as it may consider sufficient for the initial expenses of the necessary propaganda in that behalf, but any further funds required for the said propaganda shall be raised by the Working Committee or under its direction by contributions from the public.

## ALL-INDIA NON-BRAHMIN SOCIAL CONFERENCE.

The first session of the All-India Non-Brahmin Social Conference was held on the 27th December at Amraoti (Berars) under the presidentship of H. H. the Maharaja of Kolhapur. In the course of his address, His Highness said :—

You have no doubt heard public men holding that social reform must precede political reform and those who think that the same should follow it. Both, I feel, do not appreciate the real nature of human activities. The failure of a political idealist to ignore the close connection of his work with social and other factors of public work or the inability of social reformers to visualise themselves how closely their other interests are interlaced with the activities of workers in the other fields of public life, equally create confusion and court failure.

Social reform was eschewed by some of the leading politicians of the last generation on the ground that the 'Indian Nation' which they wished to create consisted of diverse creeds and castes and therefore had differing social problems. But I venture to think that if that state of things was to be allowed to continue, their ambition to foster national life in this country was laying its foundation upon sands. And that this was so, has been amply proved by the bitter experience of the past. What has been in reality the effect of their one-sided national efforts? Hindus suspicious of Mahomedans; Mahomedans jealous of Hindu activities; Brahmins angry with the Non-Brahmins; Non-Brahmins united in the common object of pulling down the unjust predominance of the Brahmins; the untouchables feebly trying to rise in rebellion against the society as a whole; and the Non-Brahmin communities also complaining one against the other. Is this not sufficient to show that a consciousness of common political grievances is not enough to support a national movement?

### Montford Reforms Not To Blame.

Those who talk of Varnashram Dharma as the binding force which connects one Hindu with another and holds the whole Hindu world together, are talking of a system which does not exist except in their own imagination, and in the perverted and degenerate form of our caste system, it is nothing less than a curse. I have recently heard enlightened public men saying that the constitutional reforms of 1919 have sown the apple of discord among us and led to the birth among others of the Non-Brahmin controversy. This is merely a superficial view of the situation. The Montford reforms were only an occasion for the outburst of dissensions among us and their cause lies far deeper into our social constitution. The communalism which seems to have revived by the reforms, and which supposed to ju tify the argument, is not the child of those reforms. On the contrary, their great authors made every attempt to avoid the growth of communal spirit of narrowness which, I admit, they failed to do. But the fault was not theirs. In a society such as we have and with ideas such as prevail among us, it was impossible that any other result should follow the impact of democratic political ideals upon our old and unsympathetic social system. Far from being an evil result of those constitutional changes I think the Non-Brahmin movement embodies the rejuvenated ideal of Non-Brahmin thinkers from the days of Vishvamitra, Gautama and Mahaveer to the days we live in.

### Not in an Exclusive Spirit.

Why, critics might ask, do you close your doors to the Brahmins as the Non-Brahmin movement apparently

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# Prohibition Supplement.

TO

## The Indian Social Reformer.

"Abstinence and Purity, Unity and Service."

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## THE ALL-INDIA PROHIBITION CONVENTION.

The All-India Prohibition Convention meets for the first time in Delhi on the 29th instant under the presidentship of Dewan Bahadur M. Ramachandra Rao, M.L.A. A tentative programme prepared by the Arrangements Committee, of which the Rev. Herbert Anderson, the chief promoter of the Convention, is the convener, is printed elsewhere. The Convention will have to survey the progress of the Prohibition movement in the country, and outline its future programme of work to bring about the early attainment of Prohibition. Fortunately, there is a complete unanimity of Indian public opinion on the question of Prohibition, and it is to be hoped that every party and community will be fully represented in the Convention.

The chief obstacle in the way of the attainment of Prohibition is the Government's reactionary attitude which was manifest in their opposition to the demands of the legislatures to adopt an excise policy that will accelerate the advent of Prohibition. The most outstanding event of the year is the national demand as voiced in the Assembly's resolution on Total Prohibition. The passing of that resolution by an overwhelming majority with not a single dissentient voice from non-official Indians is a clear indication of the fact that, notwithstanding communal and party differences, all shades of Indian opinion are united on the demand for Prohibition. The Government's opposition to this resolution had a far-reaching effect in as much as other provincial governments took the clue from Sir Basil Blackett's notorious speech emphatically opposing the very idea of Prohibition and sternly refusing to commit the Government to any policy which would ultimately lead to Prohibition. To all appearances, it may seem that Bombay has advanced much in respect of Prohibition, for it has adopted Total Prohibition as the goal of its excise policy. Recently, however, as we have shown more than once, the Bombay Government has been going back upon its declared policy. The reduction of the duty on "Indian-made foreign liquor" from Rs. 21-14-0 to Rs. 17-8-0 per proof gallon, the refusal to fix a time-limit to the introduction of Prohibition or even to introduce Local Option as a means to Prohibition, the disallowance by the Governor of Mr. R. G. Pradhan's Local Option Bill in utter disregard of public opinion and sentiment—these were the successive steps in the retrograde excise policy of the Bombay Government. In Bengal, as the Rev. Herbert Anderson's remarkable statement which Mr. Andrews sends us with his own remarks which we print to-day points out, the Government has not taken any action on the resolution passed by the Bengal Legislative Council in 1921 and that of the Calcutta Corporation last year, demanding the goal of the excise administration in Bengal to be the eventual suppression of the manufacture and sale of alcoholic liquor and poisonous drugs except for medical and industrial purposes. The attitude of the Punjab Government has been equally apathetic Replying to an interpellation in July last whether Government proposed to adopt a policy of Total Prohibition, the Minister of Agriculture replied that Government would watch the results of the Bombay experiment with keen interest. And evidently they must have been interested in the Bombay Government's recent experiments! The Punjab Local Option Act which has long been on the Statute Book has been made little use of. In U. P., the resolution which the leader of the Swaraj Party moved recently in the Legislative Council that Government should unequivocally declare that the aim and object of its excise policy was total abstinence, met with a sad fate. The Madras Excise Advisory Committee which was appointed last year, has recently submitted its report. But its recommendations, a summary of which will be found elsewhere, are, however, most reactionary. As the *Hindu* rightly points out, "the constitution of the Committees and Board is such as to make them mere mouth-pieces of the local officials; and, even if they function most independently, they cannot affect the drink evil a whit as they could not reduce, if they would, more than an infinitesimal proportion of the shops." Witness again the opposition of the Government to a reasonable resolution moved in the Madras Legislative Council the other day that all toddy, arrack, brandy, opium, ganja and other shops of the kind in big towns like Trichinopoly should be located outside the Municipal toll-gate. The Minister of Excise trotted out the usual excuse that if the shops were removed to a distant place out of easy reach of the police, illicit manufacture would become the rule.

It will thus be seen that the usual constitutional methods of changing the Government's excise policy in favour of Prohibition have not so far met with any success. So long as the Government treats the resolutions of the legislatures with scant courtesy, it is evident that much cannot be done through legislatures. The time has, therefore, come to look direct to the people from the Government, and appeal to the victims of this vicious habit to give up drink. We are sorry to find that, besides a passing reference to the drink evil as one of the items of the constructive programme, the Indian National Congress did not think it worth while to pass a resolution relating to Prohibition, nor did it consider the proposal made by Mr. C. Rajagopalachar which was endorsed by Dewan Bahadur Ramachandra Rao as being worthy of consideration by the various conferences. Pledged as they are to the removal of the drink evil, the Congressmen ought to support every endeavour towards the attainment of Prohibition. We do hope that the fact that the promoters of the Convention do not see eye to eye with them in politics or that some of them belong to an "alien" race, will

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not deter Congressmen from doing their duty by the Convention which has a compelling claim for support from every Indian who values the benefits of Prohibition. The task before the Convention is by no means easy. The Convention may have to establish small committees in every nook and corner of the country to undertake active propaganda work, not excluding peaceful picketing, if that is the only alternative, among the masses to eradicate the drink evil. This cannot be undertaken without sufficient men and money, and it behoves every one to contribute his or her mite towards the success of the campaign that might be launched by the Convention. We sincerely wish the Convention all success.

## PROHIBITION IN CALCUTTA.

(By Mr. C. F. Andrews).

During the hot weather, while in Simla, I had an opportunity of putting before His Excellency the Acting Viceroy, Lord Lytton, the present position among the reformers of the Prohibition of Drink and Drugs.

While we were conversing I ventured to put before him the fact that Mahatma Gandhi had again and again made the Prohibition issue one of the two main conditions which would enable him, if the right step were taken, to offer co-operation again with the Government of India, which he had not hesitated to condemn on account of its immoral traffic in Drink and Drugs. The other condition was the open encouragement of khaddar.

It appeared to me that these two conditions were by no means exacting or onerous. Indeed it seemed obvious that the poor people would be immensely benefited if only these two conditions could be fulfilled. In this conversation it was further pointed out what primary importance Mahatma Gandhi attached to the whole Prohibition Movement.

The conversation naturally went on to Prohibition in Calcutta. The figures for the Drink and Drugs Revenue were nothing less than appalling and they were year by year increasing. The figure for opium alone was actually twenty-four times as much as the League of Nations' index figure for legitimate consumption.

Lord Lytton, while not committing himself in any way, showed the utmost sympathy with the Temperance Reform. As far as he himself was concerned he had no wish whatever to let revenue stand in the way wherever reform was needed. He asked me personally to help to point out in any way, in his own Province of Bengal, and especially with regard to Calcutta what could be done to reduce consumption and said that he would pledge himself to look into the matter most carefully.

The natural thing for me to do with regard to alcohol, after having received such an invitation, was to apply to the veteran in the cause of temperance in Calcutta, whom we all revere for his persistent, devoted and untiring work, the Rev. Herbert Anderson. He very kindly sent me a statement dealing with the present situation in Calcutta which appears to me to be an important contribution to the subject. This statement has already been sent to Lord Lytton, but I have the Rev. H. Anderson's permission to give it wider publicity. It runs as follows :—

"It is difficult in a short note to summarise what I believe to be the most vital steps to be taken to meet the present pressing demands of the temperance movement in Bengal, but let me endeavour to do so.

The first requirement is for some further clear expression of a genuine desire on the part of Government to pay greater regard to the wishes of the Indian community. No one acquainted with the way those wishes have been expressed in the Bengal Legislative Council in 1921, in the Calcutta Corporation last year, and by Indian writers in the Press, can doubt that Indian leaders of various social and political schools desire the goal of the Excise Administration in Bengal to be the eventual suppression of the manufacture and sale of alcoholic liquor and poisonous drugs except for medical and industrial purposes.

The Bombay Government have acceded to this popular demand. The large Indian State of Travancore has accepted the same goal. One or two small States like Bhopal are experimenting in the total abolition of the traffic. The U. P. Legislative Council has asked the Government to make the total suppression of the vend of drinks and drugs its avowed intention. The Government of Ceylon has recently explained that its policy is to ascertain as far as possible the will of the people, and then to be guided by the will of the people, and that in spite of the fact that 30,000 Ceylonese depend on the drink trade for a livelihood, and that toddy and arrack can be produced in the back-yard of almost any house or shanty in the island. I believe that in Bengal the mass of the people is no whit behind any of those areas in its desire for the eventual abolition of a traffic in these things.

Now that Excise Administration is not a deferred subject, it gives a fitting opportunity for a pronouncement more definite and sympathetic than that contained in the speeches of members and Ministers during the last four years. Admitting the difficulties, which we all know to be very great, and making no promise of any definite period within which the suppression of the traffic shall be finally carried into effect—for the complex eléments involved, financial and administrative, make that impossible—it would be a firm foundation for the introduction of measures for the restriction of consumption of both liquor and drugs for the Government of Bengal to express the decision that the total suppression of the traffic shall be the goal of Excise Administration in Bengal.

The next step—which will prove the extent to which Indian opinion is genuine, as well as lead to the immediate restriction of consumption—is the application of the principles of local option, (1) to Calcutta and its 32 wards, and (2) to the rest of Bengal, in district areas. In a recent communication from Darjeeling, it is reported that the Government is giving consideration to this difficult problem. In the Bengal Excise Administrative Report of 1921-22 it is stated :—"Two resolutions were moved in the Bengal Legislative Council, one for the application of the principle of local option to Municipal areas, as one of the measures of the restriction of consumption of intoxicating liquors and drugs, and the other aiming at the total prohibition of drink in Bengal. The former Resolution was adopted by the Council, and the latter rejected. The question of taking steps to give effect to the resolution adopted is under consideration." Four years have elapsed since that note was written, and local option is still under consideration. We request Government to get a move on. The two main difficulties are finance for the scheme and the question of franchise. Finance ought not to be a difficulty. The revenue from Excise in Calcutta, Howrah and Bally has risen as follows :—

| | | |
|---|---|---|
| 1923-24 | ... ... | Rs. 73,49,906 |
| 1922-23 | ... ... | ,, 65,00,300 |
| 1921-22 | ... ... | ,, 56,20,144 |
| 1920-21 | ... ... | ,, 57,58,183 |
| 1919-20 | ... ... | ,, 51,18,004 |
| 1918-19 | ... ... | ,, 49,55,343 |
| 1917-18 | ... ... | ,, 40,72,294 |
| 1916-17 | ... ... | ,, 28,76,944 |

That is to say, the revenue has increased by an average of over six lacs per annum. Why should not a portion of this annual increase be used to meet the financial cost of any local option administrative proposals ? It will not interfere with any regular expenditure.

Then on the question of the franchise. The facts upon which political and civic franchises are based at present need to be examined, and will doubtless be found unsatisfactory for a local option franchise. I have always urged that Calcutta conditions are exceptional, and, though it might be difficult at the beginning, a household franchise according to ward areas would be the most satisfactory. Let the head of every house

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speak for the inmates of that house, and let a triennial or quinquennial referendum on the question of retention of same number of shops, reduction, or abolition, be voted upon. The preparation of a register of house-holders should not be difficult in view of the Corporation possessing a property register, which has the number of premises in each district, pucca and bustee. This record is brought up to date annually. In the Corporation Year Book for 1925 it is stated that the total for Calcutta's 32 wards is 66,739 pucca premises, and 4,773 bustee, a not impossible number to deal with.

The franchise for districts is a more difficult problem. If the Municipal Franchise were accepted, there is a probability that the drinking and drug-taking communities would not get much of a look-in. A beginning should be made, however, with certain districts where there is the probability of getting a genuine district opinion, through local organisations, punchayats, local and district boards.

In Calcutta and one or two other large cities, the difficulty of European drinking customs cannot be overlooked. If the European community, through its accredited representatives, seeks for itself exceptional treatment in any local option measure, there is a feeling in some Indian circles that consideration ought to be given to this demand, but the difficulty of 'exceptional' arrangements would, in my opinion, be very great. I am not prepared to say that it is insuperable.

To sum up: First, a definite pronouncement on the ultimate goal of Excise Administration, and second, something definite in local option.

If there must be long delay before any practical issue on the introduction of local option, I would urge a much more drastic policy in the reduction of the number of licenses, a raising of duty and prices, and the removal of sites from what can only be termed temptation positions. The rules of the Department are not carried into effect on this matter. Industrial centres have their shops in too favourable positions. If the Department would be firm in this matter and refuse licenses where other sites cannot be found in place of those that are now objectionable, we should secure a considerable reduction in the amount of drugs and drink consumed."

## MADRAS EXCISE ADVISORY COMMITTEE'S REPORT.

The report of the Excise Advisory Committee appointed in accordance with a resolution passed by the Madras Legislative Council in August 1921 to investigate and suggest means of improving the excise administration in the Presidency was recently published. The Committee has, however, made only some tentative recommendations which are (1) the creation of licensing boards with non-official majorities with extended powers in major municipalities of a population above fifty thousand, and (2) licensing boards with wider powers for the town of Madras.

Advisory Committees with a non-official majority in case of rural areas including small municipalities are to consist of three officials and six non-officials with power to elect their own chairman and with a tenure of office for three years. Non-official members are to be selected with a view to represent various interests.

This board is to have power to determine the number and location of *arrack*, opium, *ganja* and beer shops and F. L. Taverns subject only to the limitation that no board shall, during its term of office, reduce by more than one-fifth any class of shops and no succeeding board shall reduce the number to a lower figure than one-third of the number existing when such boards were first constituted. It is not proposed to make over to the board at present the determination of the number and location of toddy shops.

The licensing-board of the town of Madras is to consist of three officials and eight non-officials and is to have powers similar to and more extensive than the powers of licensing boards for major municipalities, subject only to the interference by the Excise Commissioner in case of illicit distillation and sale of alcohol in the municipality.

The licensing boards for rural areas are to have three officials and five non-official members representing municipal councils and taluka boards within the local area, one member to represent temperance, one member to represent excise license and one to represent labouring or depressed classes. This Committee is also to have the power to elect its own chairman and hold office for a period of three years.

The Committee do not think that automatic reduction is possible, They think that reduction is dependent upon the wishes of a majority of the adult population the first step towards which is to bring them face to face with the problem and to give them an opportunity of studying it in actual working.

**The All-India Prohibition Convention:** The Rev. Herbert Anderson, convener, Arrangements Committee, writes to say that the arrangements for the Prohibition Convention at Delhi, on January 29-31, are well forward. A strong Reception Committee has been formed of which the President is Dr. S. F. Shroff, F.R.C.S.E., the Chairman, Mr Sri Ram, Bar-at-Law, Vice Chairman, R. S. Lala Paras Das, Government Treasurer and Hony. Magistrate, Treasurer and three Secretaries, Mr. Mahommed Aminuddin, B.A., LL.B., Municipal Commissioner acting as General Secretary, assisted by Mr. D. Hyder Ali of the Y. M. C. A. and Mr Deep Chand Jain of the Delhi Central Social Service League. During the Convention days the headquarters of the League will be held at the Y. M. C. A. Rooms, Queens Gardens—a central and suitable place. At present the Reception Committee headquarters are at the offices of the Social Service League, Fatehpuri Street. The Reception Committee has secured the use of the various places of meeting, is raising locally the money necessary for the local advertising of the meetings, and has also decided to get up a small exhibition of temperance literature, diagrams, lantern slides, and other objects to show what our Movement is doing in this way to help the Prohibition cause. It has been understood that all members of the Arrangements Committee who can be present shall have a ticket and that any personal friends of theirs who intend also to be present shall receive complimentary tickets. For the sake of the Register of Delegates it is important that tickets should not be given without the officials knowing for whom they are intended. Members of the Arrangements Committee are requested to state whether they desire more than one ticket and if so for whom. Requests from various parts of India have been received which suggest that, though the number of delegates from temperance organisations will not be large, they will be representatives, and it is hoped each member of the Arrangements Committee will be present and will endeavour to secure the presence of friends and well-wishers of the cause. The Literature Sub-Committee is bringing out a series of Prohibition Pamphlets four of which are in press and two or more others will be ready before the Convention.

**Prohibition in Bhopal:** A Reuter's cable dated Dec. 18th says that Miss Agnes Slack, President of the British Women's Temperance Association, accompanied by Lady Clwyd, Vice-President of the North Wales Branch, visited the Begum of Bhopal and congratulated her on the introduction of prohibition in Bhopal. The Begum, in reply, referred to the very great changes for the better resulting therefrom, for which her women subjects had been especially grateful. She pointed out that she was guided in her action by the Mahomedan religion and although the Hindu teachings were slightly different with regard to alcoholic drink, the Hindu population had been very obedient and had not made any trouble. She regarded the loss in revenue as only a small thing compared with her people's greater happiness and welfare.

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**Mr. Ramachandra Rao on the Prohibition Convention:** Dewan Bahadur Ramachandra Rao, who is in Delhi in connection with the Skeen Committee, in a statement to the press, regarding the Prohibition League of India, said: "The arrangements for holding the League are making very satisfactory progress. Papers on the evils of alcohol would be read at the Conference. The League is really intended as a rallying ground to co-ordinate the activities of the various temperance organisations in this country. A central organization does not now exist, and the League that will be formed in January next will link up all the existing temperance organisations in this country. Rev. H Anderson, Secretary of the Arrangements Committee, is working hard in co-operation with these organisations which are to send delegates. In view of the approaching session of the League, I do not wish to go into the details of the question. I am gratified at the proposal made by Mr. C. Rajagopalachariar of Madras, to make prohibition a subject for discussion in the Congress. I hope that all political and social conferences that are meeting this month will pass resolutions, and express their views on vital questions relating to alcoholism".

**Prohibition in U. P:** The U. P. Legislative Council cannot be congratulated on its rejection on the 21st December by a majority of 23 votes, a resolution, moved by Pandit Govind Ballav Pant, leader of the Swaraj Party, recommending to the Government that it should declare, unequivocally, by embodying it in the Excise Manual, that the aim and object of its excise policy was total abstinence. The mover said that the present formula of maximum revenue and minimum consumption did not go far enough. The Government should restate the aim of its excise policy, as the promotion of total abstinence, and, in doing so, it should omit all reference to the promotion of excise revenue, as it might mislead both the public and the excise and revenue officers of the Government. It was pointed out, on behalf of the Government, that its present excise policy, as stated in the Excise Manual, was the promotion of temperance by all legitimate means. That was as good a formula as the one suggested by the mover of the resolution. During the past few years, the force of public opinion, on the one hand, and the restrictions imposed by the Government in pursuance of their policy, on the other, had caused a striking decrease in consumption. The Government had no reason to believe that public opinion would relax its pressure, and the Government had no intention of relaxing their own restrictions. The Government believed, therefore, that the present move towards temperance would be steadily continued, and held that such a steady progress must culminate in total abstinence. The Government doubted whether the absence of any reference to excise revenue in the Government's statement of its excise policy would improve matters in any way. During the last few years they had viewed with equanimity—because it was due to less drinking—the loss of some 50 lakhs of excise revenue.

**Madras Government's Anti-Drink Propaganda:** The order passed by the Madras Government that health officers should not do propaganda against the evils of drink was brought to light during the question time in the Legislative Council on the 16th of Dec. The question arose on certain local boards passing a resolution directing health officers to carry on anti-drink propaganda. Health officers referred the matter to the Director of Public Health. Government passed the above order when correspondence came up before them.

**Demand for Prohibition in Baroda:** We are glad to learn that in connection with the Jubilee celebrations of His Highness Sir Sayaji Rao Gaekwar of Baroda, the Baroda Praja Mandal is organising a mass petition of fifty thousand signatures demanding the extension of Reforms and the adoption of total prohibition as the goal of the State policy. The task of getting signatures has already commenced.

**Bombay Corporation Rejects Prohibition Resolution:** We regret that the Bombay Corporation at a recent meeting rejected the resolution against whisky, wines, champagne or any intoxicating liquor being allowed to be served at dinner entertainments held in the Municipal Hall or in any part of the Municipal premises.

**Success of Local Option in Ceylon:** As the result of polls held on the 10th, 11th and 12th of December for the abolition of the three toddy taverns at Mukamalai, Chempionpattu and Kilali respectively of the Pachchilapali Division in the Jaffna District, Ceylon, all the three taverns have been abolished. The percentages for abolition were 65, 64 and 75 respectively.

**Indian Opium in Persia:** The interim report of the Indian Delegation to the sixth session of the Assembly of the League of Nations, just published, deals among other things with the vigorous debate that took place in the Geneva Opium Conference on the extent of trade in opium from ports in the Persian Gulf to the Far East, the statistics of which furnished considerable evidence of illicit traffic. The Fifth Committee eventually agreed to adopt a proposal for the sending of a commission to Persia, consisting of three persons, one with previous experience of international missions, a second an agricultural expert, and a third a business expert, to report on the possibility of replacing opium cultivation by other crops in that country.

**The Jaffna Central Temperance League:** With a view to arrest the increase in the consumption of foreign liquor the Committee of the above League at its meeting held recently resolved: (a) that the Customs duty on all foreign liquor be increased and (b) that prohibition be placed on the importation of cheap foreign liquor like Gin, (c) that no one, as in the cases of arrack and toddy, may possess an unlimited quantity of foreign liquor or sell the same (d) that no one be allowed to possess foreign liquor without a license.

**Prohibition in Travancore:** The November number of the *Indian Review* of Madras contains the following: "The Committee appointed by the Travancore Legislative Council to examine the excise policy of the Government, and to suggest measures for the eradication of the drink evil from that State has concluded its labours, and submitted its report. It has recommended (1) that no new shop should be opened within two furlongs of any market, school-house, place of worship, hospital, factory or place of public resort, (2) that there should be a distance of not less than half a mile between one shop and another in towns and one mile in rural areas, and (3) that a reduction of 5 per cent in the number of shops be made at the renewal of each triennial contract."

**Prohibition in U. S. A.:** The New York correspondent of the *Forward* writes: After three years, Prohibition is still on its trial, with the final results in doubt. Bad as well as good effects are evident. These are the conclusions of the first attempt to make a comprehensive survey of the results of Prohibition undertaken by the Research Department of the Federal Council of the Churches of Christ in America, an interdenominational organisation in which all sects except Roman Catholics are represented. The first section of its 30,000 words report, published recently, finds that there is increased drinking among young people and also a greater disrespect for the law, but that economic conditions have improved, that wives are receiving greater proportions of their husbands' earnings, that health in the homes is better, and that there has been a decrease in juvenile delinquency. It confesses, however, its inability to differentiate clearly to what degree these better economic conditions are attributable to the tremendous prosperity which has raised wages and reduced unemployment to a minimum. It further admits the extreme difficulty of obtaining reliable statistics. Its figures were obtained through questionnaires sent to 2,700 social welfare workers, and the report says that 90 per cent. of these declined to fill in the forms.

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seeks to do? Is it not unjust that you should resent the separatist tendencies of the Brahmins and exhibit the same in your relations with them? My answer is that the Non-Brahmin movement does not foster, encourage or even defend the exclusive spirit of the caste system anywhere, not even in its relations with the Brahmins. What we wish to keep away from is the system which is synonymous with Brahminism, which divides artificially groups of men from other groups of men, styles one group as inferior and another as superior only on the ground of birth, stunts the growth of men by instilling into their minds the idea of a preordained lower destiny for one class as against the other and then denies even to the able among the class an opportunity to rise to the full height of manhood. The end of the Non-Brahmin movement is to end the Non-Brahmin castes and this will certainly mean the blotting out of the entire caste system so that the Hindu community including the Brahmins shall be one, compact, organic whole. If to-day our movement appears to exclude one caste from its sphere, it is to fit itself for absorbing the same in proper time. In my eyes, Brahmins are as much my brethern as Non-Brahmins, only that I desire them to be frankly and really so.

Our ideal of social life is, thus, the obliteration of all distinctions which we can dispense with. I hope earnestly that though faiths may exist side by side, they shall not be a bar to one, united social life; that caste as such shall cease to exist; and that, whatever differences nature may create between the abilities of one man and another, social institutions shall recognise no artificial distinctions and, in the eyes of society as in the eyes of God, all shall be the limbs of one organism, one with it, indissoluble parts and parcels of it.

I appeal to the Hindus and Moslems to harmonise difference in faith with unity of social life, to propagate a spirit of tolerance for ideals and customs which we may not ourselves accept, to resolve once for all that though we may cling with all tenacity to our own dogmas, we shall not try to impose any upon others nor shall any of us look upon conversion or reconversion as any concern of any one but the man who chooses to be converted or reconverted. Religion must be a matter of personal faith and choice while social relations must be freed from the restrictions now placed upon them on account of communal differences.

### The "Untouchables."

Social reforms consist in an improvement in another direction to which also I must draw your attention for a moment. The development, free and unfettered, of the individual, consistently with the good of the society as a whole, is as much a necessity as a reconstruction of a mutual relationship of the members of that society. The denial of education to children of the so-called lower classes, the old but still dominant idea that Providence has intended some communities for manual labour alone, the exclusion of women from all intellectual life and their being condemned to a perpetual life of inferiority and subordination, the absence of any scope for individual will or discretion in matters about marriage owing to the prevalence of very early marriages of children, these and many others are subjects which call for urgent attention on your part.

I hope earnestly that you will do your very best to improve the lot of these unfortunate classes. You are aware of the bold steps which my late revered father took in this direction. I look upon those steps as a sacred trust inherited by me. Members of these classes now hold important places in my State and I hope that the hostels for the education of their boys will soon produce men capable of occupying still higher places. My hospitals, schools and public offices are open to them exactly as to other people in my State and they receive exactly the same treatment as others in their institutions. Untouchability has thus been completely banned from the public offices in my State.

Social reform has been hitherto understood by Indians in a somewhat narrow sense. For instance, very few recognised what close connection economic conditions have upon the social life of the people as a whole. You will, I trust, take a wider and more comprehensive view of the problems of social reconstruction. Individual freedom, the goal of social reformers in India, cannot be achieved without the education of the individual and this in its turn is impossible without securing economic prosperity for the masses Social purity, social refinement and social strength depend largely on the betterment of the position of the masses in general. All who therefore wish that our social life should be improved, that each individual constituent of it should attain the maximum development and that the whole body social should be as perfect and efficient a mechanism as possible, must construct a comprehensive programme of work embracing, as it should, questions relating to reduction of poverty—the greatest curse of the poor inasmuch as it leads to their demoralisation—the removal of superstitions which throttle freedom of thought and action and the emancipation of the people from the vices which are at the root of the decay of individual strength and social energy.

## THE ALL-INDIA HINDU MAHASABHA.

The following are extracts from the presidential address delivered by Mr. N. C. Kelkar at the session of the Hindu Mahasabha held at Cawnpore on the 29th December. After referring in detail to the contributions made by the Christian, Mahomedan and Hindu communities to the political life of the country, he said:

The only position which the Hindus have taken and which, I think, they should never give up is that the Mahomedans cannot be allowed to claim special representation in different Provinces according to a special rule for that Province. In other words they do no object to any rule of universal application which Mahomedans may choose to abide by. But they object and will object to *ad hoc* pleas or rules, so that the Mahomedans may be enabled to say 'heads I win tails you lose.' The application of any one universal rule would result naturally in hostages being given by both communities in different Provinces. In the Frontier Province, the Punjab, Bengal and Sindh the Mahomedans would be in a position of advantage. On the other hand, the Hindus would be in a position of advantage in other Provinces. Does this not give a kind of automatic guarantee against the ill-treatment of any one community by another in any Province, assuming that the Hindu and Mahomedan communities are both animated by fellow-feeling for co-religionists?

### Hinduism's Right to Live.

The contribution made by the Hindus to the communal contest from the political point of view is the least of all

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the communities in India. Why, then, it may be asked, the sangathan which is a frankly communal movement? The answer to the question is that the movement though communal is both in point of religion and politics simply a defensive movement. It has only a negative character in that it seeks to prevent further losses to the Hindu community occurring by reason of the propagandistic activities of other religions. Hinduism has as much right to live as any other religion. One need not go into the question whether Hinduism was right or wrong in being, in the past, a passive, exclusive, non-proselytizing religion. Even now the most aggressive Hindu is not found to preach among his co-religionists that Hinduism should go forth and conquer those who have never been Hindus before.

But I would ask the Hindu community no longer to concern itself with the accusations brought against them in this matter by interested critics. The Hindus ought not to lose the continuity of their effort by the red-herring drawn across their path. They should have sense enough to see through the attempt to exploit their patriotism and national sentiment by people who have not themselves foresworn communal activity. The losses they have suffered in the past should now open their eyes to look at a future correct policy without the least blinking or hesitation. The Hindus cannot afford to lose their integrity even in the name of Swarajya. And in this respect history indicates the reasonable limits beyond which any religion or community cannot be called upon to make concessions. It is almost amusing that some people should affect to believe that Hindus have been guilty of a great crime in happening to be in a majority over other communities in Hindusthan, that is to say, their own native country. If the other communities in India are in a minority here, have they not more than a *quid pro quo* or counter-balancing set-off in other countries? Are the Hindus to blame that these others are in a minority in India? And can any one seriously say that, if other things were allowed to be equal, the present numerical proportion between the different communities would disappear or even materially change for centuries? And in that case have not the minorities in India to accept their position in a reasonable spirit without fretting and fuming over the irremediable situation? As a Hindu, I can say this, that the Hindu community in India will always be prepared to abide by any rational scheme or method of giving protection to the minorities in India, which can be devised from any working parallel in any other country where a similar position may have been or is in existence. I may mention the methods of proportional representation, preferential vote, limited vote, and second ballot, etc. It is open to any one even to suggest another and a better method, if imaginable.

But as a Hindu, I would refuse, with all the insistence at my command, to be penalized or sheared like a sheep for the fault of being a numerical majority in this country. Further, I would insist upon the right being conceded to the Hindu of not only preserving intact their present numerical strength by every conceivable method but also increasing it by the Shuddhi movement for the sake of recouping at least the immediate losses. I would go even further and say this to my Hindu brethren: "You have a right to be proud of your religion, as every body else and you have a right to aspire to spread it".

The Hindu Society, we must all remember, cannot be well organised unless it has purged itself of its own inherent impurity and injustice. Hindu organization cannot be had merely for the asking, that is to say, expressing approval for it. Its exclusive spirit has put it within a narrow and a straight jacket and even within that jacket it has been torn to pieces by the operation of quite a number of disintegrating forces. The caste system has been pushed to a ridiculous extent and we have been taught to glory in the very meagreness of our social groups. This naturally leads to each group acting for itself and working for its own exclusive welfare.

The only hope, therefore, of this beleaguered community now lies in strongly fortifying itself at all points of attack, make friends with all amongst itself and take good care of the blind the lame and the diseased and to enthuse the whole garrison with the hope that it can save itself even now, if it makes up its mind, the hope being reinforced by the warning that it is doomed to destruction if it faints or falters for a moment. Swaraj will not be worth having if we cannot purchase it with any price less than the loss of Hinduism itself.

## CAWNPORE CONFERENCES.

### All-India Volunteers' Conference.

The third All-India Volunteers' Conference opened on the 25th December. Mr. T. C. Goswami, M. L. A, (Swarajist), President, said that the movement was in an infant stage and required every help. He read the Congress President's message, urging the need for general conscription of the younger generation, disciplined for national service. Thus, by building up a national character, they would help the national movement more than all academic discussions and moral precepts. Mr. Goswami, endorsing this, said that their ideal must be organisation, discipline and service. There was no inherent inferiority of Indians to Westerners, whether physical, moral or intellectual. Non-violence was their creed to-day, though he would not surely say that this should remain so for all time. The Volunteer organisation should remain part of the Congress, but should not be an appendage to any party. The Congress should help it financially.

### Khilafat Conference.

Maulana Abdul Kalam Azad presided over the Khilafat Conference. The speech delivered by Maulana Hazrat Mohani, Chairman of the Reception Committee, was so objectionable that it had to be expunged from the records. The Conference passed resolutions reiterating its opposition to foreign interference in Jazarat-ul-Arab, including Iraq, declaring that the League's decision about Mosul violated the Lausanne Treaty, and assuring the Turks of their help if they were driven to war on the Mosul issue, and asking Indians not to give help to the Government in men or money if war with Turkey came about. Another resolution opposed the separation of Ukba and Muan from the Hedjaz, and sympathised with the Syrians. The Conference also urged the Muslims to join the Congress Spinners' Association.

### Anti-Untouchability Conference.

The All-India Achutodhar (removal of untouchability) Conference held under Swami Shraddhanand's presidency passed a number of important resolutions regarding removal of untouchability, which included one congratulating the United Provinces Government on its decision to nominate in the Municipal and District Boards

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members belonging to the depressed classes. The other resolutions exhorted Hindus to encourage untouchables by taking them in their private service and also electing them to municipal and district boards of their own accord.

COMMUNIST CONFERENCE:

Mr. M. Singaravelu in his presidential address to the Conference of Communists from several parts of India, held on the 26th December, said that Indian Communism was not Bolshevism. Their first ideal was to end the domination of capital and the immediate aim was to win Swaraj for the Indian masses by the organisation of labour and peasants. Moulana Hazrat Mohani who welcomed those present, explained that they wanted Complete Independence by fair means, and desired Swaraj to take the form of the Soviet Republic. The aims and object of the Conference are as follows:—To establish Swaraj or Complete Independence by all fair means; after the establishment of Swaraj, to see that it takes the form of the Soviet Republic on which all principles of Communism will come into force, before the establishment of Swaraj to work for the freedom and prosperity of the peasants and workers by all possible means, and in this respect to co-operate with every political party of India, so far as they help the promotion of the above mentioned objects; to arrange for the propagation of the principles of Communism and create popular opinion in their favour, so that they may be acted upon the moment Swaraj is established. The organisation is purely Indian, and, for the present, the work of the Party will be restricted to India alone. Its relation with similar parties of other countries will be only that of sympathy and mental affinity to all those in general, and to the Third International in particular.

PEASANTS' CONFERENCE.

Mr. Singaravelu presided over the All-India Peasants' Conference held on the 27th December. In Lalaji's place Mahatmaji addressed a few words to the 5,000 peasant workers gathered.

## NEWS OF THE WEEK.

**Governor's Message to Boy Scouts:** His Excellency the Governor of Bombay has sent a fervent New Year's Message to the Boy-scouts conveying to them his best wishes. The message concludes: "To all interested in this great junior League of Nations, I would appeal, as I have so often done before, for a more real, for a more personal, and for a greater interest on its behalf, for I am convinced that in the great work which remains to be done in the world, and in the work which wants doing so much to-day, Scouting can indeed play a great and a noble part. Scouting, however, must have and ought to have, a friend in every one who desires to see real progress and real prosperity. For that friendship, and for that helping hand to be extended to the Scout movement in the Presidency of Bombay generously and freely I have not the slightest hesitation to ask."

**The Hindu Yuvathi Saranalayam:** The above Rescue Home in Madras which, during the last two and a half years of its existence, under the able guidance of Srimathi Yamini Poorna Thilakamma, has been doing excellent purity work in rescuing our fallen sisters and enabling them to lead a pure life and earn, if necessary, an independent livelihood, needs no introduction to our readers. It has been highly spoken of by all public-spirited workers. We endorse once more the appeal of the Saranalayam to the public to sympathise with this noble cause and to subscribe their mite.

**Anniversary of Swami Vivekananda:** The sixty-fourth birth-day anniversary of the Swami Vivekananda will be celebrated by his disciples, friends and admirers at the Math, Belur, Howrah, on the 6th instant. The Seva of the poor will be as usual an important item in the programme of the celebration.

**Question of Adultery as a Penal offence in Ceylon:** One of the interesting resolutions that were recently discussed in the Ceylon Legislative Council was that moved by the Hon'ble Mr. A. F. Molamure that in the opinion of the House, Government should take early steps to amend the Ceylon Penal Code making adultery a criminal offence in Ceylon. The Attorney-General, on behalf of the Government, opposed it. After a lengthy debate the motion was put to vote and lost, 16 voting for and 18 against it.

**Success of an Indian Lady:** Nawabzadi Isma Khanum Maula Bakhsh, the daughter of Nawab Maula Bakhsh, Khan Bahadur, C. I. E., Chief Minister, Bahawalpur State, who went to England two years ago for medical training under the patronage of Her Excellency Lady Reading, has returned to India after successfully passing all her Examinations. She is the first Indian lady to have passed the C. M. B. Examination with credit in London and is expected to take up useful work in the Lady Reading Female Hospital in Simla next spring.

**Widow Marriages at Amritsar:** A correspondent writes to the *Tribune*, Lahore:—Three widow marriages have been quite recently celebrated in the office of the Punjab Shadi Sahayak Sabha, Amritsar. The brides and bridegrooms were connected with respectable families. Two widows were residents of Amritsar City and one came from Hoshiarpur District. All three bridegrooms were residents of Jullundur District.

**An Inter-Caste Wedding in Mangalore:** The Mangalore correspondent of the *Hindu* reports a registered inter-caste wedding that took place in the local Arya Samaj Mandir, the contracting parties being Sriman M. Sundernath and Srimathi Sushila Devi, an educated lady of that place. Messrs. Mohanappa Tingalaya and Lakshman Naik officiated as priests at the wedding. This is the first wedding celebrated in the local Arya Samaj.

**Nobel Peace Prize for 1926:** The Geneva correspondent of the *Ceylon Observer* cables that Sir Austin Chamberlain and M. Briand have been jointly awarded the Nobel Peace Prize for 1926 in recognition of their labours at Locarno. Three years' accumulated funds will be given owing to the prize being not awarded in 1924 and 1925.

**A World's Woman Welfare Directory:** Mr. Bhagat Ram, Jiv Daya Pracharak, (Animals' Friend Society), Ferozepur Cantt., (Punjab), is preparing a Worlds' Women Welfare Directory. All those who are interested in the cause may send to the compiler names of books or periodicals, and addresses of women societies or individuals and institutions that are working chiefly for the welfare of mothers and children of any country. All friends who help in this work will receive a free copy of the *Directory* when it is ready for distribution.

**An Inter-caste Marriage:** On Monday, the 14th December, an inter-caste marriage took place in Bombay between Mr. Balkrishna, Principal, Rajaram college, Kolhapur, a Kshatriya, who hails from Multan, and a Brahmin bride from Bombay. The marriage was performed at the Arya Samaj Mandir according to Arya rites. There was a distinguished gathering present on the occasion.

**Vidyasagar's Daughters' Benefit Fund:** Dr. Miss Bidhumukhi Bose has handed over to Sir P.C. Ray 5 p. c. Government securities of the value of Rs. 4,500 and Rs. 257 in cash collected by her for the daughters of the late Pandit Iswar Chandra Vidyasagar. Out of the interest of the above sum monthly allowances will be paid to Sreemati Kumudini Devi and Sreemati Sarat Kumari Devi. Dr. Ray has invited Professor P. C. Mitter of the College of Science and Principal J. R. Banerjee of the Vidyasagar College and Mr. Satyananda Bose to form a committee with himself as member and Treasurer.

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**Right of Depressed Classes to use Public Places:** On Monday the 14th Dec. there was a lively discussion in the Madras Legislative Council on the Bill brought forward by Mr. Veerian, the representative of the depressed classes, to amend the Local Boards Act so as to make penal the denial to the depressed classes of the right to use public roads, wells, markets, and other places of public resort on the score of untouchability. The Hon. the Raja of Panagal, Chief Minister, said that, while he had no objection to the Bill being introduced and referred to a Select Committee, he doubted whether the Legislative Council was the proper forum to bring about a reform of this character, which was primarily a problem for social reformers. Eventually the Bill was referred to a Select Committee. We wonder whether the Chief Minister seriously thinks that social legislation is beyond the scope of the Madras Legislative Council.

**Disabilities of Depressed Classes:** The owner of a motor bus service in South India has been fined by the District Board for printing on the back of his tickets that members of the depressed classes were not allowed to travel in his buses. "It is depressing," comments the *Englishman*, "to find that people who are advanced enough to run motor-buses cannot rise above caste prejudices."


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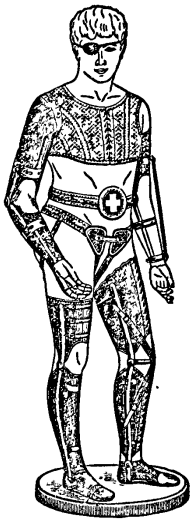

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Vol. XXXVI. BOMBAY—SATURDAY, JANUARY 9, 1926 No. 19

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**The Maharaja Gaekwar's Jubilee:** Baroda celebrates next week the fiftieth anniversary of the accession of Maharaja Sayaji Rao Gaekwar to the gadi of the State. His Highness' administration has been a pioneer in many important directions. It was one of the first to introduce social legislation against infant marriage and we are glad to see that steps are being taken to stiffen its application. Baroda took the lead in introducing universal free and compulsory education and, as a part of it, a system of circulating libraries which have proved very successful throughout the State. The position of the untouchables engaged the sympathetic consideration of the Maharaja long before any Depressed Classes Mission was thought of. The measures adopted in Baroda for bringing up these classes, are among the most effective and sagacious that we have come across. His Highness' activities, however, have not been confined to his State. In the days before Indian politics assumed the intensive form which has made the co-operation in national matters of personages in his position difficult, His Highness freely participated in all-India movements, his special interest being reserved for those connected with the amelioration of the conditions of social life. Education and elevation of women's status, reform of the caste system, removal of untouchability, encouragement of foreign travel and other reforms, always had in him a warm champion and supporter. He has thus a prominent place in the roll of the builders of modern India. It is unfortunate that, for the sake of his health, His Highness has had to spend the greater part of his time in recent years in Europe. But we hope that this necessity may no longer exist, and that the Maharaja will be able to live among his own people whose affection and loyalty to him are reflected in the great demonstrations which are projected for the jubilee celebration.

**The All-India Social Conference:** We are now in receipt of fuller details of the Social Conference held along with the Liberal Federation at Calcutta to which we referred last week. It will be seen from the summary of the proceedings which we publish elsewhere, that it was an influential and well-attended gathering. Mrs. Saraladevi Chaudhurani, the well-known lady worker from the Punjab, presided. It was the Bombay Provincial Social Conference held recently at Poona that first chose a lady for the honour, and the All-India Social Conference ought to be congratulated on keeping up that tradition, for nothing is more calculated to impress upon our women the part they are to play in the social regeneration of India. The President in her forceful address compared the Indian National Congress of forty years ago when it was a purely political body with that of to-day which, under the guidance of Mahatma Gandhi, no longer looks upon the Indian National Social Conference as a rival, but as a powerful ally and guide. She laid stress upon the necessity of educating the "selfish, narrow-minded, and unenlightened priesthood" and the "ignorant, superstitious and small-visioned womanhood", who act as regular drags on the progress of social reform in this country, and also appealed in eloquent terms for the social reconstruction of India. "Social reconstruction", she said, "goes to the very root of nation-building in India. Social solidarity is the progenitor of political privileges. A renovated social India, a socially compact Hindusthan, could alone stand shoulder to shoulder with the modern mighty countries of the World". One feature of the Conference was that many ladies took active part in the discussions. The resolutions on the abolition of the *purdah* system and the dowry curse called forth strong speeches from two Bengalee ladies.

**The Trade Union Congress:** If the leaders of the Trade Union movement direct as much attention to reforms in the life and condition of the workers as to enable them to fight for higher wages, the impression that the movement is devoid of an ideal would not have become prevalent. The movement, if conducted on proper lines, is one which should be welcomed by employers in as much as the sober habits, health and efficiency of the workers are calculated to advance their own interests as well. The address delivered by Rai Saheb Chandrika Prasad as president of the second session of the Bombay Provincial Trade Union Conference which was held on the 2nd instant in Bombay, was a sober exposition of some of the needs of the movement in India. We have, during the strike of the textile workers in Bombay, pointed out the helplessness of the workers to enforce their claim in the absence of proper organisation and sound leadership, and we do not underrate the importance of organisation. But organisation should not be understood to be complete if a large number of workers join the Union. The education of the workers and their children, the habit of temperance, punctuality and regularity, which come under what may be called "reforms from within" should not be neglected. Out of the very large number of resolutions passed at the Conference, there is hardly any that deals with the duties and responsibilities of the workers to themselves. We note with pleasure that the Conference has passed a resolution drawing public attention to the growing menace of the liquor

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traffic, to the large proportion of hard-won earnings spent on liquor amongst the working classes and to the close relation between alcohol and prostitution, and urging Government to remove all liquor shops from industrial areas. The resolution on Local Option and Prohibition and the one appealing to all lovers of India to work for a drastic reduction of drinking facilities and to remove this great social temptation are very welcome from a body representing the interests of manual workers. We trust that the movement which is in its infancy, will, by its constructive as well as protective work, command the sympathy and respect of all classes of the community.

**Indian Muslim Youths' Nationalism:** The debate on the resolution, moved by a member in the Aligarh Muslim University Union at its meeting held on the 28th December, expressing the opinion of the Union that the solution of the Indian problem lies in the immediate supersession of communal programmes by a national one, shows the spirit of revolt among Indian Mahomedan youth against the narrow communalism which the leaders of the community find hard to break. Not long ago, we observed in these columns that, if Indian Mahomedan youths were not hampered by their worldly-wise elders, they would make a clean sweep of the *purdah* and polygamy. The resolution which was carried by the Union in spite of the opposition of such eminent leaders like Mr. M. A. Jinnah, Sir Mahomed Shafi and Sir Ali Imam; is symptomatic of the tremendous volume of idealism among young Muslims, which is seeking an opportunity for expression. We regard the passing of this resolution by the Aligarh Muslim University Union as a very encouraging sign of the possibility of finding a solution to the question of Hindu-Moslem unity which has been the despair of Indian leaders.

**Gambling in the Name of Charity:** The experience which the Rev. F. Perril narrates in his letter which we print to-day under the caption "Gambling in the name of Charity" is not uncommon. We have received on more than one occasion books of lottery tickets which we have been obliged to return in spite of the senders not having had the courtesy to enclose stamps to cover the postage for returning them. The object of the lotteries is, as in the case noted by Mr. Perrill, to find money to support some Orphanage or other useful or philanthropic institution. That lottery is a kind of gambling, which differs from horse races only in degree, goes without saying. The tendency to make a virtue of this evil by associating it with objects worthy of public support is on the increase. We, therefore, cordially endorse the timely protest made by Mr. Perrill. The law relating to all sorts of gambling is sufficiently strict but the arm of authority is paralysed in enforcing it, because authority supports what is perhaps the biggest as it is the worst kind of gambling, namely, race course gambling. It is a pity that gambling of the kind of "lucky dip" and other things is permitted at fairs and fetes organised by enlightened persons, whose motive cannot be questioned for a moment, for the purpose of raising funds for social and humanitarian objects. The lottery ticket-books have become a nuisance, and there is reason to believe that the motives behind all such lotteries are not above suspicion. It is time some measures were taken to prevent unscrupulous people from exploiting the credulity and weakness of the public. We appeal to organisers of fairs and fetes in aid of noble causes to take particular care to see gambling excluded from their programme. We hope Mr. Perrill's communication will receive the attention it deserves from enlightened public.

**The Sengundar Conference:** We are glad that there has been a great awakening in recent years—thanks mainly to the efforts of Mr. N. Lakshmanan of Coimbatore,—among the members of the Sengundar community in South India among whom the custom of dedicating girls to temples as *Devadasis*, resulting in such girls leading a loose life, is prevalent The Sengundar Mahajana Conference which was held last week at Avanashi (Coimbatore) under the presidency of Mr. Vadivelu Mudaliar, has passed a number of resolutions some of which clearly show the determination of the community to remove this long-standing stigma from it. The Conference, without contenting itself with merely passing a resolution condemning the evil, has launched a vigorous programme of work and has resolved that the members of the community who violate their oath that girls shall not be dedicated to temple service and their abettors, shall suffer social ostracism. The Conference also expressed its opinion that the question must be taken up by the Madras Religious Endowments Board as well. We do hope that the members of other communities, who are no less sinners in propagating this grave social evil, and the Religious Endowments Board, if it survives the attempts at its obliteration by Swarajists like Mr. Satyamurthy, will respond to the appeals addressed to them by the Sengundar Conference. We are glad that Mr. N. Lakshmana Mudaliar has been re-elected Secretary of the Sangham, and we are sure that his sincerity and enthusiasm will win the support the cause richly deserves from the public at large.

**Disabilities of Depressed Classes:** The disabilities of depressed classes in this country are only too well-known, but seldom have we come across such a case as that reported from Wadhwan. It would appear that there was recently a motion on the Municipal agenda that the Antyajas or people of the depressed classes should not be allowed to take water from pools in the river sands, but, strange to say, contrary to expectations, it was carried by a majority, the Mussalmans and other non-Hindu members voting for it. The result is that the depressed classes do not even get the necessary drinking water. One cannot find sufficient words to condemn the mentality of a set of people occupying the position of Municipal Councillors, who would not allow the depressed classes even drinking water. However, it is some comfort to know that at least the Hindu Councillors did not vote for this motion. We hope the enlightened Ruler of Morvi, the celebration of whose 49th birthday recently was signalised by some valuable boons to his subjects in the shape of remission of land revenue and a handsome donation to the Social Service League to carry on social reform work among the people, will follow in the footsteps of the Maharaja of Kolhapur and banish untouchability from his State.

**Muslim Ladies' Conference:** Coming close upon the action of the Secretary of the All-India Muslim Educational Conference refusing admission to ladies to the Conference, the holding of a Conference of Muslim ladies at Aligarh last week under the leadership of Atiya Begum is a distinct sign of the awakening conciousness among enlightened ladies of the community. We hope with the *Leader* of Allahabad that the Conference marks the beginning of a healthy movement on the part of women to take their legitimate share in public activities associated with the moral and material advancement of the community.

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# INDIAN SOCIAL REFORMER.

*BOMBAY, JANUARY 9, 1926.*


## TWO NON-POLITICAL CONFERENCES.

It is a healthy sign of the times that conferences devoted to subjects other than politics are beginning to engage an increasing measure of public interest. Last week two such Conferences were held, one in Bombay and the other in Madras, which have attracted an amount of public attention which they have not done hitherto. The first was the thirteenth session of the Indian Science Congress and the second, the ninth session of the Indian Economic Conference. Although the Science Congress did not include the social sciences in its programme, the accident of the President being an eminent exponent of the Agricultural Science, gave his address an economic significance. It was a pronouncement of outstanding merit, both for freshness of views and independent outlook. The central theme of Mr. Albert Howard's observations was that quality has been sacrificed to quantity in some of the great irrigation schemes which have been carried out in modern times. The areas brought under cultivation by these schemes yielded for a time abundant harvests. But the quality of the wheat or rice grown in them was inferior in nutritive contents to that grown in rain-fed or well-irrigated areas. Malaria appeared in them after a time and Mr. Howard was inclined to attribute its appearance more to the deficient nutrition supplied by the food-grains grown than to any other single cause. The soil also rapidly deteriorated and became ultimately unfit for cultivation. Its reclamation required an expenditure incommensurate with the yield which may be expected to be derived from it. The boast often made that so many million acres have been brought under irrigation and cultivation, was thus often illusory. The address was in effect a plea for a more cautious policy of extending irrigation. Showy schemes involving enormous expenditure have not been productive of permanent benefit to the country. It is worthy of note that the irrigation projects carried out by Indian engineers in pre-British days, have not been attended by the deleterious consequences of modern projects. Mr. Howard cited in a foot-note the opinion of a considerable authority on the science :

> In his "Irrigation and Drainage" (London 1900) King concludes an interesting discussion of this question in the following words, which deserve the fullest consideration on the part of the irrigation authorities in India; "It is a noteworthy fact that the excessive development of alkalies in India as well as in Egypt and California, is the result of irrigation practices modern in their origin and modes and instituted by people lacking in the traditions of the ancient irrigators who had worked these same lands thousands of years before. The alkali lands of to-day, in their intense form, are of modern origin, due to practices which are evidently inadmissible and which in all probability were known to be so by the people whom our modern civilisation has supplanted."

The moral is that in our schemes of progress it is unwise to neglect the experience of those who have gone before us.

The Economic Conference in Madras began with an admirable welcome speech by Sir R. Venkataratnam, in which he summed up in a few pithy sentences the features of a new economic era when "labour would mean service more than wage-earning and the capitalist would cease to be a profit-maker and would become the captain and director of industries". He went on to observe that India had a right to expect and evolve an Indian School of Economics based on the principle of *ekam sat* (One alone is), meaning the one truth that all life is one. "To such a stage of economic federation of humanity man would grow step by step and stage by stage. When such a state was reached all men would work in Universal Brotherhood". The high note struck in Sir Venkataratnam's speech was not maintained in those which immediately followed it. Lord Goschen, the Governor of Madras, opened the proceedings of the Conference, and his remarks were strongly coloured by the economics of exploitation. His Excellency went out of his way to refer to the anti-Indian policy of the South-African Whites, which, he said, was "a conflict of standards of living, and must be regarded as such". If it was a question of standards of living, nothing can be more easy for the Whites than to say so, instead of adopting an anti-Asiatic or anti-Indian attitude. In that case, whether they like it or not, Indians in South Africa will try to accommodate their standard to those of their White neighbours. What after all is meant by the "standard of living"? If it means cleanliness of person and surroundings, education of children and bringing them up in wholesome ways, and a pure and healthy home life, it will be all to the good if Indians are obliged to observe a superior standard of living. Do all the Whites in South Africa conform to such a standard? It is no use Lord Goschen shutting his eyes to facts in order to find support for a pre-conceived theory? Then, again, if the South African Whites are entitled to object to Indians on the ground of the latter's lower standard of living, the African natives there have an equal right to object to the European's higher standard of living which they do not want. That two communities are entitled to persecute each other because their "standards of living" are different, is nothing but the modern equivalent of the medieval persecution of one another by rival sects. Then, why on earth, did the Whites want Indians to go and work for them in South Africa solemnly promising them full rights of citizenship?

Professor Hamilton's presidential address was a plea for maintaining or rather restoring the industrial system which prevailed in England in the last century. He described this system as "the individualistic capitalist system", and asked whether it was possible and desirable from the highest standpoint of human welfare to work for a return to it. That system was broken down by the Great War,

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and in the opinion of many it directly led to that War. A restoration of it, were it possible, might mean the restoration of conditions which may lead to yet another war. It is hardly necessary to say that such a result cannot be regarded as conducive to the highest good of humanity. The Professor, however, seems to think otherwise. "I believe," he said, "that the ethical no less than economic progress of mankind rests fundamentally upon the maintenance of the forces of competition." He quoted "a very powerful writer"—perhaps Nietzsche—who said that progress through competition was the condition of the abolition of poverty. He also said that without competition the powers both moral and physical of the human species will atrophy and die. "I believe", said the President, "that this judgment is fundamentally correct." This is an argument not only against socialism or communism, as he used it, but for militarism and even slavery. "Nature red in tooth and claw" is apparently Professor Hamilton's ideal of an economic system. "If real progress is to be made," he said, "we must do our best to safeguard two things: competition and freedom." But the competitive regime does not make for freedom. In order to compete successfully with its neighbour, whether in trade or war, the freedom of individuals, of thought, speech and conduct, has to be placed under strict regulation. The competitive system is culminating in dictatorships, direct or veiled, in the western world.

## MYSORE ADMINISTRATION.

Mysore is the second largest Indian State (the first being the Nizam's Dominions), having an area of 29,475 square miles with a population of 5,978,892. The administration is conducted by the Dewan in the name and under the direction of the Maharaja. The present Maharaja is a pious, simple and God-fearing Ruler who has kept up the high traditions of the ancient Hindu kings. In one of the recent series of articles contributed to the *Swarajya*, Madras, Mr. S. S. Setlur, a shrewd lawyer who has made a thorough study of the administrative affairs of Mysore, wrote that Mysoreans "are extremely lucky so far in having a Ruler who combines in himself the best of Eastern and Western cultures and who may be justly claimed to be a true Kshatriya king of the type of those of ancient India. He is ever on the alert, takes time by the forelock and gives to his people, unasked, the rights and privileges for which we in British India have to fight inch by inch for months and years". The most distinguishing characteristic of the Maharaja is his strictly impartial attitude towards the various religionists. As we recently noticed in these columns, the Maharaja has set an example as to what a national Government can do in solving the vexed problem of Hindu-Mahomedan unity. It is specially noteworthy that the Mysore Government has taken the initiative in preparing a scheme regarding reciprocity between Hindus and Mahomedans in the matter of the stoppage of music before mosques and cow-killing. Besides taking personal interest in every detail of the administration of the State, the Maharaja has been always ready to help social and humanitarian activities outside the State, which are calculated to advance the larger interests of the country. The Yuvaraja of Mysore, who recently returned from Europe, is an enlightened prince who moves among his people freely, and although he has no direct functions connected with the administration, he keeps a close watch over all the important activities in the State. The present Dewan, Sir A. R. Banerji, whose Dewanship of Cochin has marked him out as a far-sighted statesman, has, even according to the sharp critics of his administration, been conducting the administration with firmness and ability with the result that, even under abnormal depression, he has been able to save the State from financial trouble. Now that his term is about to expire, there is a strong public opinion in the State that, as it would be difficult to find one who will be as good as he is in State finance, it will not be in the best interests of the State to allow him to go in April. It will thus be seen that, although the constitution of the Government cannot in any way be characterised as responsible Government, the interests of the State are quite safe in the hands of the present Maharaja and his Dewan who have completely identified themselves with the interests of the people.

Coming to the general administration, the Administration Report of Mysore for the year ending 30th June 1925 shows that, in spite of adverse circumstances, the State has continued to make steady progress in all departments affecting the welfare of the people. Along with other parts of South India, Mysore suffered very badly from the devastating floods which created no small misery in South India in July 1924. It is gratifying to note that the Mysore Government acted with commendable promptitude, and mobilised the resources of the State for the relief of the sufferers. The interest taken by the Government in what may be called rural reconstruction is specially noteworthy. Agriculture is the mainstay of the people of India, and the Mysore Government has taken every care for the improvement of agriculture. The report records an increase of 3,55,747 acres in the area under cultivation and also considerable increase in various crops, notably paddy, ragi, horsegram, cholam and cotton. Various irrigation works were undertaken, such as construction of new tanks across the Maralvadi stream and the Vadli stream, etc., and the State incurred an expenditure of Rs. 3,51,258 for the construction of tanks and channels. A large sum spent during the year on sanitation has resulted in much improvement in the sanitary conditions, both in urban and rural areas. The expenditure incurred on sanitary measures by the Municipalities alone amounted to Rs. 1,03,636. Improvement of drains and wells, removal of congestion, filling up of insanitary pits and the construction of public libraries were some of the items on which considerable amount was spent during the

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year. It is stated that the provisions of the Village Sanitation Regulation were introduced during the year into 223 villages. 620 wells were sunk in villages and 353 wells were improved. 56 villages were shifted to healthier sites including 47 which were affected by floods in the Shimoga District.

The standard of education among the people is said to be the standard to measure the progress of a country. In this respect, Mysore, though not as advanced as its sister States of Cochin and Travancore, is ahead of British India. The University of Mysore with Rajatantra Pravina Dr. Brajendra Nath Seal, M.A., Ph. D. D. Sc., as Vice-Chancellor, has continued to make steady progress. The scheme for the reorganisation of the University has been undertaken, and in the latter part of the year the several Sub-Committees appointed by the University Reorganisation Committee met and submitted their deliberations which are under the consideration of the Senate. During the year, the B.A., and B. Com. degree examinations of the University were recognised by the Bombay University for the purposes of admission to the B. Com. degree of the latter under certain conditions. So also the University of Paris recognised the B.A. and B. Sc, degrees for the purposes of admission to the degrees of Doctor in Science or Arts of that University. The total number of students on the rolls of all colleges was 1,199 against 1,161 in the previous year, thus showing an increase of 38 students during the year. Out of the successful candidates in the B.Sc., one was a girl, and in the B.A. degree examination one Adi-Karnataka (a member of the so-called depressed classes) was successful. Special attention is paid to the education of Mahomedans, and five Mahomedans became eligible for the B. A. degree during the year. Various important measures of reform such as completion of the educational survey, reconstitution of School Committees and revising their powers and duties, remodelling of the courses and the revision of curricula in primary and middle schools, making vernacular the medium of instruction in the middle school course, revision of the S. S. L. C. Scheme, revision of Grant-in-aid Code, systematisation of scholarships, etc., were carried out during the year. The total number of institutions, both public and private, on the 30th June 1925 was 8,002 with a strength of 3,06,105 as against 9,084 with a strength of 3,03,092 in the previous year. In spite of the fall in the number of schools by 1,082 there was an increase of 3,103 in the number of pupils under instruction. The percentage of boys and girls at school to the total population of school-going age taken at 15 per cent. of the total population according to the Census of 1921) was 34·83 against 34·48 in 1923-24; that of the boys alone to the total male population of school-going age was 55 21 against 55.03 and that of girls alone to the total female population of school-going age was 13·89 against 13.14 during the previous year. On an average there was one institution for every 3·68 sq. miles of area and for 732 persons of total population. One out of every 2·87 of the population of school-going age was under instruction and the proportion of pupils to the total population was about the same as in the previous year, *viz.*, 1 in 19. The percentage of boys under instruction to the total male population was 8·24 and that of girls to the total female population was 2·03 and that of both boys and girls under instruction to the total population was 5·23. Encouragement is given to the study of Sanskrit and there are three Sanskrit colleges in the State besides 48 Sanskrit Pathasalas. The State has 11 Training Institutions including 4 for the training of school mistresses with hostels attached to them, 17 industrial schools, a School for Engineering, 4 Commercial Schools and the Central Institute for the Deaf and the Blind. The Government had constituted an Advisory Committee for Mahomedan education which dealt with important questions connected with the education of Mahomedans. Encouragement is given to the education of the depressed classes and the State has 609 schools in all for the education of the children of the depressed classes. We do not know whether the existence of separate schools for separate communities implies that restrictions are imposed on such communities being admitted into the public schools in the State. The language difficulty is a serious one in Mysore where there are separate schools for children speaking Kannada, Tamil, Telugu, Marathi and Urdu. It is said that "the Compulsory Education Scheme has been in operation in 240 centres but in many of them it is not working satisfactorily. As one of the main causes for the unsatisfactory working of the scheme is the failure of the local authorities to prepare an annual Census of children of the ages of 7 to 11, the attention of all Presidents of Municipal Councils and Deputy Commissioners of Districts was invited to the provisions of the rules and action has been taken by many local authorities in this respect. On a close examination of the working of the scheme in the areas concerned, it is found that the amount required to give full effect to the Scheme may be roughly estimated at Rs. 96,840 as recurring and Rs. 14,365 non-recurring. The total number of children of compulsory age attending schools in the several centres was 43,530 as against 32,938 in the previous year."

The worst part of the report is that which deals with the Excise department. It is our unpleasant duty to say that the Mysore Government's excise policy is utterly inconsistent with the best traditions of the State and especially of its beneficent Ruler. The Government maintains a Central Distillery just as in Cochin and acts as the sole agent for the distribution of liquor to the people. We regard this state of affairs as humiliating to the dignity of the largest Hindu State in India. We find the consumption of molasses arrack during the year has increased by 1,122 gallons. It is some relief to find appreciable decrease in the consumption of liquor in the Kolar district. But the explanation that "the heavy decrease in Kolar District is attributed to the poverty of the drinking classes, (mostly coolies), reduction of wages and payments made to them in kind and to heavier retail prices charged by vendors under

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the high duty system", distinctly shows that the drink evil is wide-spread among the labouring classes of the district. We hope the evil will attract the attention of temperance workers in Mysore and that some effective measures will be taken to check its growth. The consumption of ganja also shows an increase. The drink and drug evil prevails to a considerable extent in Mysore, and it is the duty both of the State and of enlightened people to see that this blot on the fair name of Mysore is removed as early as possible. But for this dark chapter, the Report is a record of progress maintained in all departments of the State for which the Government can rightly claim much credit.

## GAMBLING IN THE NAME OF CHARITY.

The Editor, The *Indian Social Reformer*.

Sir,

I have just received through the mail a book of lottery tickets called "The Grand Raffle, in aid of public Libraries and other Charitable Purposes." I am asked to sell the tickets at as 8 each. There are twenty-two tickets and I am to either sell them all and keep one rupee for my trouble or to keep two tickets for myself. Presumably the books have been sent broadcast throughout the United Provinces. The total must be for Rs 60,000 or more since Rs. 36,000 are offered in prizes and 40% is reserved for the special object of the raffle.

The organizers of this raffle did not know that personally I am a determined opponent of gambling on both moral and economic grounds. Of course this would not interest them aside from the fact that they would naturally regret wasting the book and the postage. But they have tried to safeguard themselves by suggesting that if I happen not to be interested they will appreciate my handing the book to someone who may make use of it. And of course since it is all a gamble anyway they no doubt expected to draw some blanks

However I am led to wonder why they concluded it would be even a worth-while gamble to send a book to the "Manager of the Mission" at Ballia. Is the general estimate of missionaries such as to lead the public to conclude that they as a class encourage and support gambling? I fear it is a case of "chickens coming home to roost," for it is a sad fact that there are Christian Institutions in India that do promote lotteries in the name of charity. We cannot expect our friends among those who are not Christans to make any fine distinctions in estimating their Christian brethren. Christian organizations and individual Christians need to cast out the money changers from their temple, as Jesus did long ago. The Christian has instructions to "abstain from all appearance of evil," and when he lends himself to gambling, he shows how far short he falls in at least one particular.

But the fact that such a lottery can be thus organized and launched with any hope of success gives one pause. To what extent does Indian public opinion favour such a thing? Government has compromised itself to the extent of placing a tax on betting in Bombay. Does this mean that Government is prepared to countenance lotteries of all sorts and to permit the mail to be used to send out books of tickets to any and all, without reference to the desires of those who receive them?

The ingratiating feature about this raffle is that it purports to be linked with a seemingly worthy object. The organizers send out the books from a district headquarters, and the impression is given that a Memorial Library is to receive help from the raffle. But the "Other Charitable Purposes" mentioned, seem delightfully vague and leave a big loop-hole for the escape of funds. A Rai Sahib, who is described as a "Special Magistrate with First Class Powers," *is to be present at* the drawing. But no names or responsible organizations are given as the promoter,, simply certain initials along with the address And this lottery in the name of charity is asking 120,000 people to give as. 8 each with the prospects that a total of 1705 will draw prizes.

So far India seems to have steered pretty clear of this sort of thing. Care is needed that she keeps clear. There should be effective publicity against it, making it impossible for men of position and influence to become a party to such a conspiracy against the morals of the land. All the promoters' desire is that those who oppose lotteries should remain quiet. They are not trying to invade any one's convictions. They will find dupes enough for their purposes if allowed to operate undisturbed But such gambling should be prevented by law and it should be a criminal offence to use the mails for such a purpose. No distinction should be made between Christian Institutions, public charities or private enterprises; all such raffles and lotteries are a public menace; they should not be tolerated. Public opinion can stop them, but it will not be a silent, inactive public opinion that does so.

Methodist Episcopal Church, Yours etc.,
Ballia, U. P. (Revd.) FRED M. PERRILL.

## THE ALL-INDIA SOCIAL CONFERENCE.

We are indebted to the *Servant*, Calcutta, for the following summary of the proceedings of the All-India Social Conference held on Thursday the 31st December at Calcutta along with the meeting of the Indian National Liberal Federation :—

The All-India Social Conference was held on Thursday at the Albert Institute Hall. Srijukta Sarala Devi Chaudhurani presided.

A large number of ladies and gentlemen attended. Among those noticed on the dais were : Sir M. V. Joshi, C. Y. Chintamani, Dr. Paranjpye, Rao Bahadur Daubly, Rao Bahadur Thakur Hanuman Singh, Mr. D. G. Dalvi, Mr. Surendranath Varma, Mr. G. C. Banerjee, Mr Bipin Chandra Pal, Mr. G. K. Gadgil, Dr. Abdul Gaffur Sidhique, Rai Bahadur Dr. Chuni Lal Bose, Mr. Devaprosad Ghose, Mr. P. N. Guha, Rai Bahadur Dr. Haridhone Dutt, Miss Anna Maud Hallan, Mrs. Fredrick Fisher, Mrs. Austin, Miss Anni Egden Welcher, Lady Bose, Mrs. Kumudini Bose, Sj. Lalit Mohan Das, Principal Herambà Chandra Moitra, Dr. D. N. Moitra, Mrs. P. Mohapatra, Mrs. R. M. Sen, Srijukta Sunnita Devi and Miss Lina Ray.

The proceedings commenced with a song composed by Srijukta Sarala Devi Chaudhurani and sung in chorus by the girls.

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CHAIRMAN OF THE RECEPTION COMMITTEE'S SPEECH.

Babu Muralidhar Banerjee, Chairman of the Reception Committee, in welcoming the President, delegates and the visitors explained the object of the Conference. He said that all the leaders of the country have now devoted themselves to social service which had become the all-absorbing theme. In beginning social reform they must strike at the root of all social evils which lay in the ignorance and civic disabilities, and in the utter helplessness of their women. So long as the mothers of their nation remained in that abject condition, there could neither be any social reorganisation nor the growth of any independent nation.

Without improvement of social and economic condition of the depressed classes and without their sanitary improvement, "Swaraj" was only a dream. Unless they could elevate their women and the masses all talk of "Swaraj" and self-Government was meaningless.

Sir M. Joshi in proposing Srijukta Sarala Devi Chaudhurani to the chair said that Bengali ladies were going to dominate over them. This year's deliberations of the Indian National Congress were guided by that gifted lady Mrs Sarojini Naidu and to-day he was proposing another gifted lady Srijukta Sarala Devi to conduct the deliberations of the All-India Social Conference. He knew Sarala Devi Chaudhurani, and of her hard labour for social welfare work.

Rai Bahadur Dr. Chuni Lal Bose seconded the proposal.

PRESIDENT'S SPEECH.

In the course of her speech Srijukta Sarala Devi said, that she felt honoured to have been asked to guide the deliberations of a Conference which owed its birth 40 years ago to the far-sighted genius of Mahadeo Govind Ranade. Referring to herself she said that she had been born under a more enviable position than many of her countrymen, and that she had been served with the highest culture of the East and West in unstinted measure. She called upon her countrymen and countrywomen to rally under the flag of social reform. She invited fresh recruits, the young lovers of their race and of humanity, to throw their strong arms around the sick and the weary, to cheer the faint and to lighten the burden of those whose future was black and hopeless. Unless, said Mrs Chaudhurani, their house was set in order, they could not step out, claim or bear the burden of political rights in the outside world. Continuing, she said that a selfish, narrow-minded, unenlightened priesthood was hampering the nation's march for freedom at every step, and it was doomed to advance at a ridiculously crawling pace. Either the women and priests must be left to take care of themselves or they must be turned into trained allies by education of mind etc., and made to add to the strength of the nation and the happiness of the units.

The historian of the Mahrattas must have been faced with this alternative when he conceived of founding the Social Conference, alongside of the Indian National Congress.

POSITION OF WOMEN.

Mrs. Chaudhurani said again that the average woman had been kept intellectually unfed for ages by the average man in India. It was only when the armed ships of the West anchored in her harbours, and foreign aggressors sucked Indian's blood away that Indian men were conscious of their self-created handicap—its unresponsive womenfolk. Female education abolition of purdah, widow re-marriage, prohibition of early marriages, child protection, drink prohibition, removal of untouchability, taking back to the social fold repentant apostates, were made the planks of the Social Reform platform. The Indian National Congress, she said, now looked upon the Social Reform Conference as a powerful ally and has engrafted much of its programme.

UNTAPPED NOOKS.

Continuing the speaker said that there were countless nooks and corners where its messages had not reached yet, where human hearts had not reverberated to the call of social uplift and lives were being wasted away in misery and ignorance, in subjection and tyranny, in selfishness and sordid materialism. The speaker said once more that a vast mass of humanity awaited the torch-bearers of reform to help to disentangle the tangled threads of their lives.

In conclusion the President said that she prayed that the usefulness of the Conference might not wave for the want of focussing.

DR. PARANJPYE.

Speaking about woman franchise, Dr. Paranjpye said that many questions were daily arising in the local bodies such as Municipalities and the Legislative Councils and the speaker thought that those questions could be easily solved if the women were given equal rights with the men. It would be a great loss to their national organisation if they kept back the women of their country any more.

MRS. KUMUDINI BOSE.

Mrs. Kumudini Bose said that so long as the women of the country were not given full freedom, the attainment of Swaraj would be a dream only. The country wished to attain political salvation and that would not be done so long as the women of the country would be kept behind.

MR. BIPIN CHANDRA PAL.

Mr. Bipin Chandra Pal in proposing the resolution on the relaxation of the caste restrictions said that they had not completely driven out those ideas of caste restriction from the country. There was a talk about raising the status of the depressed classes. How could that be done if those backward ideas were still predominating in the country? Hindu society was doomed if those backward ideas were not completely driven out of the country.

MR. CHINTAMANI

Mr. C. Y. Chintamani in speaking about female education said that the country was still in darkness because the men so long kept their women in darkness. The men who were responsible for the improvement in India should now wake up with a firm determination to educate their womenfolks. Without female education they would not expect to do any good to the country. Before they started social reorganisation work they should pay immediate attention to female education.

MRS. M. DUTTA.

Mrs. M. Dutta said that Swaraj would not be attained only with the efforts of men. Both men and women should stand shoulder to shoulder and struggle hard for the attainment of Swaraj as both were responsible for the prosperity of the country.

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MRS. KAMINI ROY.

Mrs. Kamini Roy in speaking about the evil of dowry said that if anybody thought over the present dowry system it was nothing but the sale of young men in the marriage market. She appealed to the younger generation to shun that evil practice and thus save the distressed parents and their daughters.

MISS LINA ROY.

Miss Lina Roy in speaking about the present system of *purdah* said that it was due to Mahatma Gandhi that the women of the country could realise that men and women stood on common ground and both of them were responsible for the prosperity of the country.

Continuing she said that so long as the Indian women could not break their *purdah*, political freedom could not be attained. They, both men and women, should stand shoulder to shoulder as true citizens and good daughters of the country and struggle hard to attain salvation.

RESOLUTIONS.

The following resolutions were adopted unanimously:—

This Conference notes with satisfaction the growing interest of the people in female education and urges upon all Social Reform Associations and workers to make greater efforts to accelerate its progress both on general and vocational lines.

This Conference, while recording with satisfaction the rise in the age of marriage, emphaises the need for further raising the age both for boys and girls in view of physical degeneration and other evils resulting from early marriage.

This Conference is strongly of opinion that the system of purdah is prejudicial to the physical and moral development of women and ought to be abolished.

This Conference condemns the practice of charging dowries at marriage as well as the practice of making extravagant expenditure at social functions as involving a heavy drain on the purse and being calculated to lower the moral tone of the people.

This Conference views with satisfaction that opposition to the remarriage of widows is growing less and less, and urges that renewed efforts should be made to ameliorate the condition of widows and remove restrictions on their remarriage.

This Conference urges that the baneful restrictions of caste should be relaxed so as to promote the growth of nationality and the upbuilding of society on the foundations of justice and equality.

This Conference records its firm conviction that the evil custom of regarding some castes as untouchable is unjust, degrading and humiliating and should be done away with. The conference urges that measures should be instituted for improving the condition of the neglected classes of the society.

This Conference calls upon the people to admit to society women and girls who have been innocent victims of crime and thereby save them from a life of perpetual misery and shame. In the opinion of the Conference, this measure of reform will help in effectively checking the crimes of kidnapping and abduction of girls which are rampant in the country.

This Conference urges the necessity of giving women political franchise entitling them to become members of Legislative bodies and Municipal and other local Corporations so as to enable women to take their proper share as citizens in the national affairs of the country.

This Conference is of opinion that the educational institutions should take up the cause of temperance and urges for the total prohibition of the manufacture and sale of alcoholic drinks and intoxicating drugs except for medical purposes.

This Conference urges upon the Government to exercise a strong supervision by a special agency over Theatres and Cinemas with the object of safeguarding the moral character of the people in the country.

This Conference views with alarm the growth of the perinicious habit of gambling at races, which is bringing about discontent and distress in families and appeals to the people to make earnest efforts for its discontinuance.

This Conference urges the establishment of rescue-homes and welcomes the enactment of legislation for the protection of children in some provinces and calls upon the other provinces to pass legislation on similar lines.

This Conference strongly appeals to the people to make vigorous efforts for securing the better administration of religious trusts and endowments in the country and in this connection it lends its support to the general principles of Mr. D. P. Khaitan's Bill introduced in the Bengal Legislative Council.

This Conference calls upon the people to ceaselessly strive for the maintenance of cordial relations between Hindus and Mahomedans by cultivating a spirit of mutual trust and forbearance and by removing all hindrances to the growth of amity and fellow-citizenship in the country.

## THE NATIONAL LIBERAL FEDERATION.

The following are extracts from the presidential address delivered by Sir M. V. Joshi at the National Liberal Federation of India which met at Calcutta on Monday the 28th December:

CONSTITUTIONAL REFORM.

The one theme of paramount importance to our and other political parties in the country is the possibility of the realization in the near future of responsible government and dominion status for India or as near an approach to it as possible. All of us have set our heart on the common goal and the existence of different political parties is based only on differences as to the methods of attaining the ideal. Expectant India awaited with extraordinary interest the result of the Viceroy's conference with the Secretary of State. This was the first time a Viceroy could, under statutory provisions, leave and did leave for England during the tenure of his office and the extraordinary step evoked a deal of curiosity and much speculation about its outcome.

LORD BIRKENHEAD'S SPEECH.

The Secretary of State spoke at last and so did the Viceroy, and weighty pronouncements were made by them. The speech strikes me as a curious blend of light and darkness, of half truths and fond misconceptions, of rays of hope and a dismal trail of disappointment. It lays extraordinary emphasis on the preamble of the Government of India Act and is obviously saturated with a mentality adverse to any acceleration of the pace of reform and largely influenced by the recalcitrancy, real or supposed, of the political party now dominant in this country in not co-operating with the Government in working the quantum of reforms effected by the Govern-

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ment of India Act. Strangely enough, it takes absolutely no notice of the reasons which led to this obstreperous conduct of the Swaraj party. The Swarajist mentality had for its foundation an almost complete mistrust of British policy and purpose caused by broken pledges and deferred hopes,—distrust which, I may say, has permeated not only the intelligentsia but the non-vocal strata of society. It was born of deep disappointment and desperation which found expression in non-co-operation and reached its adolescence in the attempt to create a constitutional deadlock by open though frantic obstruction in the Legislature. It was natural for people to expect that the highest functionary dealing with the Indian affairs expressing solemn views on such a momentous issue, would be able to deal with the reasons which gave birth to the Swarajist mentality and would, if possible, show what scant justification there was for its existence. Lord Birkenhead might have argued to himself that it could not be out of mere cussedness that men like Mahatma Gandhi, Messrs. Das and Nehru opposed the Act and took up an attitude of hostility. A heavy burden lay upon his lordship not only to show that they could, and should wisely, have taken a different attitude, but that the position taken by them was wholly unjustifiable. His lordship told us that no decision had been reached and none could be reached without expressions of opinion by the Government of India and the Indian Legislature. But when he said this, a decision of paramount importance seems to have already been reached, viz., that the Minority Report of the Muddiman Committee which recommended a wider inquiry to propose a radical alteration of the present constitution, could not be accepted by the Government at this stage.

His lordship has authoritatively declared his view that the ten years' limit for the setting up of the statutory commission is not decisive against an earlier reconsideration for further advance and said that one of two conditions was essential to such a reconsideration—loyal and cheerful co-operation by all political parties in India in working the present system or the disclosure of grave and glaring defects in it. He has discussed the former condition but said nothing about the latter, which is much the more important—unless indeed his opinion is implicit in the conclusion reached by him that diarchy has neither failed nor succeeded. His lordship speaks of the high trusteeship of India as if it were a perpetual tutelage though he no longer relies on the doctrine of holding the gorgeous East in fee, and calls upon India to associate with England in a fruitful and harmonious partnership. He asserts that India is not a nation and doubts if she ever will be, notwithstanding the fact that India is a recognized unit in the League of Nations and the Imperial Conference and her assent would be required if she with the Dominions is to agree to the Locarno Pact. He wrongly imagines that India is asking for an immediate repudiation of Britain's responsibilities in India.

I have said that Lord Birkenhead has laid undue emphasis on the preamble of the Act of 1919. His lordship is an eminent lawyer and so is the Viceroy. They know that a preamble can only be a recital of the circumstances of the occasion, the reasons, the motives for enactment. But Lord Birkenhead insists that the preamble is the all-important part of the Government of India Act and the Act itself is fluid and experimental. The feeling in India is that the declaration of policy in 1917 was the most important factor and was merely embodied in the preamble. Indians have a right to expect that the policy so announced would endure and the Act could only be changed in order to make a further advance in the direction of responsible government. Such a statement coming from such an authoritative quarter is liable to misconstruction and would hardly work towards 'expelling and exorcising the demon of suspicion.'

The Liberal party was never wholly satisfied with its provision. In the provinces much less than it urged has been conceded while, contrary to its emphatic and repeated demand, no responsibility whatever was introduced in the central government. That the attitude of our party was not one of unqualified support, any one can see who would read the reports of our proceedings during the last seven years and the evidence of our representatives before the Joint Select Committee. The principle of diarchy was novel and apprehensions were expressed as to how it would work. We feared that it would be an imperfect instrument for the main purpose of training the Indian people for full responsible government. It may be mentioned that official opinion was even more opposed to it. The British officials with faith in their own superior efficiency and doubtful of Indian capacity, were also faced with loss of power and initiative, and stubbornly resisted the introduction of diarchy.

### The National Demand.

The motion carried by the Legislative Assembly last September may be said to meet all reasonable objections. It was an agreed statement of claim made with the consent of the Liberals, Swarajists and Independents. It requires the Government of India to be responsible to the Indian Legislature in all branches of administration except Military and Foreign and Political.

Mr. Nehru's amendment implies that the constitution will be framed by all interests concerned in India and that the eventual sanction of Parliament to necessary legislation for legalizing the constitution framed will be taken. The finality of the powers of Parliament is thus acknowledged. The framing of the constitution by the parties concerned is exactly what has been several times done under British suzerainty and is by no means a novel procedure. The question is not about existing difficulties but about the will of the British nation to let Indians govern themselves.

### Plea for Unity.

Whatever a Britisher may think, the Liberals have no reasons to reckon themselves enemies of the parties that do not agree with them in the methods adopted to secure the goal. However unfortunate and deplorable their methods might happen to be, the Liberals realize that all are working for common objective. Circumstances which drive persons like Mahatma Gandhi and Messrs. Das and Nehru into a mentality that spurns co-operation and advises obstruction are certainly unfortunate and deplorable and the Government responsible for them must reconsider its attitude. From our national point of view, the union of all political parties is extremely desirable at this juncture. It is quite conceivable that the Liberals, Independents, Conventionalists and Responsive Co-operators would not find it difficult to have a common platform and the efforts that are being made in this direction will, I hope

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prove fruitful. The greatest difficulty in achieving union is perhaps the desire of each party to have its own policy and methods adopted by the rest. A great deal of the energy that is now wasted in mutual recrimination and individual abuse is urgently required for the more beneficent purposes of common effort and achievement. This must be realized by all, and it should not be impossible for all parties to unite by means of give and take. Obstruction is certainly not a method that has appealed to all in India. The proceedings of provincial Councils outside Bengal and the Central Provinces have failed to prove the universality of the feeling. Those who stood sponsors for the method had per force to go back in it, and have in practice made as near an approach as possible to responsive co-operation which is really a Liberal doctrine though they may not like to own the fact. Obstructionists in the Bombay Council, hopeless of being effective, had to be a dumb show in the Council. Everywhere there is impatience of results. Civil disobedience and non-payment of taxes are the avowed sanctions behind continuous obstruction. But they are impossible on account of the unpreparedness of the masses to make the sanctions operative. If the Congress at the present stage will declare that civil disobedience and the threat of non-payment of taxes are no part of its policy, the way for all parties joining on the Congress platform will be easier. The Congress can then concentrate its attention on intensive political propaganda with a resulting pressure on Government. If this is impossible for any reason a combination of constitutionalists against those who are for direct action ought to be quite within the bounds of practical politics.

### Party Organisation.

In my opinion the Liberal party ought to be better organised for work. We have now a chance to go to the electorates such as we seldom had during the last five years, and party coherence and party discipline must be strictly enforced. We have to popularise the gospel of constitutionalism as against the creed of non-co-operation or obstruction. Younger men in larger numbers are required in the party and the freshness and vitality of youth must be combined with experience and long vision of old age.

## THE BOMBAY PRESIDENCY SOCIAL REFORM ASSOCIATION.

### Elocution Competition, 1926.

Under the auspices of the Bombay Presidency Social Reform Association, the Annual Elocution Competition for Hindu ladies will be held in the last week of the current month in the Vanita Vishram Hall, Sandhurst Road, Girgaon, Bombay. Those who wish to take part in the Competition have to send in their applications before the 15th Instant to the Secretaries of the Association, Servants of India Society's Home, Sandhurst Road, Bombay No. 4, stating therein their full name and address with certificates of age from their guardians or Heads of Colleges or Schools. The Competition will be in Marathi and Gujarathi with the prizes being available only to those who have not been awarded similar prizes on two previous occasions by the Association.

The Prizes to be awarded are :—

(1) For grown-up women (above 14 years of age)

*Subject* :—"Should we have independent Universities for women, and if so, what should be their special characteristics as distinguished from the present Universities ?"

*Prizes* :—For Marathi 3 of Rs. 30, 15 and 10.
For Gujarathi 2 of Rs. 30 and 15.

(2) For girls (under 14 years of age)

*Subject* :—"Love of truth with illustrations from histories and the Puranas."
or
"Boys and girls' syllabus of studies and the importance therein of physical exercise."

*Prizes* :— For Marathi 4 of Rs. 15, 10, 5 and 5.
For Gujarathi 3 of Rs. 15, 10 and 5.

The earnest co-operation of guardians and Heads of Colleges and Schools is requested.

Servants of India Society's Home, Sandhurst Road, Girgaon, Bombay, 3rd January 26.

D. G. Dalvi
Bhagwandas Madhavdas
N. M. Joshi
V. N. Chandavarkar
*Secretaries.*

## THE BANK OF INDIA LIMITED.

The profit of The Bank of India Limited for the year ended 31st December 1925 including the sum of Rs. 1,27,637 14 1 brought forward amounts to ... „ 16,69,181 13 1

| | | | |
|---|---|---|---|
| Provision for Income Tax and Super Tax for the current year will absorb ... ... ... „ | 1,50,000 | 0 | 0 |
| The Payment of an ad-interim dividend at the rate of 10 % per annum made on the 30th June 1925 absorbed ... ... ... „ | 5,00,000 | 0 | 0 |
| The balance now available for distribution is ... ... ... „ | 10,19,181 | 13 | 1 |
| The Directors propose to pay a final dividend for the half year ending 31st December 1925 at the rate of 10 per cent per annum, free of Income Tax „ | 5,00,000 | 0 | 0 |
| To place to Reserve for Contingencies ... ... ... „ | 1,00,000 | 0 | 0 |
| To place to the Bank's Reserve Fund ... ... ... ... „ | 2,00,000 | 0 | 0 |
| and To carry forward the balance subject to the payment of Bonus to the Staff ... ... „ | 2,19,181 | 13 | 1 |

## NEWS OF THE WEEK.

**Satya Shodhak Conference:** The All-India Satya Shodhak Conference was held on the 28th December at Amraoti under the presidentship of Mr K. G. Bagde. Vedshastra Sampanna Anand Swami, Chairman of the Reception Committee, welcomed the delegates. He dealt with the object of the movement which was regeneration of Hindu society and extermination of distinctions based on birth and wanted the sphere of its activity widened. Mr. Bagde in his presidential address emphasised the religious aspect of the movement and believed such movements to be the only means capable of bringing about the social changes most necessary to fit the country for democracy.

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**All-India Non-Brahmin Anti-Untouchability Conference:** The ninth session of the All-India Non-Brahmin Anti-untouchability Conference was held at Amraoti on the 29th December, under the presidentship of the Hon'ble Mr. Jadhav, Minister to the Government of Bombay. About two hundred untouchables were present besides others. The Hon'ble Mr. Jadhav in his presidential address remarked that untouchability was a great stigma on the Hindu religion which must be removed at the earliest possible date. Referring to Lala Lajpat Rai's presidential address at the Bombay Hindu Sabha the Hon'ble Jadhav said that apart from other objects with which Hindu Sabhas are being formed there is unanimity between all sections as regards the removal of untouchability. Amidst most disorderly scenes and acute communal tension the Conference adopted a resolution, by a majority of few votes, throwing open private and public wells and temples for the members of the depressed classes and untouchables. The Conference also adopted a resolution regarding the granting of Government posts to the members of the depressed classes.

**All-India Libraries' Conference:** The All-India Libraries' Conference, over which Mr. N. C. Kelkar presided, was held on the 29th Dec. Rai Bahadur B. Vikramajit Singh, as Chairman of the Reception Committee, welcomed the President and delegates. Mr. Kelkar, in his informing address, dwelt on the importance of the multiplication of libraries all over the country, and the part that they were likely to play in the regeneration of the country. The growth of the library movement, he admitted, was recent, but all the same, it was making satisfactory headway. He dwelt on the necessity of making a co-ordinated effort in this direction, just as it was being done in the same form in the Maharashtra and Andhradesa. Two resolutions, one on the establishment of libraries and reading rooms all over the country, and the other, for the creation of a central organisation for the purpose were duly passed.

**All-India Local Bodies' Conference:** A meeting of the All-India Local Bodies' Conference was held on Dec. 27th and 28th at Cawnpore in the Congress camp under the presidentship of Mr. B. N. Sasmal, President, District Board, Midnapore. Many provinces were represented officially and unofficially. Among the resolutions passed was one appointing a Committee (1) to consider the provincial Self-Government Acts and to furnish information as regards the improvements desirable and practicable, with special reference to primary education; (2) to see how far the underlying principles can be made uniform for the whole of India and (3) to find means for publicity and propaganda.

**Indian Students in America:** The Hindustan Association of America, whose headquarters are now in New York, has been helping in the landing of the incoming students from India in any port in the U. S. A. But before it can do anything the students must have satisfied all conditions as stated below. Advance notice as to name of the incoming student, date of arrival, name of ship and class of cabin should be sent to the office at 500, Riverside Drive, New York, U.S.A. Cable address: Hindustan, Inhouse, New York.

**Untouchability Work in Kerala:** On the representation of Mr. T. K. Madhavan, Editor of *Desabhimani*, Lala Lajpat Rai has sanctioned Rs. 10,000 out of the Hindu Sabha and other funds at his disposal for conducting untouchability work in Kerala.

**Nadars' Rights of Procession:** The Tuticorin correspondent of the *Hindu*, Madras, wrote to that paper sometime back: The caste-Hindus of a certain village near Koilpatti filed a suit in the District Munsiff's Court of that place praying for an injunction restraining the Nadars of the said village from passing in procession through certain specified roads. Along with the plaint they also filed a petition for a temporary injunction. The learned District Munsiff held a summary enquiry and came to the conclusion that the roads in question were public roads, and that the Nadars had every right and privilege to pass through them and accordingly dismissed the petition. Against this order an appeal was filed in the Sub-Court here in which judgment was recently delivered confirming the Lower Court's order and refusing the injunction prayed for as the roads mentioned were admittedly public.

**Budh Gaya Temple:** We recently noticed in these columns the Buddhist Mission headed by Dr. Heivaritarne which arrived here from Ceylon to discuss with the Hindu Mahasabha the question of the control of the Budh Gaya Temple. The Committee appointed as a result by the Congress and Hindu Mahasabha, consisting of Mr. Rajendra Prasad, Mr. Brij Kishore, Mr. K. P. Jayaswal, Swami Jayanda and others, regarding the settlement of the Budh Gaya controversy, have signed their report. They have found that the temple has all along been a Buddhist shrine, but the Hindus are also interested in it as a sacred place; and the position of the Mahant of Budh Gaya is that of a Sabait, *i. e.*, Serviter Trustee. They recommend that the control of worship should be vested in a committee composed of five Hindus and five Buddhists, and the Hindu Minister in Bihar and Orissa Government for the time being. They recommend that a bill should be introduced in the local Legislature to declare the rights of the Buddhists and to regulate the control of worship both to the convenience of the Buddhists and Hindus.

**Rural Development in U. P.:** The U. P. Legislative Council has taken up the problem of rural development in right earnest by passing at its recent meeting a resolution recommending the Government to allot the sum of Rs. 56 lakhs remitted by the Central Government for rural development and to form a development fund for this purpose to which this sum and future remissions may be transferred. This fund is to be spent by the Hon. Ministers in accordance with the advice of the Development Board to be constituted with a non-official majority.

**Registration of Marriages and Divorces in Baroda:** We understand from the *United India and Indian States* that an Act has been published in the "Baroda Government Gazette" amending the Act for the Registration of Marriages and Divorces. It provides that the officer registering marriages and divorces should send to the Vahiwatdar of the Taluka a true copy of the entries for every month and the Vahiwatdars should submit an annual statement to the Suba. The Suba should afterwards send a similar statement for the

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whole Prant to the Sarsuba. The officer registering should immediately bring to the notice of the Judge having jurisdiction those marriages which contravene the provisions of the Infant Marriages Prevention Act and the Judge should consider that a complaint has been submitted to him under that Act and should take the necessary steps.

**The Y. W. C. A. Activities:** The Publicity Secretary writes:—Indian girls are just beginning to go into business. The Y. W. C. A. was recently made aware of the fact when an Indian girl asked the Y. W. C. A. Secretariat in Madras to start a small club for business girls like herself. Inquiries showed that there were sufficient numbers to start a small club in Madras and the Association is taking steps to form one. In connection with the North Calcutta Union Hostel for Students, opened a few months ago, a small Y W C. A. Club has been formed. The members are mostly residents from outside. The club meets once a week and its activities include a Bible study circle, debates, discussions and social meetings. "The Adventure for World Brotherhood" is the title of a Study Circle booklet which the Y. W. C A. (5, Russel Street, Calcutta) are publishing next week. The book deals largely with the work of the League of Nations.

**College Cruise Around the World:** Four hundred and fifty American College students are on a eight-months' voyage around the world. The College Cruise Around the World is expected to provide an opportunity for college students to secure the educational advantages of extensive, directed travel and at the same time to complete a year of college work. A passenger line has been specially equipped for this purpose with class-rooms, gymnasium, library etc., and a teaching staff of fifty professors and instructors. Thirty-five countries and fifty important cities will be visited under the auspices of the Government and the educational leaders of each country. They are due to arrive in Bombay on January 24th 1927.


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***Published every Saturday.***

THIRTYSIXTH YEAR OF PUBLICATION.

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**Our Prohibition Supplement.**

From the beginning of Volume 35, that is, from 1st September 1924, the **Reformer** has been issuing a **Prohibition Supplement** along with its 1st issue in every month advocating total prohibition of the manufacture and sale of intoxicant drinks and drugs except for medicinal purposes, with brief notes about the activities of the various public bodies agitating for Prohibition, the success of Prohibition in America, the results of the introduction of Prohibition in some of the Indian States, etc. etc.

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# INDIAN SOCIAL REFORMER.

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"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**The South African Indian Position :** We shall give next week a full report of the proceedings of the great public meeting of the citizens of Bombay held yesterday evening under the distinguished presidentship of His Highness the Aga Khan. Among the speakers to the several resolutions were leaders of all political parties and communities. The presence of the South African Indian deputation, led by Dr. Abdur Rahman, is most valuable at this juncture and we cannot but repeat our regret that the Government of India should have courted a rebuff by sending their Committee of Enquiry to South Africa instead of waiting to hear what the Abdur Rahman deputation had to say about the situation in that country. A message from South Africa says that the Union Government have not recognised the Government of India's Committee and that it has had to get all its information from subordinate officials. This studied affront to the Government of India is of a piece with the anti-Indian policy of the Union Government. Mr. C F. Andrews who was deputed by the Imperial Indian Citizenship Association to South Africa, is doing splendid work in rousing the better mind of the Whites to the injustice of the measures proposed or projected by the Union Government against Indians domiciled in that country.

**The Baroda Jubilee Celebrations :** In commemoration of the fiftieth anniversary of the assumption of the Government of the State by His Highness the Maharaja Gaekwar, enthusiastic celebrations were held all over the State. His Highness made a touching impromptu speech at the Durbar where numerous addresses were presented to him, expressive of his devotion to the interests of his people. There were great expectations that His Highness would announce a measure of constitutional reform, but these were not realised. We cannot help thinking that a great opportunity of signalising the happy event of the Jubilee by a larger association of the people with the Government, has been missed. The remission of a few lakhs of rupees, the release of some prisoners, and the extension of telephone facilities, are hardly measures which strike the imagination. In passing, we must express our regret that the obsolete custom of nautch-girls performing at Durbars, was allowed to be observed in the Maharaja Gaekwar's Durbar.

**Wanted a Single Standard of Morality :** We have often pointed out in these columns that the Solicitation Law, wherever it exists, is more rigorous in its operation against the unfortunate women who are described as "common prostitutes", as it leaves the male partner in guilt practically untouched simply because the term "prostitute" is not applied to man. The "prostitute" is thus made the scapegoat for everybody's sins. The one outstanding merit of the Bombay Prostitution Act is that it has made no legal distinction between the man and the woman in the matter of punishment for solicitation. A recent case in Bengal noticed in the current number of the *Modern Review* shows how unjustly the law, as it exists in Bengal, affects only one party in the commission of the offence. Our contemporary calls public attention to a case in which four unfortunate and very young women recently charged with soliciting, were hauled up in a Bengal court. Neither the names nor the addresses of the men had been taken by the police and their whereabouts were unknown. The Magistrate without calling any evidence fined each girl Rs. 8. There is much truth in the comments of the *Modern Review* when it says that "injustice of this sort is being done everyday, and not only in India. Never until there are equal laws for men and women will conditions in the streets of great cities be decent. Soliciting in the streets is, and must be made so legally, an offence for both men and women; the accused should always be in Court to uphold his or her charge; police evidence is not sufficient in such cases. What is wrong conduct in a woman is also wrong conduct in a man, and we demand an equal moral standard as the ideal for all children of Mother India." Even where there are equal laws for men and women as in the case of the Bombay Act, the law operates more severely against the women. The modification of the law, if it is one-sided, as it appears is the case in Bengal, is urgently called for. Much can be done by the Magistrates if they insist upon the production of the male offenders by the police who should be made to appreciate properly the underlying principle of the law.

**The All-India Trade Union Congress :** Of all the various conferences of manual workers held in Madras during what was called the "Labour Week" which commenced on the 5th instant, the most important was the sixth session of the All-India Trade Union Congress held on the 9th instant under the presidentship of Mr. V. V. Giri, Bar-at-Law, the President of the B. N. Railway Union. That, unlike the Bombay Provincial Trade Union Conference to which we referred last week, Mr. Giri recognises the importance of social work among the labourers, is clear from his exhortation regarding the duties and responsibilities of Labour Associations,

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"It is the duty of Labour Associations", said Mr Giri, "not only to look after the economic welfare of its members, but also to the improvement of their social and moral conditions. It is a matter of great pity that the mill-hands and other manual labourers are addicted to drink, gambling and other vices; habits such as these not only land the worker and his family into interminable debts but would be a very bad example to their offsprings." Mr. Giri referred to the Purity Mission started in Bombay by the Central Labour Board and eulogised the services of Mr. Jhabwala for the work of social and moral uplift he is doing among the working classes in Bombay. Mr. Giri emphasised the necessity of the labourers having the right sort of political education and suggested the formation of a Labour party within the Trade Union Congress. That a subject country like India cannot eschew politics from any sphere of national activities is a fact which bears no contradiction, as the moral and material welfare of the people of whom the labouring classes form a very important section is so inextricably bound up with the system of administration.

**The Skeen Committee:** The Skeen Committee has begun its deliberations after the Christmas recess and interesting evidence continues to be given before it. The evidences range from the most reactionary to the most revolutionary. One witness suggested that the regiments should be divided according to class and community, while another, an officer of the Gwalior State Army, urged that the class and caste restrictions now observed in recruitment to the army should be abolished and that the service should be thrown open to all alike. He added that he would not even wait for social unity in the country before introducing it in the army. Thus, according to the former, a Hindu should be in charge of a Hindu regiment, a Mahomedan in charge of a Mahomedan regiment, a Madrasi in charge of a Madrasi regiment and so on. Already, the artificial distinction made between martial and non-martial classes has retarded non-communal recruitment and, if regiments are organised on communal lines as suggested, the unhappy rivalry and jealousy between some communities which are on the increase at the moment; will only be extended to the field of military defence also. The other witness was equally radical in his suggestion that orthodox people should not join the army. If a man promises to be a good soldier, his orthodoxy should not stand in his way of joining the army. We have no doubt that, given proper education, all distinctions based upon caste, community and religion will vanish for ever.

**Nambudiris and Social Reform:** We had occasion recently to point out that social reform is permeating even such an intensely orthodox community as the Nambudiris of Malabar, and that the younger members of the community are taking a prominent part in it. Our readers need not be told of the peculiar marriage system in vogue among the Nambudiris by which only the eldest member of the family is allowed to marry, the junior members having recourse to what is known as *Sambandham*, a sort of customary alliance with women of the Nair caste. The Yuvajana Sangam that recently met, at which many Nambudiri youths were present, urged radical reforms in these directions. The President, among other things, laid stress upon the necessity of educating girls so as to make them good wives and mothers. It is noteworthy that, among the resolutions passed, was one supporting the claim of the untouchables for freedom of passage along public roads. Whatever may be the attitude of the elderly die-hards of the community towards this question—our Travancore Letter published elsewhere will show that many among them are slowly coming to realise the injustice of the ban on the untouchables—it is a matter for gratification that at least the younger members hold liberal views on the subject. We are glad to note that the Nambudiri Conference also held at Chowarah adopted a resolution asking the Hindus of Kerala to grant to all Hindus the right of passage to which a convert from Hinduism to any other religion is entitled.

**Ezhava-Aryas and Agraharam Entry:** The sensational case in which one Mr. P. C. Sankaran, an Ezhava convert to Arya Samaj, who stood charged under Sec. 295 I. P. C. before the Sty. Sub-Magistrate, Palghat, with defiling a place of worship and insulting the Brahmins of Kalpathi Agraharam (Palghat) in that he, in contravention of old established custom, passed within the polluting distance of a certain temple, has ended in his acquittal. It definitely establishes that the Ezhavas on becoming converts to Arya Samaj drop their 'theendal' and thus cease to be polluting castes. The Magistrate, in the course of his learned judgment, observed that the long standing custom proved by the Prosecution applies at best only to Ezhavas and other 'theendal' castes and that no such custom appears to have been proved to apply to Ezhava converts to Arya Samaj. There is no reason, however, to feel jubilant over the decision, for it only solves the problem of Ezhava converts to Arya Samaj and not that of unapproachability itself.

**Primary Education in Belgaum:** The Belgaum District Local Board has set a commendable example to other local bodies in this Presidency in the matter of primary education by simultaneously opening 150 primary schools in the District. It is expected that not a single village with a population of 500 or above will be left without a school. Sanction has also been obtained from Government for a scheme of opening agricultural classes for giving vocational training to the students in the primary schools. Agriculture is the mainstay of India and, as the majority of primary school-goers are likely to resort only to agricultural pursuits, the necessity for equipping them with such vocational training as to make of them successful agriculturists, cannot be over-emphasised. A large measure of credit for these innovations is due to Mr. Chikodi, the energetic President of the District Board.

**Reduction of Railway Fares:** We believe it was the E. I. Ry. that first announced a reduction in passenger fares and we congratulate the G. I. P. on its recent decision to reduce the railway fares from April next. While a flat reduced rate is fixed for first and second classes, the fares for third class passengers are so designed as to benefit the long-distance traveller. We have no doubt that these reductions will be followed by an increased traffic which the railway anticipates. The other railways will also do well to follow this example. We would also urge upon the railway authorities the necessity for increasing the amenities and comforts of the third class passengers which are often scrupulously neglected.

**Our Overseas Supplement:** In view of unexpected developments in the South African situation, we have decided to hold over till next week the *Overseas Supplement* generally issued along with the third number of the month.

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INDIAN SOCIAL REFORMER.
*BOMBAY, JANUARY 16, 1926.*

## THE MORAL FOUNDATIONS OF NATIONAL GREATNESS.*

In this small and well-written book of about 130 pages, Mr. Timur has succeeded in presenting to us the moral foundations on which true national greatness should rest and with special reference to India. As he himself admits in the Preface, he does not pretend to have discovered any new ideas, but it must be said to his credit that he has done his best to convey to the average reader ideas which, though they may seem to be very commonplace, do not lose their freshness owing to the bracing style in which they are written. In the Introduction the author points out that national greatness is not due to the natural and geographical advantages of a country as it is sometimes claimed, but to the character of the individuals composing the nation, the natural resources acting only as accessories. There are two elements in the character of an individual, viz., the intellect and the will. The one great defect in modern systems of education is that too much attention is paid to the intellect and the mere accumulation of knowledge and too little to the moral qualities which are of greater importance for success in practical life; and Mr. Timur's plea for the cultivation of these qualities is, therefore, most opportune. First among these qualities he places work. It is hardly necessary to point out that, without industry and work, no nation can become prosperous. As the author says, the habit of regarding brainworkers and manual workers as two antagonistic sections of the population has proved a fatal mistake, and this is especially the case in India where the higher castes have relegated manual labour to the lower. It must, however, be acknowledged that a remarkable change for the better has occurred in recent years in the mentality of these classes. Work for work's sake, unmindful of the considerations of money—this is the ideal which the author places before his readers. As he says, the man who works for money alone and takes no interest in the work itself can never do it well. But one finds it difficult to accept his rather sweeping assertion that men in India love money more than Art or Science and that the Mammon worship of Europe is nothing as compared with the Mammon worship of India. As modern societies, however, are concerned not with individuals, but with groups of individuals, the author next places before us the ideal of co-operation, the habit of working together towards the same end. It is needless to point out here that it is this quality which distinguishes modern from ancient societies and that it dominates almost every detail of our every-day life. Here also the author is rather unfair when he says that the inclination to obey and the tact required for ruling are both absent from our people in a remarkable degree, and that there is a striking contrast between the people of the West, whose whole national life is such an admirable example of co-operation, and those of the East who find it difficult even to run a small commercial company with success. We cannot help thinking that the author has rather overshot the mark in pointing out some of the deficiencies in the Indian character.

In the next two chapters, the author tries to prove that justice and veracity are the two valuable qualities without which it is impossible to ensure a peaceful atmosphere for co-operation among human beings. He defines justice as the virtue of not interfering with each other's belongings, and veracity as the habit of speaking the truth which aids justice by establishing trust in society. The cultivation of these two qualities, he says, is even more important for national development than the introduction of self-governing institutions, for institutions are worthless without men possessing the requisite moral qualities. The author next discusses the qualities of self-consciousness and courage. Self-consciousness, he defines as the recognition of on's own personality and rights as ends in themselves. He regards men imbued with this quality as the steel frame-work of society without whom society would be all flesh, no bones. The self-conscious man, however, need not necessarily be selfish or self-conceited. What self-consciousness is for an individual to maintain his dignity and individuality, so it is for a nation. As the author very rightly remarks, as long as there is a single weak nation in the world, there is little likelihood of permanent peace. Self-consciousness, however, should be based upon the valuable moral quality of courage without which it degenerates into mere impudence. Courage is not mere strength or even fearlessness or control of fear. It is that quality of facing risks and a stern determination to sacrifice what one loves. A few types of such courage are the sacrifice of one's life or the readiness to suffer bodily pain, the sacrifice of property and facing the disapproval and ridicule of the society in which a man lives and the good opinion of which he loves. In this connection, the author readily concedes that, though the courage of the passive resister is non-aggressive, it is not fundamentally different from active courage, and that it may sometimes demand even greater sacrifice than active fighting. The author then dilates at length upon Perseverance, Thrift and Practical Wisdom, all qualities as important to nations as to individuals, into the details of which we are precluded from entering for want of space. It is but fitting that the author should end with a chapter on Hope which, of all qualities, young India is more in need of at present.

*By M. Timur, M. A., Rama Krishna and Sons, Booksellers, Anarkali, Lahore.

## KESHUB CHUNDER SEN, THE PIONEER REFORMER.

(By Prof. S. V. Phadnis).

Keshub Chunder Sen, whose forty-second anniversary was celebrated on the 8th of January, was a great pioneer reformer who was not a little instrumental in the making of Modern India. It is no exaggeration to say that every good seed that is now blossoming may be traced to him. When he passed

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away forty-one years ago, the great orientalist, Max Muller, wrote: 'India has lost her greatest son.' His greatness can be realized only by a contrast with the state of society in which he was born. He belonged to the second generation of English-educated Hindus in Bengal and in his time strong tendencies of a remarkable social transition had set in. There was hardly any enthusiasm for public life and the social system neither stimulated the intellect to originality nor influenced the heart to profound impulse. The alien missionary, the state official, the youthful writer and enthusiastic reformer, were all united in raising the war-cries of the times. The advancing tide of an aggressive and new civilization, with as much evil as good in it, threatened to carry almost everything before it. Amidst such an environment of pregnant circumstances, Keshub Chunder Sen with an unbounded enthusiasm sprang into public life and carried on a vigorous propaganda and fervent crusade in the cause of the nation's progress and undertook the re-orientation of its springs of life.

His entire being was a protest, a revolt; it was a protest against ignorance, against tyranny, and against blind prejudice. His catholicity, no doubt, embraced all people; every philanthropic work, whether it was education of the young, emancipation of the widows or amelioration of suffering, found in him an ardent and forceful champion. But after a deep study of his lectures, sermons and prayers, the student will be able to perceive that he was more than a philanthropist, more than a learned man or a man of letters, more than an educationist; he was 'an inspired interpreter of life and its beauty, an indicator of human needs and human joy.' And for the office of the religious and social reformer, Keshub had great talents joined to a singular depth of an earnest conviction. Only two years before his death, he thus spoke of himself: 'If I ask thee, O Self, in what creed wast thou baptized? The self answers in the baptism of fire. I am a worshipper of the religion of fire. It may take time to know whether I am a sinner or not but it is easy to know whether I am alive or dead, warm or cold.' He possessed, to a remarkable degree, the rare power of stimulating idealization—as Mahatma Gandhi possesses in our days—, the power to create a vision which has to be included as the most effective agency of social progress. Hence, perhaps, from this point of view, he has idolized those factors and forces, upon which the progress of his age depended and thus the 'Reformer' in Keshub bids fair to become almost a prophet, one of the most powerful agents in the promotion of human well-being. This may serve as a possible explanation of his orations taking the form of rhetorical effusions suitable for moods of prayer and faith. 'Their practical value,' as a biographer of his has put it, 'is in the strengthening of faith and hope, in the deepening of love and enthusiasm.' Swami Vivekanand, himself a gifted orator, is said to have borne testimony to the soul-stirring oratorical and preaching powers of Keshub Chunder Sen, while James Martineau likened him to a second Paul bringing refulgent light from the East to the West.

Keshub may also be said to be eminently fitted for the mission of preaching, inasmuch as he could look with extraordinary insight into the present. He possessed, it is true, no occult powers of foretelling the future, but he had the power of seeing into the present what the future must bring, and perhaps that is the reason why he came to be misunderstood. Only to those who understand the depth of his spiritual nature he can be correctly interpreted. His was a personality impressive and there is no wonder that the effects of his visits to England should be to raise questions that are still awaiting serious consideration:

An Indian teacher in the West! What could he teach but Hindu mythology and Vedic hymns? Had not Europe a higher plane than that? Should the West go backward Eastward instead of onward Westward?

Had Christianity fallen so short of the teachings of the Prophet of Nazareth that it should need a preacher and exponent from the shores of the Ganges?

These were some of those questions. But more than his teaching must be mentioned his influence which was brought to bear upon the barriers of racial and national prejudices which have prevailed in Europe respecting India and the East generally. His work may further be credited with sowing the seeds of the permanent foundation of soul-sympathy between so divergent cultures as the Indian and European, of which the realization is yet to come.

Incessant as his activities were, they were all responsive to the great mission with which he was imbued. He endeavoured to derive strength from the religious culture of Bengal and inspiration from the religious treasures of India, and, as much as in him lay, he also attempted to explain its centrifugal tendencies. The Hindu-Moslem question of to-day would come nearer solution by recognising the essential features of the principal phases of religious development as it is in Keshub's system. His prayer was the same as Maitreyi's. The Buddhist mode of life and its faith in elevating humanity through human effort found a distinct place in his work. He, it was, who made the Brahmo Samaj movement an All-India movement and his greatest contribution perhaps from the point of view of inter-religious fellowship has been his scheme of synthesis and harmony of the principal religious creeds of the world. At any rate, his doctrine of Harmony of Religions must save the political struggle of the Indian nation from the impending perils of communal canker and religious bitterness. Even after a generation which has pulsated with high aspirations, with education widened in its scope and deepened in its influence, with a strong sense of national awakening capable of developments on all sides, it will be found that still both the Government and the people have been tinkering with many a social tragedy. 'If our educated countrymen initiated themselves in the living truths of religion,' Keshub wrote addressing young Bengal, 'patriotism would not be a mere matter of oration and essay, but a reality in practice. Drunken-

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ness and all other fashionable vices would be effectively extirpated from this land. Mutual jealousies and enmity, so fearfully prevalent, would gradually fade away and unity and nationality would be established. Our countrymen, consolidated, would realize all the benefits of united exertions and mutual sympathies and effectually would surmount many of the difficulties in the way of Social Reform'. How prophetic was the vision of Keshub, who, in the words of Sir R. N. Mukerji, 'was an embodiment of that culture in action which was fed and nourished by *the noblest traditions of Hinduism* and blossomed in the light and true knowledge of the West.'

## HINDUISM AND PROSELYTISM.

(By Mr. Kalyan Chandragupta).

The Shuddhi and Sangathan movements recently inaugurated by some leading Hindus have brought to the fore certain problems which are vitally related to the Hindu community. Of these problems the most important are : Should the Hindus make regular and systematic attempts to convert the followers of other faiths to Hinduism ? And, granting that proselytism is henceforth to be a regular feature of Hinduism, how should the current practices of the Hindus be remodelled in the light of the new demand that is now being made on their faith ?

There are persons for whom such problems have no interest at all. Among them may be counted those who declare their readiness to renounce their ancestral faith at any moment if that could win political freedom for their country, and also those who would like to demolish all places of worship and abolish all religious customs in order to put an end to communal quarrels. They attach little value to religion as such. But those who realise the supreme place that religion holds in the life of a people know that it is absolutely impossible to do away with religion altogether and hence they cannot shut their eyes to the immense importance that attaches to problems relating to religion.

Hinduism has hitherto been noted for its attitude of toleration towards other religions. Hinduism has seldom been aggressive. The Hindus are not in the habit of preaching their own religion to the followers of other faiths. On the other hand, they have hitherto seldom taken any organised and effective steps against the inroads of other faiths into Hinduism. They have neither attempted to restrain those of their co-religionists who are eager to embrace other religions nor cared to find a place in their community for apostates who are willing to come back to Hinduism. Such an attitude of tolerance in so far as it is born of a catholicity of temperament is no doubt commendable, but when it becomes only another name for intellectual lethargy or religious indifferentism, it can no longer claim our admiration.

For example, it is a widely known fact that every year thousands of Hindus are being converted to Christianity, and yet up till now the problem of this growing menace to Hinduism has very seldom been dealt with in the right manner or looked at from the true standpoint. The Hindus in general no doubt object to their co-religionists being converted to an alien faith, but if they are asked to give their reasons, it will be seen that most of them have not thought the matter out to the end. It will generally be found that the objection of the Hindus to the conversion of their co-religionists to Christianity is not based on any considered judgment on the superiority of Hinduism as a creed but on their aversion to proselytism as such. The conversion of a person professing a particular faith to another is held to be *wrong or unnecessary* in as much as all religions are equally true and the ancestral religion of a person is alone suitable for him. It is said, for instance, that men professing different religions worship the same Deity, though the names used by them may vary, and that the different religions are like different paths which lead to the self-same goal. Hence there is no necessity for changing one's religion at all. A man's own religion, whatsoever it may be, is the best for him.

Now, the theory that every religion of the world has some truth in it may ultimately turn out to be true, but it must be based on a searching analysis of the teachings of different religions. It must not be put forward as a convenient plea for shirking every strenuous attempt at a critical and comparative study of different religions and evaluating their worth. It is evident, for example, that a religion which inculcates bloody sacrifices and another which teaches non-injury to sentient beings as the highest virtue cannot both be equally true. A religion which regards a particular historical individual as the one and only saviour of mankind and another which looks upon a different person as the sole mediator between man and God cannot both claim our unconditional acceptance. Theism, atheism and agnosticism cannot be all equally good. Thus, so far as the teachings of different religions conflict with each other, they cannot be accepted as equally satisfactory. To say, again, that every religion is exactly suited to the temperament or capacity of its adherents and hence a man's ancestral religion is the best for him is to ignore the fact that the most absurd superstitions and abominable practices can be and have sometimes been sought to be justified on this ground.

Hence by advancing such arguments we cannot hope to stem the tide of a proselytising religion like Christianity the followers of which are always ready to preach the superiority of their own faith. Neither can we do this by emphasising the fact that most of the Christians do not practise the precepts of their own religion, by pointing out, for example, the huge barbarities perpetrated in the name of the so-called modern European civilization.

It is only when we are ready to prove that the teachings of Hinduism are on the whole more elevating than those of other religions that we are justified in attempting to prevent Hindus from being converted to other faiths. And in so far as we ourselves are convinced of the superior spiritual value of the Hindu religion and culture we are perfectly justified in trying to convert the followers of other religions to Hinduism.

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But the all-important question is whether this is in fact the case, whether we ourselves sincerely believe that the religious ideals of Hinduism have supreme worth in connection with the moulding of our lives and that the basic principles of Hinduism are founded on eternal verities. If we really cherish such beliefs, then it is obviously our duty to preach the tenets of Hinduism to every one without any distinction of race and nationality and without any reference to political or other extraneous considerations. For this purpose we must be always ready to show by a critical and comparative study of different religions that the philosophy of life inculcated in the Hindu Shastras is nobler and more profound than those taught by other faiths and that by adopting Hinduism one is elevated to a higher spiritual level.

It is obvious, therefore, that it should never be our sole aim to increase merely the number of Hindus. On the other hand we should never shrink from admitting into the fold of Hinduism anybody who sincerely wants to accept its teachings as the guiding principles of his life and believes that such a step will be conducive to his spiritual progress.

It is no less evident that the forsaking of our old attitude towards proselytism will entail a great many changes in our religious traditions and customs. We should, for example, fight ruthlessly against corrupt and degraded forms of Hinduism and try to distinguish between things which are essential to Hinduism and those that are not. Our ideas about caste should be revolutionised and our society should be re-organised in the light of modern requirements.

## OUR TRAVANCORE LETTER.

*(From our own Correspondent.)*

### Angle of Vision Changes.

The two public meetings which were held at the instance of a few high-caste Hindus in some of the important centres of orthodox Hinduism ought to be an eye-opener even to the red-hot social reformer who despaired of his work. In the one that was held at Ettumanur, the seat of a well-known and sacred temple dedicated to Siva, the attendance of influential high-caste Hindus was large including some Numbudiri Brahmins who, it is generally said, are the obstructionists as a community to the slightest change in social liberty and customs. The chairman of this meeting was a Nair gentleman of high social status and family respectability. The chief speaker was Mr. T. K. Madhavan, the Ezhava leader. The theme of Mr. Madhavan was conversion of Ezhavas and Pulayas to Christianity and other faiths. He said that, as a result of the age-long oppression of the depressed classes like the Ezhavas, Kuravas, Pulayas, Parayas etc, these people have been induced to embrace other religions on the lure of bettering their material condition. They have seen the large mass conversions taking place at the instance of Christian missionaries. Somehow or other those converted have access to places and institutions closed against them till the moment of their conversion He asked them whether that was a tolerable or desirable state of affairs from the point of view of Hindus. Was it right on the part of the Hindus to deny the depressed classes ordinary rights as human beings, their own kith and kin, men and women who contribute to the agricultural wealth of the land? He asked the Jenmis, land-holders and other Hindus holding large areas of lands to conceive for a moment what their position would be if all their tenants and actual workers in the land—the huge colony of men and women forming their serfs practically—had embraced Christianity and were thus lost to them. Was it not a disgrace and an insult to their sense of self-respect as Hindus that they who have been tilling their soil and producing paddy (their food) and other accessories to sustain life should be driven to the painful necessity of leaving their old fold as a result of oppression and denial of things to which they are entitled as men and women? From an economic and political consideration also the frequent depletion of large numbers of Hindus should be stopped and Mr. Madhavan appealed to the audience to pause for a moment and think of the consequences of their own ill-considered and short-sighted action. He was not prepared, he said, to attribute any evil motives to his high caste-brethren who, like the sheep in a fold, were only following what their forefathers have been doing. But the times have changed and the old ways would not stand more. From the point of view of their own selfishness, the larger interests of Hindu society and the intrinsic merits of their hoary religion, they should not move in the old groove. To the members of the depressed classes he would say that, while recognising the need for the immediate amelioration of their condition, they should realise and admit their grateful allegiance to their Hindu masters and take note of the fact that a state of affairs which has been in existence for centuries could not be changed in a day. They should not try to bring about a revolution and should always proceed without causing serious disturbance. He then asked them to give up drink and observe absolute personal cleanliness which would be the first step towards their personal liberation.

This speech was well received by the caste-Hindus present. An old Numbudiri Brahmin Jenmi present stood up and said that he was prepared to do all he could to ameliorate their condition and also influence the members of his own community towards the immediate removal of their social disabilities. This announcement was received with great applause. The Chairman and other caste-Hindus also agreed to support the Numbudiri speaker.

The meeting ended with the greatest cordiality and harmony among all classes of Hindus.

Another meeting held at Thiruvarppu, near Kottayam, achieved more substantial things. It was attended by Pulayas and the attendance included high-caste Hindus among whom were Nambudiri Brahmins, other Brahmins, Nairs etc. A Nair gentleman presided and resolutions were passed to the effect that they had no objection to the public roads, canals and other highways being thrown open to all classes of Hindus. Some of the supporters were again Numbudiri Brahmins belonging to very respectable families.

These two meetings should be congratulated on the solid achievements gained in behalf of real, practical, earnest social service. It is this way social reform of every kind lies and not in the militant form of agitation, in the spoon-feeding method of social legislation

I have always been of opinion and have frequently given expression to it in these columns that, unless there is social unity and concord among the different classes of Hindus, it is impossible to effect any social reform of a permanent nature. The high-caste Hindus are not as a community, such drudges as to ignore or brush aside the impact of western influence that is so overpowering in its liberalising tendency. Possessing as they do a fairly high percentage of literacy, they could be brought down from their high estate by reason and argument in the same manner as the Nair community has come round. The change of attitude on the part of even a single Numbudiri Brahmin, of his own accord and free will, is specially significant, and I am sure that it will achieve considerably more in future, without any extra pressure from outside. Such a mentality has to be well reckoned.

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## BIRTH CONTROL.

The Editor, The *Indian Social Reformer*.

Sir,

The public must be aware that Prof. Karve, the advocate of Birth-control, has issued a pamphlet giving his address and the contraceptives to be had there for both the sexes to control birth and to prevent venereal diseases. The object of this propaganda, as given out, is to improve the economic condition of India; but such kind of things, in my opinion, cannot but have evil effects. After so much controversy on this subject, it is not understood why Birth-control by self-control could not be the approved method of a land where the most rigid cult had greatest followers, where hovel and the palace were alike sanctuary, and where every function of life was a sacrament. India, the land of Buddha, of Ramkrishna Paramahamsa, the land where there are homes where widows still minister as divine deities of self-control and self-sacrifice, cannot view the artificial methods of Birth-control without a sense of shame and disgust. Is not the secret-key of India's vitality and power, spirituality and honour, home and society, self-control? Whether the masses are capable to attain this high standard or not, is no reason to abandon it. The elevation of a man or a woman is not solely dependent on individual endeavour. It is interdependent on the high standard of life as much as on the general atmosphere that pervades. A high standard of life, a faith in the infinite possibility of man's innate powers, these fundamentals are to be developed to perfection.

Marriage has a providential plan to accomplish and self-control is its greatest factor. This is the agency to chastise and elevate humanity.

Self-contol is itself a great education for the parents and the example of such parents and the atmosphere of such a home alone can be the fostering nursery of true manhood. Purity of life and high character are the underlying principles of all prosperity and happiness of home as well as that of a nation. The solution of the problem of India's poverty lies entirely on humanitarian and not bestial lines.

Indulgence in sordid ways, where a vital moral factor is concerned, is to seriously endanger all social, moral and religious reform and much more the prosperity and happiness of home and nation. The *Gita* says: "The passions unless kept under strong control will dash you against the wall as does the horse whose rein is relaxed."

To manipulate so serious a problem with a light heart is to bring about various kinds of evils to society which none of these propagandists will be ever able to remedy. I would request the Bombay public not to be passive over such a dangerous doctrine. Thoughtful men and sound physicians should protest against the propaganda of modern birth-controllers, which is doing great harm in the West whence it is imported.

3, Club Road, Byculla, Bombay. Yours etc., (Mrs.) Kumudini Ganti.

## THE ALL-INDIA MUSLIM LEAGUE.

The following is the *Associated Press* summary of the presidential address delivered by Sir Abdur Rahim at the 17th session of the All-India Muslim League held at Aligarh on the 30th December :—

Sir Abdur Rahim in his presidential address dwelt upon problems bearing on the present political situation in the country. He said that India's best future lay in giving all the different communities that lived or worked here the fullest genius. It was not true that Muslims would not like to see a Self-Governing India; provided the Government of the country was made as much responsible to Muslims as to Hindus there was no reason why Muslims should oppose the grant of immediate Self-Government.

### Hindu-Moslem Problem.

The solution of the Hindu-Moslem problem which they had in view was to bring about a state of things in which the conditions of the life of the entire population would be so improved economically and intellectually and political power so distributed in the general population that the domination by a class of monopolists and intelligents, whether Hindu or Muslim, would have disappeared, and with that all strife between the different communities. They had to be satisfied at present with much less than the full ideal of Responsible Government for reasons:

(1) That it was not practicable for sometime yet to come to extend the franchise to every adult man and woman to rely upon the general body of voters to understand their responsibilities so as to make an intelligent use of their vote,

(2) That for the present it would be impossible to institute a common general electorate for all classes and communities without jeopardising the interests of large and important minorities and thus giving rise to serious trouble in the land. Besides other possible safe-guards for the protection of minority interests generally the two communities, Hindu and Moslem, should be represented in Legislatures in proportion to their respective populations and neither community should have less than 33 per cent. of seats in India and the Provincial Legislatures,

(3) That not merely the goodwill but the co-operation of Englishmen in Government, administration and the Legislatures of the country was necessary until the people were sufficiently united among themselves and politically advanced and strong enough to resist outside aggression.

Subject to these limitations the present constitution should be so modified as to remove all difficulties in the way of the representatives of the people securing unhampered the progress of the country politically and economically.

### The Mosul Award.

Regarding the happenings in the Muslim world outside India he said that the most disquieting news was the award of the League of Nations on the Mosul question. It would surely be wiser in England's own interests to help Iraq to find its proper place in the confederacy of Muslim States rather than extend the mandate and make her position in the Near and Middle East still more complicated.

He asked them not to lose time in forming a solid Muslim party in the Indian as well as the local Legislatures which he considered most essential and the foremost need of the situation. His concluding words were: "It is neither by the English alone nor by the

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Hindus or the Mussalmans acting singly but by the earnest and united efforts of all the 300 millions of India's population she can be led to a higher destiny."

SUGGESTIONS FOR MUSLIM IMPROVEMENT.

Sir Abdur Rahim referred to the position of Indian Muslims and made some practical suggestions for advancing their moral and material progress. He strongly defended the attitude of Muslims towards their co-religionists and criticised a section of Hindu politicians whose mischievous activities, according to him, were a serious challenge to Islam and a grave menace to the political status of Muslims.

He supported the proposal for communal electorates not only for Muslims but also for Englishmen and advocated the formation of a solid Muslim party in the Legislatures as the essential and foremost need of the situation and without which he feared the political ruin of the community would be brought about by their own men. He suggested the appointment of a strong committee fully representative of the different communities and interests to investigate the entire position in regard to the question of making Provincial Governments entirely responsible to the Legislature and ascertain the opinion and desires of people on as large a scale as possible on different concrete political and administrative problems that might arise and then recommend a constitution which would meet the requirements of the situation. He dwelt on the political importance of the Muslim League and deplored the attacks on the Muslim community in the form of Suddhi, Sangathan and Hindu Mahasabha movements and activities led by politicians like Lala Lajpat Rai and Swami Shradhananda. Some of the Hindu leaders had spoken publicly of driving out Muslims from India as the Spaniards expelled the Moors from Spain. Muslims would be a big mouthful for their Hindu friends to swallow.

Thanks to the artificial condition under which they lived they had to admit that Hindus were in a position of great advantage and even the English had learnt to dread their venomous propaganda. Hindus were equally adept in the art of belittling in every way possible the best Muslims in public positions excepting only those who had subscribed to the Hindu political creed. They had in fact by their provocative and aggressive conduct made it clearer than ever to Muslims that the latter could not entrust their fate to Hindus and must adopt every possible measure of self-defence. Muslims must tell these politicians frankly and explicitly that their claim that India belonged solely to Hindus was preposterous and unfounded and was unjust to India itself. Any one who was at all acquainted with the history of Muslim races throughout the world would never deny that they were the greatest patrons of human talent, energy and enterprise without any consideration of race, colour or creed. Politicians could realise that it would be impossible to establish self-Government without Muslim help.

INCONGRUOUS MIXTURE OF SWARAJ PARTY.

He criticised the Swaraj Party and its incongruous mixture and said that unless the Swarajists made up their minds definitely to free their party from the influences of monopolists and capitalists it was not possible for them to act as a genuine people's party.

He defended the accusation against Mussalmans that their patriotism was not wholly confined to this country and said that Mussalmans were proud of their international outlook and India could have been a happier country if she was not embarrassed by caste and untouchability. He sympathised with the gallant Riffs and brave Druses. The most disquieting news to him was the award of the League of Nations on the Mosul question. The decision was pregnant with sinister possibilities affecting relations between England and Turkey and he fervently hoped that matters would not be pushed beyond limits of friendly negotiations.

Referring to Hindu-Muslim problem Sir Abdur Rahim declared that it would perhaps be years before a substantial fusion of the two peoples came about and probably it would be as a result of some general social upheaval. He instanced the position of Muslims in Bengal, their past glory and their present abject position and pleaded for the reconstruction of the community. English and Bengalee were substituted for Persian and Urdu and in one generation Muslims were swept out of the administration. The motive was mainly political though it was supported on administrative grounds.

After dealing with the great value of Muslims to India he narrated his own experience in public positions and acknowledged without reserve that he had much to learn from his English colleagues at every stage of his career, and he would have been a great loser if he had not the advantage of working with them. Most of the progressive measures were initiated by Englishmen themselves, and he could not recall a single occasion when there was agreement on any question among the Indian members of the Executive Council and their opinion was disregarded. If the Indian point of view had not prevailed on any question where it should have, then it must be attributed more to the weakness of Indian Members and Ministers than anything else.

As regards Indians in Government Councils it was alleged that the system was such that the Indian majority in Government Councils could not enforce their views. Even without any formal rules enunciating joint responsibility there was nothing to prevent all members of Government in any province acting together in enforcing their views if the Governor over-ruled any of them or all of them in any measure of importance.

NEED FOR EXTENSION OF REFORMS.

He emphasised the necessity that the Imperial Conference should be given a constitution in which India would have an honoured and equal place and he looked forward to the time when the League of Nations would become a greater league of humanity. India, he said, was far off from the ideal of responsible Government in this essential respect, that her electorate was not educated and it would be years before every man and woman could have a vote. Nor was it possible in the present circumstances to have one common general electorate. Subject to these limitations the present constitution should be modified for securing the political and economic progress of the country unhampered.

He also referred to the useful work of the Khilafat Committee and Tanzeem and pleaded for a common language and common name for Indian people. He had no objection for Hindi with this compromise that Muslims would use Arabic script.

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## THE ALL-INDIA CHRISTIAN CONFERENCE.

The twelfth session of the All-India Christian Conference was held in Bishop's College, Calcutta, under the presidentship of Prof. K. L. Rallia Ram of Lahore. In the course of his address Prof. Rallia Ram, after referring to the main object of the Conference which is "to help forward the building up of that solidarity which the Indian Christian community lacks and to knot together into genuine unity the heterogeneous material out of which our community has been composed, and discuss and consider such problems which confront us to-day, with a view to arrive at a satisfactory solution in regard to them, and to give our considered opinion on other issues which beset the country as a whole and to contribute our mite, in our own humble way, to the efforts towards the realisation of India's hopes and aspirations", said:

According to the last census the Indian Christians in India numbered four millions and a half, the vast majority of whom lived in villages. The primary need of these is education. Next to education, their economic condition needs to be improved. A vast majority of these people live on the cultivation of land. They are able-bodied, but a very small number, an almost negligible number, own lands of their own except in a few colonies which were given to the various Missionary Societies in several places and even, in most of these, they have not got the proprietary rights. Their salvation greatly lies in their improvement in this direction.

This leads to my next subject, i. e., the change for the better in the relationship between the Foreign Missionary Societies and the Indian Christian community. One cannot help offering his felicitations to some of the Missions who have shown a great liberality in changing their constitution and giving Indian Christians a proper share in all their deliberations and throwing real responsibility on them.

### AN INDIAN CHURCH.

Another matter that needs constant attention and closest co-operation between the missionary bodies and ourselves is the evolving in India of one Indian Church and minimising the present denominational divisions which are very detrimental to our growth and progress. There are over 160 denominations working in India with their traditions and differences. The situation thus created is most serious and is bound to retard our progress in more than one way. It is a happy augury of the times that the Foreign Missionaries and Missions have begun also to realize the baneful effects of these differences which practically only amount to difference in forms of worship.

There are other problems and very intricate ones too, concerning our people. It is no secret that, under the present changes inaugurated lately, our position has become far more difficult than before. We are face to face, at this juncture, with the question of un-employment, the question of the education of girls, the problems of marriages and many other kindred matters.

### ATTITUDE TOWARDS POLITICAL MOVEMENT.

As I said in the beginning though we are here chiefly to represent the views, aspirations, and obligations of the Indian Christian community and ponder over matters concerning their welfare and well-being by concerted organized action and develop their economic, social and industrial resources and consolidate our relations with one another, yet we cannot overlook the broader issues with which our motherland is now confronted. We are Indians. India is our motherland: its blood runs in our veins and its history and traditions are the springs from which we draw our inspiration. Our countrymen are engaged to-day in the great struggle for attaining Swaraj for their motherland, and the whole of the country is pulsating with a new vision and awakening. Our destinies and future hopes are closely interwoven with theirs. It is as much our land as it is theirs. We have to live with them, and our connections with them are of a permanent character. Therefore it is highly desirable that we should identify ourselves with all healthy and constitutional movements started and encouraged by our fellow-countrymen. We stand accused to-day of being denationalized and being westernized not only in our ways and manners of life and dress but in all our modes of thinking and general mentality. We have shown great antipathy in the matter of cultivating our own arts and important branches of oriental science and mastering the vernaculars of our country. We bring up our children in an atmosphere which is mostly foreign and unnatural so much so that when they grow up their sympathies are entirely alienated from what is best in the culture and knowledge of our country. We lack a decisive, uniform and fixed policy in matters civic. We have no political creed of our own. We should try to bring about a change. It is true that there are a number of things in the West which are worth imitating but our own motherland has to teach us many virtues which are by no means to be despised. The Indian Christian, in my opinion, should combine in him the qualities and virtues of the West and the East and not, as in some cases happens, lose the virtues of the East and get the vices of the West.

We must be at one with those who are for progressive and constitutional development and advancement within the British Empire. We must join also with those who are trying to reform the present system and redress the wrongs and purge the administration of some of the evils which have become inherent in it. It is an accepted principle that, in these days of freedom, there should be government of people for the people and by the people. Any nation which prepares itself whole-heartedly and disinterestedly to take those responsibilites on itself has always achieved that end. God alone is the true Maker of nations and He will not keep any country or nation down for an indefinite period of time if the people of that nation, taken as a whole, are fit morally, intellectually and socially to govern themselves. Therefore, all our future hopes and aspirations lie in action—organised action—and not in mere speeches and pious resolutions. We, Indian Christians, are specially fitted to carry on this work since we have got the opportunity of imbibing in us the good and strong points of both the East and the West. Wherever our people have joined any movement, they have commanded respect and attention on account of their disinterested, impartial and sincere views and vision of things.

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We should take a more active part than we have hitherto done in all social matters in cleansing the community of social evils. We should stand for temperance and prohibition in India. It will strengthen and help those who have taken the lead in such matters. Mahatma Gandhi alone has accomplished more in this direction by his moral force and saintliness of character than all the efforts made by the different societies for half a century. We should be with him entirely in all his noble efforts to better the condition of the people. Similar should be our attitude towards our other leaders of this country. We should be proud of them and should make them feel that we appreciate their self-sacrifice, their convictions, their courage, even though, at times, we may differ, and differ very widely, from some of their views.

It is very gratifying to learn that the Legislative Assembly, in Simla on the 2nd of September last, passed a Resolution for the Prohibition Movement in India with a very preponderating majority; and we congratulate the mover, Haji Waji-ud-din of Meerut, on the splendid victory he has gained. Next month, the energetic Secretary of the All-India Temperance Society, Mr. Herbert Anderson, is calling a big convention to discuss as to how to give effect to this resolution and take steps as well to expel the Demon of Drink from this country and make India entirely dry. I hope the members of this Conference will give their whole-hearted support to the Movement and do whatever lies in their power to advocate and advance its cause.

BANE OF COMMUNALISM.

We should set our face against communalism which seems to be rampant in some provinces. It is a canker which is undoubtedly eating into the very vitals of our national life and progress and is diametrically opposed to all true priniciples of democracy, which are to form our basic principles of Government. An analysis of the cult of communalism indicates that it is nothing but an acknowledgment of one's own inferiority. Under its guise, individuals, here and there, might gain or secure something for themselves, but the spirit which it engenders and fosters is largely prejudicial to the best interests of the country. As Christians, it behoves us to stand for the highest ideals of life and character; and being in a minority, if we have to forego some of the advantages which may accrue to some of us, let us forego them for the sake of the common good. Let us set a good example to others, and, I am sure, the good sense of those, who are its advocates, will enable them to see their folly, and higher considerations and nobler thoughts will permeate them and consequently they will give them up.

REFORMS.

The Montagu-Chelmsford Reforms have been in operation for the last five years—a long enough period of time, certainly, for a full understanding of its character and full test of its value. Opinions differ as regards their efficacy and usefulness, and, in certain quarters, a good deal of agitation has been carried on asking the Government to overhaul the whole system and make it more acceptable to the people. The nomination of a Royal Commission will be received with great satisfaction, and I am sure that the Government will appoint and associate with it Indians of standing and ability and those who have enjoyed the confidence of the people in order to make the work of the Commission really effective.

## RABINDRANATH TAGORE ON BIRTH CONTROL.

The *Birth Control Review*, America, publishes a letter dated Shantiniketan, Sept. 30th, 1925, written by Dr. Rabindranath Tagore to Mrs. Margaret Sanger, which runs as follows: "I am of opinion that the Birth Contol movement is a great movement not only because it will save women from enforced and undesirable maternity, but because it will help the cause of peace by lessening the number of surplus population of a country, scrambling for food and space outside its own rightful limits. In a hunger-stricken country like India it is a cruel crime thoughtlessly to bring more children to existence than could properly be taken care of, causing endless sufferings to them and imposing a degrading condition upon the whole family. It is evident that the utter helplessness of growing poverty very rarely acts as a check controlling the burden of over-population. It proves that in this case nature's urging gets the better of the severe warning that comes from the providence of civilized social life. Therefore, I believe, that to wait till the moral sense of man becomes a great deal more powerful than it is now and till then to allow countless generations of children to suffer privations and untimely death for no fault of their own is a great social injustice which should not be tolerated. I feel grateful for the cause you have made your own and for which you have suffered. I am eagerly waiting for the literature that has been sent to me according to your letter, and I have asked our Secretary to send you our Vishwabharati Journal in exchange for your *Birth Control Review*.

## NEWS OF THE WEEK.

**Allarkhia Rehemtulla Sonawalla Charity Fund:** This fund consists of valuable immovable property bequeathed by Haji Allarkhia Rehemtulla Sonawalla having a rental, according to the receipts for the year 1924, of Rs. 19,970-10-0, besides Government of India Loan notes to the face value of Rs. 20,000 which realized an interest from 13th June to 30th September 1924 of Rs. 216-10-4. According to the second Report of the Charity Fund, the rents realized during the year were Rs. 9,756-14-0 less than those of the previous year, the deficit having been due to the general depression. The Fund is managed by trustees consisting of six members of whom Rahimtulla M. Chinoy is the Chairman, and Haji Allarkhia Rehemtulla is the managing trustee. The funds are devoted to various philanthropic activities, and it is significant to note that handsome donations are paid to public institutions such as People's Free Hospital, Bombay, Virashram Institute, Baroda, St. Joseph's Home Nursery, the Cutch Mundra Khoja Ismailji Boarding House etc., which clearly shows that the trustees have risen above communal considerations. The benefit of the Charity Fund is made available to the needy irrespective of caste, creed, religion or colour. In 1923 the trustees sanctioned a sum of Rs. 18,000 to the Gokhale Education Society, Bombay, towards the cost of building an industrial school in the name of the Donor at Bordi (Golwad Station on B. B. & C. I. Ry.) besides the free Primary Gujarathi School opened at Satpati near Palghar Station. They have also favourably disposed of 49 applications out of

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14¾ received during the year for help from individuals and institutions. We are glad to note that in all their dealings, the trustees are actuated by considerations of merit and need and we commend this public spirit to those who are in a position to afford help to the poor and needy.

**Mahatma Gandhi on Christian Missions in India:** Mahatma Gandhi writes in *Young India* of the 17th December in reply to an inquirer: In my opinion Christian Missionaries have done good to us indirectly. Their direct contribution is probably more harmful than otherwise. I am against the modern method of proselytising. Years' experience of proselytising both in South Africa and India has convinced me that it has not raised the general moral tone of the converts who have imbibed the superficialities of European civilization, and have missed the teaching of Jesus. I must be understood to refer to the general tendency and not to brilliant exceptions The indirect contribution, on the other hand, of Christian missionary effort is great It has stimulated Hindu and Mussalman religious research. It has forced us to put our houses in order. The great educational and curative institutions of Christian missions I also count amongst indirect results, because they have been established not for their own sakes, but as an aid to proselytising. The world, and therefore we, can no more do without the teaching of Jesus than we can without that of Mahomed or the Upanishads. I hold all these to be complementary of one another, in no case exclusive. Their true meaning, their interdependence and interrelation, have still to be revealed to us. We are but indifferent representatives of our respective faiths, which we believe more often than not.

**Dean Inge on Anglicanism:** It is often said that it is difficult to define Hinduism except that it is a conglomeration of different sects each having a separate social entity. That Anglicanism resembles Hinduism in one essential respect, that it covers every variety of religious belief, is evident from what Dean Inge of London Anglican Cathedral says in the course of his review of a recent work by Canon Carnegie, another Anglican dignitary. Writes Dean Inge :—"Anglicanism can hardly be defined except as the Established Church of England. It covers almost every variety of religious belief. It is divided into factions which do not worship in each other's churches, rarely exchange pulpits, and would gladly expel each other from the Society. The favourite newspaper of the Anglo-Catholics look forward to a time when the Liberal Churchman will be driven out and when the Evangelicals will join the Non-conformist Churches. The Evangelicals ask why the Anglo-Catholics do not leave a protestant Church and become Roman Catholics in name as well as in fact. The Liberals cannot find the slightest tincture of Christian spirit in the organ which claims to be the living voice of the High Church party. To all appearance, it is only the Establishment which prevents the ill-asserted mass from flying apart into its component elements. One faction is already flirting with Roman Catholic Cardinals, whose terms are known to be unconditional surrender; another desires reunion with the other Protestant bodies in our own country."

**Spinning in Public Schools in Cochin:** The *Mysore Chronicle* writes:—Our sister Indian State, Cochin, deserves to be congratulated on the resolution to introduce spinning in all schools in the State being passed in the Legislative Council *without one dissentient*. A very instructive and beautiful part of the affair is the earnest plea made by a lady Councillor, Srimati Madhavi Ammal, in support of the proposition. She was a practical worker, she said, and could spin 150 to 200 yards in an hour of about 30 counts, and she preferred khadder to mill-cloth, foreign and Indian. She preferred Cochin khadder to any importation from outside as that would ensure greater economy for the State citizens. Let us contrast this with what happened in the Representative Assembly in Mysore. The idea appeared ridiculous to most! The extra-member pronounced himself against it. Some members pleaded in the name of kindness to pupils that spinning should not be introduced. We fancy these members have never even witnessed the spinning wheels at work. And a sub-committee of the Board of Agriculture takes the cue and sees no good in spinning. Our representatives and public men and public servants seem anxious to show that they are super-civilised. Our men will do well to take their cue from the Cochin lady, and ponder over what she said.

**An Inter-Communal Dinner:** Under the auspices of the Rajahmundry Students' Cosmopolitan Association started in August 1925, a dinner party was given in Sri Kanchumurthi Venkata Krishna Rao Garu's garden on Sunday (6-12-25) which was attended by about sixty persons, of whom twenty-seven were the members of the Association. Among those that took part in the function, College students formed the majority being forty-five in all. Only three were High School students and the gentry numbered 11. On the whole Brahmins counted nine, Brahmos two, Adi Andhras four, Christians two, Devangis one, Telugus twenty-five, Mohammadans five, Velamas five and Kammas six. Among the prominent persons that participated in the function may be mentioned Messrs. Peddada Sundara Siva Rao Garu, B.A., B. L., J. Ganganna Garu B.A., L.T., M. Appa Rao Garu B.A., B.L., S. L. Prakasa Rao Garu B.A., B L., Ch. Atmaram Garu B.A., B.L., T. Purushotham Garu and Mr. T. Ramamurthy Garu B.A., L.T. The Association expresses its heartfelt thanks for all those that attended and made the function a success, and also for those that kindly responded and gave donations.

**Child Labour on Indian Plantations:** We strongly protest, says *Stri Dharma*, against the demand of the Indian planters that "lofts" on plantations shall be excluded from the definition of "factory". If this was granted, planters would have the right to employ children without any restriction of hours of the children's work. It is a cruel demand and the Labour Commissioner should see that the rights of small children are not interfered with by Western planters sitting at a Planters' Conference thinking only of coin and not of helpless, immature humanity. How can Indians ask for better conditions for their labourers abroad in the Malay States, in Fiji etc, if they allow the factory laws relating to the proper care of their own children to be disregarded right here in their own motherland?

**Widow Remarriages in Lucknow:** We are requested to announce that from June to December 1925 seven widow marriages (3 Kayastha, 2 Brahmin, and 2 Khatri) in respectable families took place through the Hindu Widow Reform League, Lucknow.

**The New Dewan of Kolhapur:** We congratulate Rao Bahadur A. B. Latthe on his appointment as Dewan of Kolhapur.

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**Bombay Art Exhibition:** The annual exhibition of the Bombay Art Society will be held at the Town Hall from January 15th to January 29th. There will be no "At Home" or formal opening ceremony this year, but invitations have been issued for a Private View on January 14th. The exhibits which have been received indicate that the exhibition will reach the high standard of previous years, and that the various sections, oil and water colour paintings, black and white drawings, sculpture, photography etc., will be fully representative. The charge for admission will be, as usual, one rupee.

**The Vidhva Vivah Sahaik Sabha:** The Hon. Secretary, writes:—Reports of 296 widow marriages have been received from the different branches and co-workers of Vidhva Vivah Sahaik Sabha, Lahore, (Punjab) throughout India in the month of December 1925. The total number of marriages held in the current year i e., from 1st January 1925 to the end of December 1925 has reached 2663 as detailed below:—According to Caste:—Brahmin 447, Khatri 508, Arora 570, Kaisth 76, Aggarwal 180, Rajput 202, Sikh 251, Misc. 429; Total 2663. According to provinces:—Punjab & N. W. F. P. 2057, Delhi 41, Sind 38, U. P. 356, Hyderabad (Dn) 5, Assam 30, Bengal 73, Madras 23, Bombay 12, C. I. 11, Rajputana 17; Total 2663. Voluntary donations received during the month is Rs. 84-14-0 and Total during the year Rs. 1685-12-0.

**The New Bombay Finance Member:** Mr. J. B. B. Hotson has been appointed Finance Member in succession to the Hon. Mr. Lawrence.

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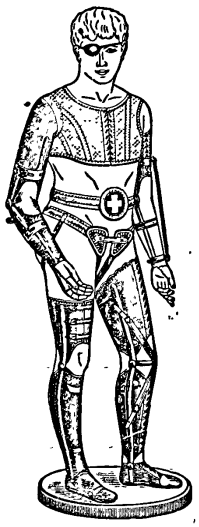

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**The Viceroy on the South African Indian Problem:** His Excellency the Viceroy, in his address at the opening of the Legislative Assembly at Delhi on Wednesday, spoke with great force and feeling on the anti-Indian policy followed by the South African Union Government. Lord Reading recounted the measures which that Government had passed in contravention of the Gandhi-Smuts Agreement of 1914, and condemned the Class Areas Bill now in contemplation as opposed to the fundamental principle of Imperial Unity. We reproduce in the *Overseas Supplement* the part of His Excellency's address relating to the South African Indian problem, from which it will be seen that on this occasion Lord Reading has completely identified himself with the Indian point of view. It was a very grave accusation that the head of the Government of India brought against the South African Union Government. He denied that their anti-Indian policy was a purely domestic affair with which the rest of the Empire had no concern. "In our view," said His Excellency, "there are far wider considerations involved in this legislation than local economic policy alone. In our opinion they have an important bearing upon the Empire as a whole. The proposed measures are not in our view in accordance with those principles which bind the Empire together in a community of sentiment, and we hope that this aspect of the proposals may yet commend its If to South African opinion." We do not expect General Hertzog to be much impressed by imperial considerations. We had it from the late Mr. Gokhale that when he pressed them upon a South African Minister, the reply was that they might have weight in London but that they did not care for it in South Africa. They (the Minister was an ex-Boer General) had been dragged into the Empire against their wishes, and they could not be expected to show excessive solicitude for it. The strange thing is that the Britishers in South Africa have adopted the Boer view in this matter.

**Lord Lytton on Prison Reform:** Speaking before the Calcutta Rotary Club, Lord Lytton gave a thoughtful address on prison reform and the treatment of criminals. He strongly pleaded for the substitution of reformation for retribution as the basis of the Penal Code. The prison system that obtains in India is intended to be deterrent; 'it instils fear,' to use His Excellency's words, 'and enforces habits.' The fundamental teaching of the science of penology and criminology seems to be definitely against a morality which is only enforced by 'pains and penalties.' Those, therefore, who want to secure acceptance of moral standards should turn to other methods and, as a result of the labours of the humanitarian reformers, the International Prison Conference has been holding its sessions. Civilized nations have brought their Penal Codes and Prison Systems in line with progressive ideas. India, however, has done almost next to nothing. No doubt, her representatives have attended and taken part in the deliberations and resolutions of the International Prison Conferences, but the great work of reclaiming the prison population yet remains largely undone. Lord Lytton pleaded for the adoption of a lenient mode of punishment of criminals and it is time that he brought his theories into practice. It is almost a truism that punishment alone is ineffective to produce goodness; hence the need of moral doctors and moral hospitals i. e., probation officers and reformatory institutions.

**The Madras Students' Congress:** It was a happy idea of the students of the Madras Presidency to resuscitate the Students' Convention which used to be held some years back, and we hope that it will continue to hold its session every year. Mr. B.C. Pal, who delivered the presidential address, gave some sound advice to the young men. Speaking of politics, he said that, while students should study politics earnestly, seriously and honestly as any other branch of knowledge, they should not identify themselves with any party until called upon to participate actively in political work. He then placed before them the ancient ideal of education which inculcated in the young men the highest principles of democracy and common humanity. The resolutions passed by the Congress embrace almost all the subjects which are now agitating the student world. The demand of the students for speedy arrangements to be taken to introduce compulsory free primary education in the Presidency is evidence of the deep importance they attach to the spread of literacy in the country. We are glad to see that the Congress also passed a resolution viewing with apprehension the growing sense of communal distinctions and hatred, for it is a sign of the change that has come over our young men; and it is a comfort to see that at least the younger members of the society who are the future citizens are coming to chafe at the caste, creed and colour distinctions that are being fostered in the country by a class of short-sighted politicians. Resolutions were also passed advocating compulsory military training and expressing concern at the growing seriousness of the unemployment problem among university graduates.

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**The Bombay Swaraj Party:** The Responsive Co-operationists of the Bombay Legislative Council at a meeting held last week, decided not to resign their seats in the Council. The meeting, while congratulating Messrs. Jayakar, Kelkar, Moonje and Aney on the resignation of their membership, unanimously resolved that those members of the Swaraj Party who are Responsive Co-operators should merely issue a statement that they belong to the new party of Co-operation. They have thus given a chance to Pandit Motilal to challenge them to resign their seats and seek re-election on the Responsive Co-operationist ticket. If the Pandit takes up the challenge, they will then immediately resign and seek re-election on the issue of Responsive Co-operation. If, however, the Pandit, quietly ignores it, they will accept all the offices After the Cawnpore Congress, nothing has been heard of the Pandit's crusade against Responsive Co-operation, due probably to his illness, and the Pandit's action in this respect is therefore to be eagerly awaited. In all probability, he will not force things to a crisis, especially after his bitter experience of Bombay and C. P., and in that case, he will have to reckon with a strong body of Responsive Co-operationists in the ranks of his party who, though small in number now, are sure to gain in strength and popularity as time goes on.

**Municipal Elections in Bombay:** The Municipal Election campaign in Bombay is in full swing and several candidates are in the field with their manifestos, some recounting their past achievements in the Corporation, and others presenting alluring prospects of their future achievements. The Bombay Municipal Nationalist Party—for that is the name by which the Swarajists in the Corporation are known—is the only organised party that is contesting the elections. We have, in this connection, to deprecate the attempts that are being made in certain quarters to boycott candidates who have a distinguished record of civic service to their credit, simply because they happen to hold advanced views on social reform and religion. We also regret the cry of each one for his own community that is being raised by some communal zealots. At least, let our Municipal politics be free from the poison of communalism, which is eating into our very vitals. The two European candidates who are standing for the Fort ward have in this respect set a good example by declaring that they are standing for the Corporation not as Europeans, but as citizens of Bombay. We are pleased to notice among the names of candidates those of a son of Sir Pherozeshah Mehta and a son of Sir Narayan Chandavarkar.

**Helping the Blind:** We have received a copy of the Blind Relief Association's Report for the year 1924. During the six brief years of its existence, the Association has found it possible not only to carry on blind relief work in Bombay City but also in some of the mofussil towns. The number and nature of the cases treated at Bijapur, Chalisgaon, Bulsar and Surat show that with properly equipped and suitably located buildings, there is enough scope for these centres to develop into first-class eye hospitals. In addition to the prophylactic and curative treatment given to patients, the Association helps persons "who are totally blind or of defective eyesight to acquire literary and industrial knowledge and training, and to obtain employment." The Victoria Memorial School for the Blind, Bombay, is one of the institutions fulfilling the latter aim. The Association further undertakes the training of students willing to enrol themselves as field-workers. The number of totally blind in India is something like one and a half millions and the Blind Relief Association with its excellent work has been able to help only the fringe of this huge population. Mr. H. D. Chhatrapati, Honorary Secretary of the Happy Home for the Blind, Bombay, has issued an appeal for funds in aid of an All-India Movement for the relief of the homeless blind and it is proposed to celebrate the first "All-India Day for our Blind" on the 24th instant. We are sure that the generous and philanthropic public of Bombay will take this opportunity to raise for the Association a permanent source of income derived from endowments.

**Education in Baroda:** The brochure entitled "Education in Baroda" issued by the Commissioner of Education in the State in connection with the recent golden jubilee celebrations, aims at instituting a comparison in matters of education between the Baroda of the early seventies and that of the present day and shows what progress has been made in that direction. It is interesting to read that fifty years ago an Education Department was not thought necessary in that State and all the education that was given was done by private elementary schools which numbered two hundred, all told. Now Baroda not only has an Education Department at the head of which is the Commissioner, but it is the pioneer State to adopt Free and Compulsory Education, thanks to the efforts of the present enlightened ruler who is a staunch believer in education. In the State there are 2,838 primary schools in which 2,02,713 pupils receive instruction, 47 Anglo Vernacular Schools and 22 High Schools including one for girls. Besides these there are Secondary Training Colleges for both men and women, an Arts College, the Kala bhavan and industrial schools which provide for the technical and industrial education of the students. It is noteworthy how the problem of the education of the backward classes is dealt with by His Highness' Government. There are 219 Schools meant only for the children of the backward classes and, according to the report, 13,936 children of the depressed classes or 8 per cent of their total population in the State receive primary education. In the Boarding Schools meant exclusively for the depressed classes the pupils are supplied with free boarding, clothing and lodging. Books and materials are also provided free to them by the State The aboriginal tribes also occupy a prominent place in the scheme of education. There is a special library department which controls libraries in the State. The total expenditure of the State on education is over thirty and a half lakhs of rupees. We, however, note a discrepancy in the number of boys and girls receiving instruction in vernacular schools. While the figure for boys studying in the vernacular schools is given as 1,59,032, the number of girls is only 66,093, just a little over half the number of boys. Does it mean that the girls do not take advantage of the facilities of education afforded by the Act to the same extent as the boys? The report would have been more informing if it had worked out the percentage of students studying in different institutions to their total population in the State.

**Grant to Indian Deputation from South Africa:** The Council of the Imperial Indian Citizenship Association has made a grant of Rs. 50,000 to the Indian Deputation from South Africa, headed by Dr. Abdur Rahman, for their work.

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INDIAN SOCIAL REFORMER.
*BOMBAY, JANUARY 23, 1926.*

## THE CO-OPERATIVE MOVEMENT.

During the last few days Bombay celebrated what may be called the "Co-operative Week," by holding the ninth Conference of the Registrars of Co-operative Societies and the first All-India Provincial Co-operative Banks' Conference. Mr. Calvert, Registrar of the Department in the Punjab, presided over the former while Mr. Lalubhai Samaldas was the President of the latter. As in the field of politics and social reform, so in the field of Co-operation also, such All-India Conferences are calculated to bring together men from different parts of the country so as to exchange views and mutual experience and devise better means of carrying on the work efficiently. The presence of a large number of delegates from Indian States proves beyond doubt that there are many directions in which workers from both British India and the Native States can work together for a common purpose. His Excellency Sir Leslie Wilson, in opening the Registrars' Conference, made a brief survey of the origin and progress of the Co-operative movement and pointed out the main directions in which it has to develop in future. From its modest beginnings in 1904 when the first Co-operative Societies' Act was passed, the movement has indeed made rapid strides, and its progress especially after the introduction of the 1919 Reforms when Co-operation was made a provincial subject and transferred to the control of Ministers, is remarkable. While in 1917-18, the total number of Societies was about 28,000, in 1924-25, it went up to 71,500. The membership also during the same period rose up from 10½ lakhs to over 26 lakhs. The working capital has also risen from 14½ crores to nearly 48 crores.

It is impossible to estimate the many boons which the Co-operative movement has conferred upon the poor raiyat. It has supplied him with credit for his current agricultural needs. It has taught him the valuable virtues of thrift, mutual help and self-help. It has also broadened his mental horizon. But, in one respect, the movement has not touched him and that is with regard to his indebtedness. It is found in some cases that members of the Co-operative Societies are indebted to a greater extent to the sowcars than to the Societies, and this is because the latter give loans for a longer term than the Co-operative Societies. The problem before the Co-operators now is, therefore, how to supply the raiyat with sufficient long-term capital and free him from the clutches of the usurious money-lender. Both the 1904 and 1912 Acts, however, did not touch this problem. But, the Punjab and Madras have already tried to solve this question by starting Land Mortgage Banks, and we are glad to see that a similar scheme for Bombay is under the consideration of the Government. The redemption of mortgage on agricultural lands, the improvement of the methods of cultivation and the encouragement of the wholesome habits of thrift, self-help and mutual help in the agriculturist, are some of the objects of these Banks. The scheme is as follows. A number of raiyats who own landed property in a specified area and have mortgaged lands to money-lenders, will combine to form a Co-operative Land Mortgage Bank. They will remortgage their lands to the Bank which will then proceed to issue debentures on the security of these mortgages. The debentures would generally be issued for a pretty long period and would be sold in the open market, the sale proceeds to be utilised by the Bank in lending to its members in exchange for their mortgage deeds. In this way, gradually, all areas will be tackled. Both the Registrars' Conference and the Provincial Banks' Conference devoted much attention to this subject and passed resolutions urging the early establishment of Co-operative Land Mortgage Banks.

Mr. Calvert's address was mainly a plea for not forcing the pace of Co-operation and for spreading education among the illiterate agriculturists. He is of opinion that the economic future of India is closely bound up with the extension of the Raiffiesen type of village credit societies which has enabled Germany after fifty years of effort on co-operative lines to break the power of the money-lender. Referring to the importance of education he said: "Our leaders must realise that "better living" is the real goal of all our efforts. "Better farming, and better business" are merely means to an end. Scientific agriculture is an essential means, but scientific agriculture will never achieve much amongst the masses without the education to make use of it." Mr. Calvert in the end pointed out that, for successfully solving the problem of Indian poverty, the cultivators and their families here as in Europe must devote every spare moment to subsidiary industries or to work of a nature calculated to raise the general standard of living. The resolutions passed by the Conferences deal for the most part with administrative details. The resolution passed by the Registrars' Conference that three of the nation-building departments, viz., Agriculture, Co-operation and Industries should be brought under the control of a single Minister, is important in as much as it brings out the interdependence of these three. As His Excellency pointed out in his speech, Co-operation cannot do much for the agricultural classes, unless its activities are extended beyond the organisation of credit to the popularisation of agricultural improvements and the organisation of the sale of the agricultural produce. Similarly, the Agricultural Department should actively help agriculturists when they avail themselves of the benefits of the Co-operative movement in improving their lands. The occasion of the presence of the delegates to the two Conferences was availed of by Mr. Devadhar, that indefatigable social worker and co-operator, to bring them together at a meeting when it was resolved to appoint a Committee to concert measures for bringing an All-India Co-operative Congress into existence. The need for such an organisation to co-ordinate the propagandist and educational activities of all the Provinces and Indian States in India cannot be overemphasised and we hope that, by next year, it will be an accomplished fact.

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## MEDICAL INSPECTION SCHEME IN MADRAS.

(By Mr. A. S. Venkataraman, B. A. L. T.)

"Better late than never" is a motto before men who are not enamoured of ideas of rapid progress. The scheme of medical inspection now hatched by the Madras Government is an off-spring of that mentality. In some of the progressive countries of the West, medical inspection has become a systematic feature in school life. Any school which does not provide for it easily takes the place of a back-number.

The necessity for finding recruits in the South African War brought in its train an increased attention to the medical examination of grown-ups and this in turn led to the examination of pupils in schools where men were in the making Being essentially a pre-war scheme, it was however held in abeyance during the Great War. With its termination, however, a fillip was given to the movement as a *sine qua non* of any scheme of national reconstruction.

In India, however, some more time had to pass, before any consideration could be paid to it. Apart from the stray and spasmodic efforts here and there made as by a Theosophical Educational Trust in its primary schools, no State-wide scheme was launched. The attempt in Travancore was only a modest beginning. Probably this example is being followed by the Madras Government. While other Provincial Governments have not yet thought of it, Madras can claim the credit of having introduced it. The scheme was sanctioned in 1920, but it was not brought into operation for four more years. Important matters like the scope of inspection, the agency and arrangements for the co-ordination of results, did not engage the serious attention of the Government at first. By the time the Government had a solution ready, it was four years since the inception of the scheme.

The scheme, as sanctioned, provides for inspection of pupils in Secondary Schools and in secondary departments of Colleges and Training Schools. When he is admitted, every pupil is to be examined and once a year thereafter. Such an examination will be conducted by registered medical practitioners selected or approved by the Director of Public Instruction in consultation with the Surgeon-General. Civil Assistant Surgeons in Government employ are to be preferred. They will be given a remuneration of 12 as per pupil for the first inspection and 6 as. for every subsequent inspection. Of the actual expenditure incurred on this account, 1/3 will be borne by the Government, 1/3 by the management and 1/3 by the pupils themselves. Besides the inspection of school children, the school-building, premises, boarding schools and hostels should also be inspected. The medical officer is to advise also the school authorities on the necessity for the temporary exclusion of pupils suffering from infections or contagious diseases or infected with vermin. He will also advise as to the closing of the school during outbreaks of epidemics or infectious diseases.

For obvious reasons, the scheme is defective.

1. It is applicable only to secondary schools. Properly speaking, the pupils in primary schools should also be examined, as they are the seminaries where foundations both of virtue and vice are laid. To produce the best results, medical examination should be held early, so that the defects may be rectified early. One plea brought forward is that the medical inspectors are few, and are not available for schools in rural areas. Probably that was true of the conditions of three or four years ago. But now far from there being a dearth of qualified medical men, there is a plethora, most of them swelling the ranks of the unemployed. This is a source which may usefully be tapped, if the scheme of medical inspection becomes comprehensive enough to include pupils in elementary schools. Another plea is that the children cannot be traced upwards, and so the first year or the second year examination will all be a waste. But then it cannot be denied that the first examination has its own intrinsic value and might serve as an eye-opener to many an otherwise ignorant or careless parent.

2. A significant omission is an examination of girls. One wonders why it is so. In those places at least where qualified lady doctors are available, provision might be made for the examination of girls also.

3. As it is, medical inspection is not obligatory on every school. One school authority, if it is so minded, might not arrange for medical inspection and yet with impunity conduct its institution as before. The Government will have simply to wink at it. Our contention is that it must be made an essential condition of recognition. Otherwise a school not sufficiently alive to the importance of the scheme or, for that matter, a management pursuing a cheese-paring policy, cannot be coerced into accepting the scheme, especially when it involves some expenditure out of its own pockets. Pupils reading in such an institution, whose existence is necessarily hand-to-mouth and precarious, are easily placed at a disadvantage.

4. Again, the most unhappy drawback is that relating to the treatment of diseases. A not unnatural fear entertained in some quarters is that this medical examination might result in the exclusion of children from schools. I would put it, however, that the success of the scheme is conditioned on the assumption that the unfit pupil should be made more fit and that the fit should be prevented from becoming unfit. That is the right stand-point from which the scope of medical inspection should be viewed. If it is so, some provision should be made for the treatment of diseases. It seems that this can be done in two ways: (a) by starting what is called school clinics. The medical inspector should make arrangements for treating the common ailments of school children like scabies, adenoids, tonsils, etc. This is quite a simple thing not costly though and at the same time likely to inspire confidence in the minds of parents; (b) a second way is to allow the management to choose its own medical inspector. The proposal to appoint a

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Civil Assistant Surgeon as medical inspector is meaningless on this among other grounds. Almost always he is a bird of passage, often a victim to the exigencies of service. Before he begins to acquaint himself with the town and its neighbourhood, the people and their ways of living, and before he can take stock of the situation, he is obliged to go out in search of "pastures new," not, of course, after exausting all the pastures he had in its old station. And what can be expected of him in the direction of acquainting himself with the people, their habits of living, the conditions of the locality? Does he come into live contact with the home environment of the school child? For that matter, as I am inclined to think, a local popular qualified private practitioner is perfectly competent. Besides having a knowledge of the people, their living and their surroundings, he is the person to inspire confidence in the minds of the public on that very account. He is an effective link functioning between the school and the home. He is better fitted than the Civil Assistant Surgeon to treat diseases, common to the people and peculiar to the locality. In most countries where medical inspection is a regular feature of school life, the correction of defects is done by the State. Besides making no provision for it, shall the Government dictate to the management the choice of medical inspectors also? If it does, such of the school authorities as are denied the choice of their own medical men, would rather forego any supposed advantages of the scheme than submit to an examination of pupils by a doctor who is here to-day, there to-morrow and nowhere the day after to-morrow.

Defects apart, the scheme has its own value. It provides a convenient link between the school and the home, which, if taken advantage of, is likely to be productive of immeasurable good to the school, the community and the nation at large. At present the school and the home are separate entities, each moving in a world of its own. The scheme of medical inspection is likely to bring them together, full of promise for the good of both. For the school it guarantees sound minds and for the home it guarantees healthy children, happiness and comfort. We have heard much of a sound mind in a sound body, but we are yet to hear of a scheme which makes a comparatively physically unfit boy fit for the world, and this want is supplied by the scheme.

Another inestimable benefit is that the children understanding the value of periodical examinations, will look after their children in a better way when they become the parents themselves. The scheme presents an object lesson on the practice of healthful living.

## GAMBLING IN THE NAME OF CHARITY.

The Editor, The *Indian Social Reformer*,

Sir,

In your issue of the 9th inst., there appeared a letter under the above heading from the pen of the Rev. F. M. Perrill who seems to have omitted some of the important facts which deserve distinct publicity. I have seen several kinds of lotteries organised in the name of some 'humbugging' institutions, but most of the ticket-books come out from Christian Orphanages and they are not at all sanctioned by Government. I have seen on several occasions that the word "Private" is printed in bold type on each book and each ticket, and the selling agent of the lottery can have a bright prospect of dupes for transacting his nefarious trade. The proprietors of these lotteries represent a large number of selling agents everywhere and the maximum number of tickets are sold in villages and among the illiterate classes. An agent who indents for a large number of ticket-books can enjoy the privilege of having the maximum commission, or, at times, the total collection of sale proceeds may be utilized by the agent himself. To the ticket holder who makes an enquiry of the proprietor of the lottery whether the counterfoil and the money have been received by the latter, the reply comes in the affirmative. The ticket holder who expects to win the first prize and builds castles in the air has to depend upon his agent to obtain the prize list and content himself with blank numbers. Unless the police authorities take a keen interest in the matter and detect some of the cases, the unwary public is likely to be grossly deceived.

45, B. I. T. Quarters,
Matunga, Bombay.
13th Jan. 1926.

Yours etc.,
P. A. Krishnan.

## CONGRESS AND SOUTH AFRICA.

The following is the resolution adopted by the Indian National Congress with regard to Indians in South Africa :—

"The Congress extends its cordial welcome to the South African Indian Congress Deputation and assures Indian settlers of South Africa of its full support in the struggle against the consolidated forces which threaten their very existence in that sub-continent. This Congress is enphatically of opinion that the proposed legislation known as the Areas Reservation and Immigration and Registration (Further Provision) Bill is in breach of the Smuts-Gandhi Agreement of 1914 in that it is racial in character and is calculated not only to make the position of the settlers much worse than it was in 1914, but it is designed to make residence in that country of any self-respecting Indian impossible. In the opinion of the Congress, if the interpretation of the said Agreement as put upon it on behalf of the settlers is not accepted by the Union Government, it should be decided by reference to arbitration, as was done in 1893 in connection with matters affecting Indian settlers of the Transvaal and in matters arising from the Administration of Law 3 of 1895. The Congress heartily endorses the suggestion that a Round Table Conference containing among others proper Indian representatives should be called to settle the question and trusts that the Union Government will accept that reasonable suggestion. In the event of the proposal of a Round Table Conference and the proposal regarding arbitration failing, the Congress is of opinion that the Imperial Government should withhold Royal Assent to the Bill, should it pass through the Union Parliament."

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MAHATMA GANDHI'S SPEECH.

Mahatma Gandhi, in moving the resolution, said:

The Bill proposed by the Union Government marked the limit to which the Union Government could go to expel Indians. The Deputation had come to seek their help and the resolution he was proposing promised that help in full measure Before the Congress adopted this he wanted them to remember what they were pleading themselves to. They must not treat it lightly. If the South African Indians resorted to Satyagraha, as they did before, for they were tried soldiers of Satyagraha which took birth there, then India would have to help them financially and otherwise. There were both Hindu and Muslim traders in South Africa and he wanted an assurance about Satyagraha. Though he was looking very weak, he would be strong and start Satyagraha here for South Africa. Dr. Abdur Rahman had claimed him as a South African. He accepted that plea. "I am here to tell you", said Mahatmaji, "that the Areas Reservation Bill is hanging like the sword of Damocles over the heads of our countrymen in South Africa. It is designed not merely to heap greater wrongs upon them, but virtually to expel them. This has been admitted by the Union Government. You can understand how keenly the South African Indians feel that when the Union Parliament's next session contemplates to legislate a bill to expel 100,000 Indians. In these circumstances, the deputation has come in our midst for support from the people and the Government of India and through the Viceroy for help of the British Government. Lord Reading has given them a long reply. I wish I had said also "a satisfactory reply." It is as unsatisfactory as it is long. If that was all that Lord Reading proposed to give to the deputation, he should have said it in a few words and spared them the humiliating spectacle of a great Government confessing its inability to render proper redress to those, who, for no fault of theirs, and who, as many Europeans would admit, are in danger of being expelled from South Africa. It was no comfort to us to be told that the Indian Government has always reserved to itself the right of making representation to the South African Government, the right of petitioning, that is to say, by a mighty Government (laughter.) This Government holding the lives of 330 millions of Indians in the hollow of its hands, confesses its powerlessness."

RUIN OF 100,000 PEOPLE.

Continuing, Gandhiji said: The Viceroy had remarked that the Imperial Government might not interfere in the domestic policy of a Dominion. That was the meaning of the domestic policy when that was calculated to bring ruin to homes of 100,0000 people, whom they were denying the common rights of humanity. Would such be the case, if the sufferer had been an Englishman, Mahatma Gandhi asked. He quoted the precedent that, when the Boer War was declared, the late Mr. Chamberlain had claimed it as his right to protect the aliens even in the then Independent Republic of the Transvaal. Then again it was Lord Lansdowne who said that his blood boiled because 12,000 Indians in the Transvaal Republic were put under disabilities and that was one of the causes of the Boer War. 'Where are those proclamations to-day, why should not the British Government go to war against the Union Government when the life, honour, and the livelihood of 150,000 people is at stake?", Mahatma spoke feelingly. Dr. Fisher had given an impartial testimony to the wrongs that were being heaped upon Indians. The South African Whites were only depending upon 'might is right.' Why were these wrongs heaped upon them? General Smuts had said, it was due to the conflict of two civilizations, and that, if Eastern hordes were let in, they would overwhelm them. There were thrifty Indians, men and women, who cut fruits and vegetables and carried them on their heads to sell them to the South African farmers, scattered abroad, possessing not a few bighas, as peasants in India had cut hundreds of acres. The Indian trading community consisted of many hundreds. They did trade both with Natives and Europeans. If, however, they were to live solely on the Indian population, such a large number of Indians could never earn their livelihood. Someone had said that Europeans dreaded the advent of Islam in South Africa. Why? Islam was a great brotherhood. The speaker knew that Zulu Natives, when converted to Islam were allowed by Muslims to live with them and eat from the same dish, while the Zulu Christians were not treated as equals by missionaries.

BREACH OF PLEDGE.

Gandhiji claimed that among South African Europeans he had some of his precious friends. He also knew Dr. Malan. He knew General Smuts, who was a party to the Agreement when the final settlement was made. General Smuts had acknowledged that Indians should not threaten passive resistance and Europeans should let them have rest, but the moment he (Gandhi) turned his back on South Africa a series of wrongs began to be perpetrated. General Smuts had pledged his words as a representative of his people and the Government. Before they would open their Parliament members of the Union Government must have read during Christmas their prayers, 'God was the same for all human beings, and even sub-human beings'. "I say to the South African statesman from this platform, and with the full responsibility, that they will deny their Bible, they will deny their God, if they hesitate for one moment and fail to render elementary justice that is due to Indians in South Africa."

## NEWS OF THE WEEK.

**Vivekananda Birthday Anniversary:** Mr. Lalubhai Samaldas presided over a public meeting held to celebrate the birthday anniversary of Swami Vivekananda at the Marwadi Vidyalaya Hall, Sandhurst Road, on Sunday last. The meeting was addressed by several speakers all of whom paid eloquent tributes to the life and teachings of the Swami. Swami Yatishwaranand spoke of Swami Vivekananda as a practical Vedantist who had brought Vedantism from the level of a mere ideal or belief into the realm of practical application in everyday life. The Swami's patriotism transcended all bounds of race, language or creed while the central truth of his teaching was the realisation of God in man. He had the courage of his convictions, preaching truth as he conceived it to be, without fear or favour. He expressed the earnest hope that the spirit and idealism of the Swami's teachings would spur each one of them to catch a glimpse of the divinity in them and lead a life of usefulness and service to their fellowmen. Mr. G. B. Trivedi

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# INDIANS OVERSEAS

## SUPPLEMENT TO The Indian Social Reformer.

No. 11 BOMBAY—SATURDAY, JANUARY 23, 1926. Price One Anna.


## THE SOUTH AFRICAN INDIAN POSITION.

We postponed the *Overseas Supplement* last week, because we had the alarming news from Mr. Andrews that the Anti-Asiatic Bill would be taken into consideration on the 14th instant. Since then, however, we have the reassuring news from him that it was not taken up on the 14th instant and that there is no immediate prospect of its coming up before the Union Parliament. The Government of India, in the face of universal opposition, sent a hastily-got-up Deputation to South Africa before hearing what the Abdur Rahman Deputation had to say about conditions in that country, and the Union Government has not even officially recognised the Deputation with the result that it has to content itself with an informal meeting with some official members. The Union Government has thus definitely set its mind upon this iniquitous legislation and is not prepared to budge even an inch from its position. Nor is this all. Some of the responsible Ministers of the Government are openly avowing their squeezing-out policy. Addressing an important gathering at Port Elizabeth, the Minister of Defence and the Minister of Labour declared that Government were going to tackle the Asiatic problem and were going to see that they (the Whites) in South Africa were masters in their own house and that they were not going to be ruled from Calcutta or Delhi or even from London, and were not going to be side-tracked by Dr. Abdur Rahman. At Transvaal, the Minister of Justice openly said that no new licenses would be granted to Indians and that the Asiatic Bill would have the effect of causing three times as many Indians to leave South Africa. While the Paddison Deputation is quietly collecting economic information, Mr. C. F. Andrews, in his characteristic way, has been rousing the Christian conscience of the Whites to the injustice of broken pledges and plighted troth. In a vigorous speech delivered before the European congregation at the Cathedral in Johannesburg, Mr. Andrews gave a history of the Indians in South Africa and quoted chapter and verse to prove that the proposed Anti-Asiatic Bill is a flagrant breach of the Smuts-Gandhi Agreement of 1914. Referring to Natal, he said: "When the first Indian immigrants came to Natal in 1860, they were brought out from India at the special request of the Natal Government under pressure from the Durban Corporation. The desire was so great to keep them in the country that in 1870 it was enacted that any indentured Indian at the expiration of 10 years' residence in Natal might receive a crown grant of land instead of his return passage. The terms on which they came were those of "full domicile with freedom to engage in agricultural pursuits as soon as their indenture was over. The Government of India would not have allowed them to come under any other condition." It is, clear, therefore, that Natal was brought from the verge of bankruptcy more than once by the supply of Indian indentured labour, and it is from this province to the prosperity of which Indians have contributed in no small measure that they are now to be turned out bag and baggage and all for the fault of their being not white-skinned.

Mr. Andrews' terrible indictment could not but find converts from the Whites to his side, and to this should be largely ascribed Bishop Talbot's declaration that the proposed legislation is in violent contradiction to the pledges given in the Smuts-Gandhi Agreement. Meanwhile, the *Cape Times* is carrying on a poisonous propaganda against the Abdur Rahman Deputation which has come to our country to lay before us and the Government the grievances of Indians settled in South Africa. It asks us not to take too seriously the South African Deputation. But the country, however, knows better. It has accorded it a welcome and support commensurate with the nature of the struggle in which our countrymen in South Africa are engaged. Of the innumerable Conferences that were held during the Christmas week, there is not a single body which has not condemned the proposed Asiatic legislation and lent its moral and financial support to the Deputation. The very first resolution passed by the Congress was that relating to South Africa and no less a man than Mahatma Gandhi himself moved the resolution in a telling and impressive speech. Last Friday Bombay held a crowded meeting at the Excelsior theatre to protest against the unjust treatment meted out to our coutrymen there. From a full report of the meeting published elsewhere, it will be seen that it was a most thoroughly representative and well-attended meeting. His Highness the Aga Khan, who has always taken a keen interest in the subject of Indians abroad, presided, and the speeches made on the occasion were all full of that fiery indignation with which India is seething from one end to the other. We are glad to see that Madras also held a similar meeting, under the presidentship of Mr. S. Srinivasa Iyengar, in welcoming the South African delegation which is now touring throughout the country to enlist the moral and material support of the people. The resolutions passed at the meetings suggest three courses to be followed. First, the Government of India is requested to urge

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for a Round Table Conference. If, however, the Bill is passed, the Imperial Government is asked to exercise its power of veto under Section 65 of the South African Act. And lastly, the Government of India, in consultation with the Legislative Assembly and the Council of State, is to send a deputation to England to put the case of the South African Indians before the British Government and the British public. And, so far as the people of India are concerned, they are asked to pledge their moral and financial support to the South African Deputation in India, and we hope it will not be slow in forth-coming. We are glad to be able to print also the speech delivered by His Excellency the Viceroy on South Africa in opening the winter session of the Indian Legislature. It will be seen that the speech stands in striking contrast to the cold reply which His Excellency gave to the South African Deputation, and, by declaring that the proposed measures are not in accordance with those principles which bind the Empire together in a community of sentiment, Lord Reading has for once identified himself with the best interests of India.

## THE VICEROY ON INDIANS IN SOUTH AFRICA.

The following is a summary of the speech with regard to South Africa delivered by His Excellency the Viceroy in opening the winter session of the Indian Legislature in Delhi:

### Cause for Most Anxious Thought.

Let me now turn to a question which I know is uppermost in the minds of the members of the Legislature, and which is causing me and my Government most anxious thought. I need not recapitulate the whole situation as regards the position of Indians in South Africa, but I may observe that out of the total number of the Indian community in South Africa, about one-third, approximately 102,000, are South African born, and are the descendants of indentured labourers in Natal, who were permitted to settle in the country on the expiration of their identures. These people have made South Africa their home. I need not refer at length to the disabilities which have been imposed upon Indians in South Africa and are already in existence. They are of a serious and varied nature and embrace galling social disabilities, restrictions on the acquisition of political and municipal franchise, except in the Cape, regulations regarding inter-provincial movements, licensing laws and restrictions on the acquisition of land. There has been continuous progress in legislation in South Africa prejudicial to the position of Indians and tending to make it increasingly difficult for them to prosper or even exist in the Dominion. Against this legislation my Government has made repeated representations with varying degrees of success. In reply to an address recently presented to me by a deputation from South Africa I have dwelt on the representations made by my Government regarding past legislation in some detail and I need not traverse this part of the history again.

### Compulsory Segregation.

In addition to these disabilities further anti-Asiatic legislation has been recently introduced and is now pending before the Union Parliament. The purpose of this legislation is to empower urban authorities compulsorily to segregate Indians and to confine their rights of trading and of acquiring property to the limits of the areas assigned to them. The Bill also contains further restrictive provisions regarding the acquiring or leasing of land outside the coastal belt in Natal, immigration, importation of wives and families and inter-provincial movements. The principle of segregation is not new. It was recognised by a Transvaal Act of 1885, but it was rigidly applied. Such locations as arose as a result of that Bill led the Asiatic Committee to condemn the compulsory principle. Indian sentiment has always been strenuously opposed to compulsory segregation as inflicting a racial stigma. It is felt to be a breach of the Smuts-Gandhi Agreement and a repudiation of a policy believed to have been established consequent on the recommendations of the Asiatic Enquiry Committee. The principle has been denounced by the Government of India and in Kenya His Majesty's Government have decided that it is not to be applied in townships.

### Objectionable Principle.

The Bill, therefore, contains what appears to my Government to be a radically objectionable principle and the existing aversion to this policy has been intensified by the statement of Dr. Malan in introducing the Bill in the Union Assembly last July, when he said that the measure was based on the general proposition that no solution of the question would be acceptable unless it resulted in a very considerable reduction of the Indian population. I and my Government have kept His Majesty's Government in continuous and close touch with our general views regarding the position of Indians in the Union, and this Bill in particular and with the strength of the feeling which the general disabilities imposed on Indians in South Africa and this measure in particular have evoked. We have also made it clear that we fully sympathise with the sentiment which all classes in India have expressed on these questions. Since April last we have been in continuous correspondence with the Government of the Union regarding this legislation and communications are still passing. We have repeatedly pressed upon them the suggestion that the situation in our view calls for a conference as regards their general policy towards Indians. In the alternative we invited them to make other suggestions likely to result in a permanent and satisfactory settlement. The Union Government have not found themselves able to agree to our proposals for a conference although they seemed inclined to agree to a conference restricted to the consideration of a more effective repatriation scheme, which in their words will result in a considerable reduction of the Indian population in South Africa and to proposals for the mitigation of economic competition between Indians and other classes in South Africa and they asked us to formulate concrete suggestions regarding the latter.

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DESPATCH OF DEPUTATION TO SOUTH AFRICA.

We could not accept a conference whose main object would be to reduce considerably the numbers of Indians in South Africa. We were, however, prepared to consider the possibility of smoothing any difficulties that may have been found in their existing scheme of purely voluntary repatriation, and to make suggestions regarding vocational employment; when we had sufficient data, but we asked for assent before entering upon any discussion about voluntary repatriation or making suggestions regarding our sending a deputation to South Africa to collect information regarding the economic and general position of Indians in the Union. On November the 10th the Union Government acceded to this request and we forthwith despatched our deputation, the purpose of which has been announced and published. In sending the deputation the immediate object we had in mind was the collecting of information urgently required by us, and we still kept in view the possibility of a conference to which we attach the greatest weight. Some criticism was at first directed in India to the despatch of our deputation. This was chiefly based on the fact that news of the visit of a deputation of Indians from South Africa was received about the same time, but in fact our decision to send a deputation was reached long before the arrival of the first news of the deputation from South Africa, which only came to us in a Reuter's telegram on November 19, just before it sailed. It was obviously desirable for us to take immediate advantage of the assent of the Union Government to the visit of our deputation. We desired in the first place to lose no time in collecting information which would enable us to deal with the suggestions of the Union Government. We were faced, besides, with this critical situation that it was contemplated in South Africa to proceed at an early date in the New Year with this Bill. It was, therefore, essential that we should at once take steps to put ourselves in possession of facts which would enable us to make effective representations before the Bill passed to the second reading stage and became accepted in principle.

VALUABLE INFORMATION.

The interim reports received from the deputation have given us valuable information, and the deputation has collected facts which have been most useful to us in our representations and may assist in suggesting eventually a basis for fresh proposals. We still do not despair of persuading the Union Government that there is the strongest ground for a conference, or in the alternative for an enquiry before further parliamentary steps are taken in regard to the pending legislation. The deputation had to be hurriedly despatched. This was inevitable in the circumstances and I cannot too highly commend the expedition with which the members left India at very short notice and got to work on their task at a crisis when a delay of a few days even was a matter of very great moment.

Dr. Abdur Rahman's deputation is engaged on a different task and is putting the cause of Indians in South Africa before the Government and the people of India on behalf of the section of public opinion in South Africa which it represents. Its purpose is not therefore identical with the object of ours. Moreover the deputation from South Africa has been able to supply me and my Government with facts of considerable importance and to explain points which, in the absence of local information, may previously have been imperfectly appreciated or understood. The whole question at the moment is at the stage of negotiation. Bear in mind that in our attitude towards the position of Indians in South Africa and to the principle of the latest legislation, I and my Government are at one with the general feeling in India. You may have confidence that we are striving our utmost to find a basis of discussion with the Union Government before the latter are committed to the principle of the bill.

DOMESTIC OR IMPERIAL?

The question has now to be dealt with in South Africa and it must be remembered that the Government and the Ministry of the Union are responsible to their electorate, and that the legislation is regarded by them as domestic in its character. We have never doubted the right of South Africa to guide the course of their own domestic and economic legislation, but in our view there are far wider considerations involved in this legislation than local economic policy alone. In our opinion they have an important bearing upon the Empire as a whole. The proposed measures are not in our view in accordance with those principles which bind the Empire together in a community of sentiment, and we hope that this aspect of the proposals may yet commend itself to South African opinion. Even on the narrower issue of economic necessity we believe from the information now recieved by us that the situation may be capable of adjustment in other ways. Our negotiations are still proceeding, and we shall continue to press our views to the utmost of our ability. We cannot say whether we shall succeed in our endeavours, but I hope that a cause which, as it appears to us, has reason and equity on its side will ultimately prevail. Meanwhile I rely on the legislature to give me and my Government their confidence and support in a question upon which they are aware that our sentiments are agreed, and especially to remember, as I gratefully acknowledge they have hitherto borne in mind, that we are still in the course of negotiation with the Government of the Union, in whose hands the initiative in conducting their own legislative programme lies. The principle of the bill has not yet been finally accepted and I hope that a basis of discussion with the Union Government may be arrived at which will give an opportunity of stating and proving our case before any question arises of proceeding with this stage of the legislation.

## BOMBAY'S INDIGNANT PROTEST AGAINST THE PROPOSED SOUTH AFRICAN ANTI-ASIATIC LEGISLATION.

A large and influential meeting of Bombay citizens was held at the Excelsior Theatre on the 16th instant

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under the joint auspices of the Imperial Indian Citizenship Association, the Indian Merchants' Chamber and Bureau, the Bombay Provincial Congress Committee, the Central Khilafat Committee, the Swaraj Party, the Bombay Muslim League, the National Municipal Party, the Rashtriya Sabha, the Parsi Rajkiya Sabha, the National Home Rule League, the British Indian Colonial Merchants' Association, the Bombay Progressive Association, the Bombay Presidency Association, and other Associations. His Highness the Aga Khan presided. The theatre was quickly filled, and when the proceedings commenced it was difficult to find even standing room. People with long memories were heard to say, after the meeting, that there has not been a parallel demonstration of the kind held in the city during the last ten years. In spite of its huge size, however, the audience maintained a most admirable order throughout the meeting which lasted nearly two hours and a half.

On the platform were seated leaders of different political associations and commercial organisations,—a fact which did not escape the notice of the audience and impressed every one with the great issues involved.

The proceedings began by the Hon. Mr. Ratansi Morarji voting His Highness the Agha Khan to the chair. Mr. Morarji said that His Highness was not only very well-known all over India, but he also occupied a unique position in the political world abroad. The speaker therefore thought that the promoters of the meeting were very fortunate in having been able to secure His Highness as the Chairman of the meeting.

The motion was seconded by Sir Jamsetjee Jeejeebhoy.

His Highness the Aga Khan then took the chair amidst applause.

### Messages of Sympathy.

Mr. J. B. Petit, the Honorary Secretary of the Imperial Indian Citizenship Association, read out the telegram received from Sir Dinshaw Petit, Mr. Jamnadas Dwarkadas, the South African Indian Congress and the Cape British Indian Association sympathising with the objects of the meeting.

### Forty Years of Humiliation.

On rising to address the meeting, His Highness was received with loud cheers. He said:

It is thirty years since I first had the honour of presiding at a meeting of my countrymen to protest against the treatment of Indians in South Africa. I should be sorry indeed if I had to try and remember how many public meetings in this town and in other places in India, in the Caxton Hall, how many Committee meetings of the Indian Overseas Association in England, how many private consultations with Sir Pherozeshah Mehta, Bowngaree, H. Wadia, Sapru and Messrs. Gokhale and Polak and others, I have attended during these last thirty years. Looking back it seems to me one long and unending series. Nor can I forget that when in 1896 I first attended a meeting of this description,—this was already more than a decade,—it had been agitating the minds of our settlers in Africa and thinkers in this country.

Ladies and Gentlemen, the simple and dull statements of biographical facts are to my mind more eloquent than any words at my command to describe what our people have gone through in that part of the world. It means forty years of humiliations inflicted upon them, of harassing legislation and ordinances, of offensive rules and regulations, of constant pin-pricks and of many bludgeon blows, borne with characteristic patience, with forbearance, with fortitude, and these forty years have seen also on the part of the leaders of the Indians in South Africa and of the leading Indians in this country the succession of concessions of the so-called compromisers to give up the inherent rights for the sake of peace and in order to save the small number of our people out there from total ruin and the final destruction of their self-respect. Not only the claims of a common Imperial citizenship, not only the respect with their willing services to the cause of the development of South Africa, but many promises have been forgotten.

I need not now remind you of the heroic struggle carried on by Mahatma Gandhi in 1906, which lasted till 1914, of the Borough and Township Franchise Ordinances, of the Licensing Ordinances, and of the social and political humiliations which have been heaped on our people.

Gentlemen, you will soon hear from the representatives of our countrymen out there the disastrous effects of the now proposed legislation.

I hope I am not giving away a secret but I understand that Mr Petit is moving the Imperial Citizenship Association of which he is Honorary Secretary, to contribute Rs. 50,000 to the fund which the South African Deputation proposes to raise in this country to help them.

Ladies and Gentlemen, some twenty years ago I had the honour of presiding at a meeting of the citizens of this city in the Town Hall and of those who then addressed that meeting, I think there are but two now alive who will address you to-day, namely Mr. Baptista and myself.

I then urged immediate steps towards retaliation and reciprocity. But now to-day and on this occasion, and speaking as man to man, I want to make one final, and I hope not unfriendly, appeal to the leaders of South Africa. Before it is too late they should not finally close the doors of understanding and conciliation in our face.

### The Smuts-Gandhi Agreement.

I appeal to them first of all that the great concessions made by Indians in the well-known Smuts-Gandhi Agreement should be accepted as final in the letter and in the spirit and that nothing should be done to go back on the Agreement. I appeal to the many right-thinking men in South Africa to whom Mr. Andrews has referred in his despatches to use all their influence that the spirit of that Agreement should be for ever kept alive. The overwhelming majority of the Indians in South Africa are African-born or natives of that country or are descendants of those who worked for Africa and they themselves work for the common welfare and development of that vast Dominion. Many were brought to labour on a mere pittance so that the capitalist Whites should prosper. I appeal to them to remember that the Smuts-Gandhi Agreement and the many present laws and restrictions make White domination in South Africa a certainty and that there is no real danger to their narrow ideas from our competition, which is in fact co-operation towards the economic development of that country. I appeal to the conscience of the White races out there and I should like to put a few definite questions to them. Do the statistics prove that the Indian is a law-breaker, a criminal? Certainly not. Is he an

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anarchist, a revolutionary, a bomb-thrower? No. Is the Indian the owner of the dram-shop, of the house of ill fame, of the gambling-hole? No.

A United India in South Africa.

We are told by historians that the Arab dominions came to grief because they took good care to take with them the family feud of the desert beyond the Pyranees and as far as the great Wall of China.

Has the Indian taken his unseemly Hindu-Muslim squabbles, his caste and sectarian bickerings to South Africa? Certainly not. Out there and beyond the seas the instinctive common-sense of the Indian has asserted itself, and within the smaller India outside we do find United India.

Well then, gentlemen, let us take another series of accusations. We are accused of the sanitary dangers from our customs and habits. Has the Indian been the champion of conscientious objection to vaccination in South Africa? Has he objected to inoculation against plague or has he by his careless use of water helped malaria? Certainly not.

Is he a debaucher or drunkard? Most certainly not. Throughout that continent he has shown his qualities of patience, hard work, simple and innocent domestic enjoyment, and if in some ways his standard has not been that of the European, it is because as labourer he was not protected and was forced for the welfare of his master to accept wages which reduced him below the White standard.

One Final Appeal Before it is too Late.

Ladies and Gentlemen, once more I make this final appeal to the conscience of the White men out there not to forget our common Empire, our membership of the League of Nations, our common humanity, the earnest pleadings of Sapru during the last Imperial Conference, the many friendly concessions of Gokhale and Gandhi, and above all the loyal co-operation in the daily business of life for more than fifty years of the Indians of South Africa, and to voluntarily and graciously drop this needless and humiliating Bill.

Final "Round-up" of Indians in South Africa.

Dr Abdul Rahman next addressed the meeting on the present situation. After thanking the public of Bombay for the very cordial welcome accorded to the South African deputation and expressing his indebtedness to the Press for the publicity given to their cause and the manner in which their grievances were espoused, he expressed gratification at the bold stand taken by the Congress, the Muslim League and other Associations in India towards the sad plight of her countrymen and women in South Africa. He analysed the disabilities of Indians settled in that country and outlined the implications of the various pieces of legislation passed against them. South Africa, he proceeded, consisted of four provinces—the Cape Province, the Orange Free State, Transvaal and Natal with an aggregate White population of over ten millions and an Indian population of 160,000 only. In the Cape Province, the Indians lived mostly in the towns, more than one-half of them in Cape Town, and they had all gone there as free men and not under any system of indentured labour. But in the other provinces, particularly in the Orange Free State, miscalled a Free State but actually a slave State of the British Empire, no one, whether he was an Indian or a coloured man, was permitted to live except under certain prohibitive conditions. They were rigidly excluded and such of them as continued there could only do so as long as they continued to remain in the service of the White men. In the Transvaal, there were 15,000 Indians, free men, who did not go there under any system of indenture, and were mostly traders or in the service of the White men. In Natal, they had 140,000 Indians, most of whom went there as labourers from India in response to a very urgent appeal made by the Government of Natal to the Government of India to ship labourers out there to save the colony from bankruptcy and ruin. The Indians had transformed that colony into a prosperous condition it now held, and it was called the Garden Colony of South Africa.

What Indians Have Done For the Colony.

Dr. Abdul Rahman declared that what the Indians had done for the Colony neither the Whites nor the natives could do.

Continuing, he said, the Indian settlers, after serving their indenture, settled down there and by dint of hard labour, thrift and enterprise grew to be prosperous, so that to-day in Natal the Indians constituted a very important proportion of the population of the Colony. They fell under three groups, namely, traders, agriculturists, and the Colonial-born Indians, who though not quite as good agriculturists as their forefathers, had, nevertheless, built up a position of importance in South Africa. He said that the whole South African position, put in a nut-shell amounted to this, namely, that, except in the Cape Province, the Indian was virtually a political helot and he had no representation in Parliament or in the legislatures of the country or in any other local body.

It was a long drawn-out struggle which the Indians waged during the past quarter of a century or over for their rights and liberties, and matters had now reached a climax in the introduction of the Class Areas Bill which not merely sought to impose iniquitous restrictions upon them, but bade fair to bring about their total extermination from that country.

Dr. Abdul Rahman pointed out that the members of the deputation and other Indian leaders of the community had done everything possible to bring about some settlement before the deputation left South Africa. They had waited on the Minister responsible for the Bill and appealed to him to withdraw it and call for a round table conference consisting of representatives of the Indian people, the representatives of the Union of South Africa and the representatives of the Imperial Government. The Union Government had spurned this offer.

Implications of the Bill.

Dr. Abdul Rahman next dealt with the implications of the Bill which, he declared, struck at the very root of the existence of Indians in South Africa. He quoted examples to show in what way the different clauses of the Bill would affect them. For instance, an Indian dared not purchase or lease immovable properties either in the towns or in other proclaimed areas. The effect was that with the passing of the Bill and the proclaiming of areas, no Indian in South Africa to-day would be permitted to buy an inch of ground outside those areas. What was worse, if an Indian, who was fortunate enough to possess immovable properties in those

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estricted areas, happened to possess no progeny, his and would be sold to the Whites. Another clause laid down that no new trading licenses would be given to Indians to trade outside the proclaimed areas, nor the old licenses be renewed. The effect of all this, said the speaker, was that no Indian would be permitted to trade whatsoever. All new licenses would be sold to the Europeans at whatever price. As for the Indians who held properties or leases of properties, these would cease to be theirs either on the death of the property-holder or on the expiry of the lease. He quoted the opinions of the Chief Justice of Natal who had severely criticised the ethics underlying the system of segregation. The other offensive clause dealt with the agricultural population of Natal. There a thirty-miles belt had been proclaimed and no Indian could acquire immovable property outside this belt.

He said the whole intention and purport of the Bill was to crush the Indian trader outside the segregated areas and reduce them to a state of serfdom. The law made no provision for compensation for loss and deprivation of properties owned or leased by Indians.

### A Negation of Smuts-Gandhi Agreement.

The Bill was a complete negation of the Smuts-Gandhi Agreement. The provisions of the new Bill were not only absurd, but simply inhuman, for one clause laid down that if an Indian failed to bring his wife to the Colony within five years of his marriage, he would not be able to bring her at all (Cries of shame). The same clause applied to children as well.

Dr. Abdul Rahman referred to another bill which was in process of being placed on the Statute Book. According to it no Indian or native would be permitted to be in charge of any machinery. This was intended, he said, to keep the Indian engineer out of job.

He emphasized the fact that all these laws were intended to have the cumulative effect of hounding the Indians out of the land or else reduce them to abject slavery. That was the prospect before the South African Indians at the present moment.

With the loss of Parliamentary and Municipal franchise and the deprivation of all other rights of citizenship, it would end in a final "round up" of all Indians residing there. The prospect reminded the speaker of a wild hunt, where the animals were chased into the hills and the only escape was the relentless seas behind them. Moreover, the racial stigma which the Bill sought to inflict was keenly resented by every Indian. The Indians did not claim that they were superior to the White, but the fact remained that the Europeans had yet to show that they were in any way superior to them.

### Appeal for India's Support.

The prospect before the Indians was no doubt gloomy, but the settlers were determined to fight to the last ditch. But they wanted the moral support of the people of their Motherland to stand by them in their struggle, because they were not fighting their own battle, but for the fair fame of India. They were like soldiers in the battle, and looked forward to their Motherland for generalship. But if India was to give no help they were going to stand their test in the final act in the long-drawn-out struggle to uphold the good name of India. (Prolonged cheers).

### History of Broken Pledges, Insults and Humiliations.

The Chairman called upon Sir Chimanlal Setalwad to move the principal resolution, which read :—

(a) "That this meeting of the citizens of Bombay held under the joint auspices of the Imperial Indian Citizenship Association, the Indian Merchants' Chamber and Bureau, the Bombay Provincial Congress Committee, the Central Khilafat Committee, the Bombay Swaraj Party, the Bombay Muslim League, the National Municipal Party, the Rashtriya Stree Sabha, the Home Rule League, Parsi Rajkiya Sabha, National Home Rule League, British Indian Colonial Merchants' Association, the Bombay Progressive Association, and other Associations, views with the gravest apprehension, and enters its emphatic protest against, the Areas Reservation and Immigration and Registration (Further Provision) Bill, which is in violation of the 1914 Gandhi-Smuts Agreement, and has for its object the compulsory segregation of Indians, the deprivation of their trading and proprietary rights, and the ultimate elimination of the Indian community, as openly declared by Dr. Malan, Minister of the Interior.

(b) This meeting earnestly requests the Government of India to urge upon the Union Government the necessity of a round table conference before any further action is taken by the Union Government in respect of the proposed Bill ; and should their reasonable proposal be declined and the Bill forced through the Union Parliament, this meeting appeals to his Excellency the Viceroy to advise the Imperial Government to disallow the measure under section 65 of the South African Act."

In moving the resolution, Sir Chimanlal Setalwad said that the treatment of Indians in South Africa had been for many long years the history of broken pledges, plighted words and a series of insults and humiliations with the express and avowed object of squeezing the Indians out of South Africa. He recalled the period when the treatment of Indians was one of the contributory causes of the Boer War. When the Transvaal Republic was under President Kruger a legislation was introduced which provided for residential segregation of Indians Even President Kruger did not attempt commercial segregation. When the Boer War was declared, Lord Lansdowne mentioned that the treatment of Indians was one of the causes of the War. The speaker read out from Lord Lansdowne's speeches where the principle of residential segregation was condemned in unequivocal terms. Then came peace between the Boers and the British and it was hoped then that the policy of segregation would be a thing of the past, but, looking to the recent happenings since the declaration of peace and the establishment of the Union Government, it was no exaggeration to say that the South African Government had broken all their pledges. The inevitable effect of the new legislation, to protest against which the deputation had come over to India, must be to drive them out of South Africa. But what made their blood boil was the fact that such a treatment was made possible within the British Empire.

### A Note of Warning.

Memories were short, otherwise those who were responsible for or condoned the present humiliating treatment of Indians in South Africa ought to realise that they were heaping coals on those very people who came

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to the timely rescue of the Empire at a most crucial moment in her history. Have they forgotten the battle of the Marne? If India, which stood steadfastly by the Empire in her sorest trial, was going to be treated in this manner, and if the Imperial Government would not respond to their appeals for the barest justice, if these inhuman things could possibly happen under the British Empire, the speaker said he had his own serious misgivings about the future of the British Empire.

Sir Chimanlal concluded by warning the South African Government and its Ministers to take heed before things took a more serious turn and, if there was any statesmanship yet left in them, to set right the evil by vetoing the bill.

"Do Not Yield".

Mr. M. A. Jinnah, in seconding the resolution, said that the subject had passed the stage of discussion and debate. The matter had not been attempted to be treated as a subject that could be discussed on its merits by the Minister of the Interior who had from the beginning frankly told them that the Indians as a race formed an alien element. Not only this, but the Minister saw no other solution to the question except the one which would result in a very considerable reduction of the Indian population in South Africa. The whole object of the present Bill was meant to eliminate our countrymen, and thus carry out the recommendations of the Asiatic Enquiry Commission.

Commercial and Residential Segregation.

Mr. Jinnah pointed out that the provisions of the bill were intended to bring about commercial, residential and land segregation. The conclusion was obvious. The Union Government was trying to drive out the Indians. He referred to the Smuts-Gandhi Agreement which contained a most vital clause safeguarding the vested rights enjoyed by those Indians residing in South Africa. The Minister at the time had given a promise on behalf of the Government that they would always continue to administer the existing laws so far as it related to vested rights. But what do we find to-day?, asked the speaker. An additional law is being enacted before the Union Parliament to segregate the community commercially, residentially and with regard to land.

Mr. Jinnah said he had read in the past of some Czars who were capable of such inhuman deprivation of property, but here they had a member of the British Commonwealth trying to legislate for the complete destruction of the vested rights of the Indian subjects within the Commonwealth. That was the situation, and although they were indignant and grieved, he felt that they were helpless to redress their wrongs.

Lord Readings's Reply to Deputation.

Referring to Lord Reading's reply to the deputation which waited on him, Mr. Jinnah said that he did not consider it a full and real statement of the Indian position. The Viceroy had stated that he fully understood the depth of the Indian feeling with regard to the bill, but he told the deputation to remember that the issue was now in South Africa. South Africa was a Dominion and its Parliament had full power to pass legislation regarding its internal affairs. Mr. Jinnah said that he most emphatically protested against that statement (cheers). When the Union Government Act was passed a section was deliberately provided in the Statute under which his Majesty had power to disallow any measure that the Union Government might propose. He wished to know whether that was not the time to veto a bill, which was calculated to deprive the Indians of their property. He urged the Viceroy to reconsider the position and ask the Imperial Government to disallow the bill.

Mr. Jinnah next took exception to the Viceroy saying that they could not interfere in the "domestic affairs" of another Government. He wanted to know whether protection of a number of their British subjects from an illegal piece of legislation was interfering with "domestic affairs." The situation was a grave one. He could only say this: that the case of the South African Indians was morally and legally and in every other respect a just one. He assured the deputation that the country would help them to keep the fair name of India (cheers). He added: "Do not yield, do not yield even your elementary rights." (Loud cheers).

Ignoble Attempt to Go Back Upon Smuts-Gandhi Agreement.

Sir Stanley Reed, supporting the resolution, said that there was one question on which there was absolutely no division of opinion and that was they were determined to secure to every Indian abroad the full rights of citizenship. The Class Areas Bill, he thought, was an ignoble attempt to go back on the Smuts-Gandhi Agreement which secured full development for Indians in South Africa. It gave him great pleasure to support the resolution, because he felt Indians had a right, wherever they might live, to avail themselves of every opportunity of reaching their full social and economic stature. It appeared to him that the policy now threatened by the Union Government had a far-reaching effect, in that it not only hit their countrymen socially and economically, but it went even beyond this by threatening to strike at the root of civilization itself. (Cheers). If his reading of history had taught him one lesson, it was that no Government could thrive on injustice in which all civilizations must inevitably rest. For these reasons he seconded the resolution and commended it to their unqualified support. (Loud cheers).

A Desperate Situation.

This resolution was further supported by Mr. H. P. Mody who said that they had held numberless meetings and sent various despatches and deputations, and framed petitions and protests. All these practically proved to no purpose. The situation had steadily grown worse and they were faced with a position in which the honour of their countrymen was threatened and their existence made intolerable.

Proceeding, the speaker said that he for one was not surprised at it. On the one side was a country which believed that its economic life was threatened by the existence of a frugal and industrious population, and which was determined to hound them out of the country regardless of all ethical or political considerations. On the other, was a dependency which had just learned to open its voice and which, in spite of its representatives at Imperial Conferences and the "League of Nations" sittings, had no more influence on international relations than a third class Indian State. On the one hand there was a Government determined to protect its Nationals against even a fair and open competition; on the other, there was a Government which was indifferent even to the most unfair and insidious competition and which looked placidly on, while countries with depreciated exchanges and sweated labour benefited our markets and pushed our goods out.

The Imperial Government, while it was supremely indifferent, was supremely impotent and would not and

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dared not impose its will on the Government and people of South Africa.

Concluding Mr. Mody said: "The situation therefore is desperate and I do not see what else was left to us but retaliation if this last effort at settlement by negotiation fails. Even if its scope is limited, the moral effect would be considerable. If, in the result, the lot of our countrymen in South Africa is made more difficult, I hope India will stand by them and give them all the moral and material assistance they will need in the hour of trial. They have played their part worthily in this great struggle. Let us make them feel that the part we play is no less worthy."

The resolution was unanimously carried.

### Beginning of a Great War.

Mr. J. B. Petit moved the following resolution:—

"That this meeting further urges that the Government of India should at the earliest possible opportunity, in consultation with the Legislative Assembly and the Council of State, send a strong deputation to England consisting of Indian leaders of all parties, including representatives of the South African Indian Congress, to place before the British Cabinet, Parliament and public the grave consequences of the Anti-Indian policy of the South African Union Government as illustrated by the Asiatic Bill."

He said that India had always refused and would always refuse to assume that the question of treatment of Indians in South Africa or for the matter of that in any colony was purely a matter of internal management. He declared that this country would insist on maintaining that this problem of Indians in South Africa was very important and could not be dealt with in a rough and ready manner.

Mr. Petit said it was the consensus of opinion among all parties that a representative deputation should be selected by the two Houses of Legislature of this country to be sent to England at the earliest possible moment in order that the intensity of the feelings and the depth of their resentment could be placed before the British Parliament, Government and the public.

He desired this deputation to go and tell the British public that the patience of the Indian people was exhausted, that the South African policy was not merely a wanton insult to the South African Indians, but to humanity. Not only this, but to tell them that if the present policy was carried to its logical conclusion, the South African Indians would have to turn out even Jesus who was born an Asiatic. (Laughter).

Concluding Mr. Petit said the time had arrived when the British public should be told that this country was determined to fight to a man this iniquitous Bill. "We wish to tell them in unequivocal language that this is the beginning of a great war—a war which is going to be mightier than even the war of 1914. It is going to be a war between the entire White races on the one side and the coloured nations on the other. We feel that our cause is just and righteous."

### A Lawless Law.

Mr. Bhulabhai J. Desai in supporting the resolution observed that it was really puerile from the point of view of International Law to say that because a majority had an overwhelming voice in the Legislature, therefore the minorities must be deprived of any vestige of property. It was nothing short of a lawless law. The speaker thought that when they found a race was conceited, was lost to its sense of justice, when it failed to recognise that there was anything wrong in what it was doing, the limit was reached and called for strong concerted action. He thought the present crisis was the beginning of the end of the struggle. He quoted the historian Seeley to show that when a nation became arrogant and dealt in injustice, that nation was doomed

The resolution, on being put to the vote, was carried.

### Tale of Indignities.

Mr. Joseph Baptista moved:—

"That this meeting authorizes the Secretaries to forward resolutions Nos. 2 and 3 to the Government of India."

Mr. Baptista referred to the conflict between the White and the coloured races, which, he said, had grown worse. The Indians had suffered and were suffering a great deal at the hands of South Africans in spite of the fair promises of British Ministers. The tale of indignities told by Dr Abdul Rahman made his blood boil. But now matters were getting worse as the anti-Asiatic legislation clearly showed. But the speaker was proud to find such leaders as Dr. Abdul Rahman in South Africa, who, he was convinced, would put a stiff fight for the outraged honour of Indians.

Mr. Lalji Naranji supported the motion, which was carried.

### Episode of Humiliation.

Mr. M. R. Jayakar next moved:—

"That this meeting pledges itself whole-heartedly to support the Indians in South Africa morally as well as financially in their just, noble and honourable struggle against the consolidated forces which threaten their existence in that part of the British Empire."

Mr. Jayakar said that the resolution entrusted to him called upon this meeting to support the Indians in South Africa in their struggle. A number of speeches had already been made which clearly indicated the nature of the struggle He did not wish to tire the audience with a long speech at that hour. He only wished to say that the moral significance of this struggle was very great because on its success or otherwise would depend the claims of England to establish a Commonwealth consisting of various races and creeds, all sharing the burdens of a united Commonwealth. It was to his mind a rather difficult experiment because one nation alone had tried it in previous times and failed. It now remained to see whether England would now succeed in this experiment and the test of its success or failure was largely involved in the way in which the claims of Indians in South Africa were met.

The speaker continuing said that he should have thought that having regard to this essential element of the struggle, Englishmen would be more anxious that it should succeed than Indians would be, because the onus of making this experiment a success would lie more upon the Englishmen than upon anybody else.

The story of the Indian struggle in South Africa, he said, was one continuous episode of humiliation after humiliation. There were very few redeeming features in it and there were many people in India and outside who were watching the result of this struggle, as proving the important moral whether it was possible for a White and coloured people to share the privileges of a United Empire.

Concluding Mr. Jayakar said that the deputation must make it clear that if they did not get justice in this case, the country and its people would have lost their faith in British justice and the loss would be England's. Nay, even more, England would lose this country. (Cheers).

The motion was seconded by Mirza Ali Mahomed Khan and supported by Mr. Meyer Nissim.

A section of the meeting insisted on Mr. B. G. Horniman addressing the meeting. The Chairman permitted him to do so.

In supporting Mr. Jayakar's motion, Mr. Horniman said he was glad to find that all political parties had united to fight against a measure which affected them all. He wished that the same spirit actuated them always, for then the realisation of Swaraj would become an accomplished fact. Speaking on the subject matter itself, Mr. Horniman said that every one in this country should do everything possible to help the South African Indians in their struggle.

A cordial vote of thanks, proposed by Mrs. Sarojini Naidu and seconded by Mr. K. Natarajan was carried with acclamation. The meeting then dissolved.

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referred to the outstanding landmarks in Swami Vivekananda's life. He showed how the Swami strove both by his teachings and writings for bringing about a happy blending of the East and West, and how his immortal work in Europe and America bore eloquent testimony to his efforts at a spiritual revival of the world. The President, in a brief speech, laid stress on the central idea of the Swami's teachings, which was self-realisation. This could only be possible for those who imbibed the spirit of the Swami's teachings and practised them in their everyday life. A life of service must be inspired by a sense of selflessness, without seeking reward or praise. It was in this way, and in this way alone, they could hope to realise the divinity in themselves.

**Calcutta Corporation's Retaliation Against South Africa:** The question of the treatment meted out to the Indian community resident in the Union of South Africa by the White settlers was discussed at a meeting of the Calcutta Corporation on the 13th instant and the following resolution was adopted: That in view of the attitude systematically adopted for some time past, by the Government of the Union of South Africa and of the various local authorities dominated by the White settlers, towards the Indian community resident in the Union, who have been unjustly deprived of their political, municipal and trading rights, and against whom measures have been taken imposing conditions of gross racial humiliation and severe financial loss, it is resolved (a) that all the White persons born or domiciled in any of the countries forming part of the Union of South Africa shall be debarred from obtaining any employment under or from entering into any contract with the Corporation of Calcutta, and (b) that the goods produced or manufactured anywhere within the said Union shall not be purchased or received for value by the Corporation of Calcutta. It was also resolved that the Government be requested to take steps to amend the Municipal Act disfranchising the South Africans in Calcutta.

**No More War Movement:** We give below a resolution passed by the Second Annual Conference of the Youth Section of the "No More War Movement," held in London in December 1925: "The National Conference of the Youth Section of the No More War Movement sends its fraternal greetings to the Youth in all countries who are striving for peace, and assures them of its earnest desire to work with them against all forms of war and militarism and for the development of a new social life based on mutual service and the free expression of human personality. It re-affirms its belief that individual refusal of all forms of war service is the most effective method of combatting war and calls upon Youth throughout the world to adopt this policy. To those in Denmark, Scandinavia, Belgium, Checho-Slovakia, Yugo-Slovakia, Roumania, Finland, Poland, Holland, and elsewhere who are at present in prison for refusing military service, it sends its sincere greetings and assures them of its solidarity with them in the splendid stand they are making, a stand which cannot fail to bring nearer the day of universal peace".

**Mr. Horniman:** Mr. B. G. Horniman who was allowed to return to India, has assumed charge of the *Bombay Chronicle*.

**Sex-Bar Removal in the Punjab:** Following in the wake of the other provinces, the Punjab Legislative Council passed a resolution at its last session for the removal of sex-disqualification so that the women of the Province may have full freedom to exercise the franchise. *Apropos* that resolution recommending that sex-disqualification for registration on the electoral rolls of constituencies of the Punjab Legislative Council should be removed in respect of women generally, it is notified, in the current issue of *The Punjab Gazette*, that the Governor-in-Council has made a regulation that, notwithstanding anything contained in Clause (B) of Sub-Rule 1 of Rule 7 of the Punjab Electoral Rules, no woman, who is not otherwise disqualified for registration as an elector for the Punjab Legislative Council, shall by reason only of her sex be disqualified for registration on the electoral roll of any constituency of the said Council.

**Standing Finance Committee Rejects grant for Paddison Deputation:** The Indian members of the Standing Finance Committee which recently held its sitting at Delhi objected to the item of Rs. 75,000 towards the expenses of the Paddison Deputation to South Africa on the ground that there was no information which the Deputation would collect that was not already in possession of the Government and the public or that could not be obtained otherwise than by a Deputation. The item was thereupon withdrawn.

**Assembly to discuss South African Question:** The South African issue will be raised in the Legislative Assembly by a substantial motion on the 28th instant. Mr. Gayaparsad Singh will move the following comprehensive resolution suggesting retaliation against South Africa: "This Assembly recommends to the Governor-General-in-Council that, as a retaliative measure against the Areas Reservation and Immigration and Registration Further Provision Bill, otherwise known as the Class Areas Bill, introduced in the South African Union Parliament, he may be pleased to take early and necessary steps (a) to impose on non-Indian South [illegible] in India reciprocal restrictions and disabilities in respect of the [illegible] both political and municipal, eligibility for public service and the rights to hold properties and trade, mining and navigation licenses, (b) to deprive non-Indian South African colonials in India of the special privileges accorded to them in criminal trials and (c) to impose a prohibitive import duty on South African coal and offer adequate facilities to Indian coal in the way of transport and otherwise."

**Senator Reid and Mr. Sastri Congratulated:** Dr. Besant brought together a distinguished international gathering at Madras to congratulate Senator Reid of Australia and the Right Hon. Srinivasa Sastri on the passage of the Bill through the Parliament of Australia which places Indians resident in Australia on a footing of equality with the citizens of Australia itself. Mr. Sastri in the course of his speech emphasised that retaliation was no remedy for South Africa.

**Resolution Disallowed:** It is understood that the Viceroy has disallowed Sir Sivaswamy Iyer's resolution urging Government not to signify acceptance of the Locarno Security Pact until it is approved by the Legislative Assembly on the ground that it relates to the relations of His Majesty with foreign States.

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**Donation to Lord Birkenhead:** A message was received last week to the effect that the Secretary of State for India has received a donation of a thousand sterling from a donor, anonymously subscribing himself as "Shinawar," as contribution towards the debt incurred by the Government of India in war time. Lord Birkenhead in accepting the gift which will be applied for the purpose specified, on behalf of the Government of India and himself, expresses cordial thanks to the donor and warm appreciation of the spirit promoting the donation.

**Reform in Morvi:** A correspondent of the *Indian Daily Mail* writes to say that the Ruler of Morvi who only very recently celebrated his fortieth birthday has enacted a very useful law in his territory regarding the age of consent. According to the new law the age has been raised to sixteen years. The orthodox section of the Hindus residing in the Morvi State have expressed their dislike for this law, while the advanced section have welcomed it.

**Prof. Einstein Rewarded:** According to a Reuter's message, the Royal Astronomical Society has awarded this year's gold medal to Professor Einstein for the Relativity Theory of Gravitation.

**Death of Lord Carmichael:** Death is announced of Lord Carmichael, Governor of Madras from 1911-12 and of Bengal from 1912-1917.

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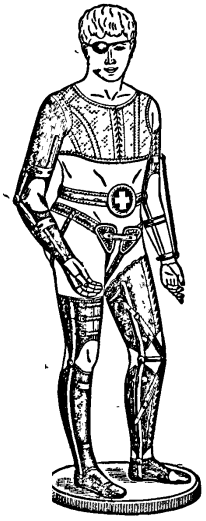

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**The University Seat in the Bombay Legislative Council:** Mr. M. R. Jayakar was elected to represent the Bombay University in the Provincial Legislative Council at the last General Elections, as a Swarajist, defeating Dr. R. P. Paranjpye who sat in the first reformed Council for the University and held office as Minister of Education. Before the expiry of his term next October, Mr. Jayakar, on account of differences with the majority of his party regarding the policy of continuous obstruction which, from his experience, he regarded as harmful to the best interests of the country, resigned his seat along with Mr. N. C. Kelkar who was Deputy Leader of the Swaraj Party in the Legislative Assembly at Delhi. Although pressed to do so by many of his friends, and assured of success, Mr. Jayakar, for the purpose of being free to devote his whole attention to the propaganda in favour of Responsive Co-operation, resolved not to stand for re-election. Dr. R. P. Paranjpye, therefore, stands as a Liberal for election to the University seat. His rival in the interests of the Swaraj Party is Dr. G. V. Deshmukh, an eminent medical practitioner, who has not so long taken an active part in politics. The voting takes place on Tuesday. The essential difference between the Swarajists and the Liberals to-day is that while the former believe in civil disobedience as the ultimate goal of their agitation, the Liberals are constitutional reformers who would utilise the present reforms as the means of further reforms. The former in consonance with their policy refuse to accept office, while the latter hold that without accepting office it is impossible to test the maximum efficacy of the reforms. Holding as we do that the constitutional method is the only practicable method of progress in India, and that the civil disobedience method is sure to land the country into a civil war the end of which no man can foresee, we strongly favour Dr. Paranjpye's candidature. The large majority of educated Indians have no faith in civil disobedience, and may be expected to return Dr. Paranjpye to the Council by a large majority.

**The Amir's Broad-mindedness:** Afghanistan has been the home of religious intolerance and persecutions. The punishment to which members of the Ahmadiyya sect were subjected for holding "heretic" opinions on religion, is only too well-known. It is, therefore, with much satisfaction that we turn to some observations made by His Majesty the Amir of Afghanistan, which show him to be an enlightened and broad-minded ruler, free from the sectarian spirit which reigns supreme in Afghanistan. A certain Naibul-Hukumat (Government official) wanted that he should be permitted to kill persons accused of mischief, (presumably referring to the Ahmadiyyas) and to offer rewards for the conversion of Hindus to Islam. To both these requests, the Amir has returned an emphatic 'no'. Referring to the conversion of Hindus to Islam, His Majesty, like a true Muslim, is said to have remarked: "Conversion to Islam should not be for the sake of money. If any one embraces Islam it should be for the sake of its doctrines and creeds, and no reward is required in this case." The Amir is also a strong advocate of inter-communal unity. In a speech at Kandahar, he is reported to have said: "Hitherto schools for traders, Persian-speaking people and Hindus have been separated. This separation causes disunion in the nation. Everyone who lives in the land of Afghanistan is an Afghan, irrespective of the religion he professes or the sect or class to which he belongs, and there is no distinction among Afghans...A separate school should not be maintained for people of various religions and classes or sects." Although this bold action of the Amir is likely to meet with strong opposition from the die-hard elements, the wisdom of this step in the long run cannot be doubted.

**The Tamil University:** Universities on a linguistic basis are everywhere on the increase. The resolution passed by the Madras University Senate in 1920 that the time had come for providing, as far as possible, at least one University for each principal linguistic area within the Presidency, has given a momentum to the multiplication of Universities. The Andhra University Bill, which has been finally passed by the Madras Legislative Council, is the first attempt in this direction. It is but natural that Tamil Nadu also should follow suit. Sir Sivagnanam Pillai, the present Development Minister, may be said to be the sponsor of the scheme of the Tamil University, and it is but fitting that he should have delivered the Presidential address at the Tamil University Conference held recently at Trichinopoly. There is, indeed, some force in the objection that there is no need for a separate Tamil University after the withdrawal of the Andhra and Kerala elements from the Madras University, but, as the Hon. Minister pointed out, the University in Madras must offer equal attractions and afford equal opportunities for all people of all languages and is, therefore, not in a position to cater to the special needs of the

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Tamil population. Granted the necessity for a Tamil University, two other possible objections to the scheme may be urged, namely, that Tamil will not serve as a self-contained cultural language equally well with English, and that it will not serve the modern requirements of higher education. Both these objections, however, the Hon. Minister disposed of very easily. He quoted at length from both languages to show that the best passages of outstanding literary merit in English have their parallels in Tamil literature. Then, again, Tamil, throughout all the reverses that India has undergone, has shown a wonderful power of adaptability. The Hon. Minister is convinced that a powerful organization well-financed and well-manned will render into Tamil all the scientific books required for use and that what has been possible for Urdu in the case of the Osmania University, Hyderabad, will be possible for Tamil as well. The scheme is estimated to cost twenty lakhs of rupees, but the Hon. Minister does not despair of finding that sum in a short time with the help of Government, Municipal and Local bodies and the public.

**China and the Soviet:** What threatened to be a big war between China and Russia has happily terminated without any untoward consequences. Hitherto trouble in China was confined to the rival Tuchuns, but this time, however, a first-class European power was involved. Ever since 1919, the Soviets have found in China a congenial soil for their Bolshevik propaganda and Russia has even foregone her extra-territorial rights and trade concessions in proof of her friendship to China. Chang-Tsolin, the Manchurian war-lord, however, remained impervious to Bolshevik influence. The present trouble arose over the arrest of Ivanoff, the Soviet General Manager of the Chinese Eastern Railway, by the Manchurian war-lord. This gave rise to the question of the control of the Railway. Though the Railway was built and financed by the Chinese, the Peking Government had recognised Russian rights and control over it. The Russian Government, therefore, gave an ultimatum to Chang-Tsolin to release Ivanoff and to restore order. The Peking Government, though friendly to Russia, was powerless to do anything in the matter. The situation was critical and it was not known what action Russia would take in the event of Chang-Tsolin's refusal to abide by the ultimatum. Meanwhile Japan was closely watching the events and, as she had powerful rights to protect in Manchuria, the Soviet ultimatum constituted more or less a challenge to her. Fortunately, however, Chang-Tsolin has released Ivanoff and other arrested persons and the situation has been a little eased.

**A Praiseworthy Example:** The action of Srimathi Uma Nehru in refusing nomination to the Allahabad Municipal Board after being defeated at the polls, is as courageous as it is praiseworthy. Not infrequently, candidates who have been rejected by the electorate find their way to the Councils and Municipal bodies by the back door of nomination. It need hardly be said that this strikes at the fundamental principle of representative government. The public are only too well aware of the adjournment motion recently brought in the Madras Legislative Council by a Swarajist member against this abuse of the powers of nomination by the Madras Government in the case of Rao Bahadur O. Thanikachalam Chetty, ex-President of the Madras Corporation, who sustained a severe defeat at the recent Municipal elections. All self-respecting men and women seeking election for the Councils and the Municipal bodies would do well to follow the excellent example of Srimathi Uma Nehru.

**The Burma Expulsion of Offenders Bill:** In the teeth of universal opposition from India and from Indians settled in Burma, His Excellency the Viceroy has given his assent to the Burma Expulsion of Offenders Bill. We have on previous occasions pointed out that, though the ostensible object of the Bill is to expel non-Burman offenders, it is really designed against the Indians who have incurred the displeasure of the Burma Government by their political and other activities. Burma is a province of India for administrative and political purposes and this Bill, coupled with the Sea Passengers' Traffic Bill which imposes a tax of Rs. 5 on all non-Burmans, completes the process of setting up one province against another upon which the Government of India is evidently determined. We are glad to note that some members of the Assembly have given notice of a resolution asking the Secretary of state for India to veto the Bill or in the alternative requesting the Government of India to introduce a Bill to repeal the measure. Though it is extremely unlikely that either of these suggestions will be adopted, they are enough to show the unpopularity of the measure.

**Bombay's New Medical College:** In an appeal, which is published elsewhere, Mr. Jivraj Mehta, the Dean of the King Edward VII Memorial Hospital and Seth Gordhandas Sundardas Medical College, opened recently by H. E. the Governor, exhorts the public of Bombay to evince greater interest in the Institutions and to help carry on the work for which they are intended. The Hospital and the College are, in the words of the appeal, "a magnificent monument expressive of the spirit of charity" and owe their existence to the combined efforts of the people and the Corporation of Bombay. For the effective working of the Institutions it is required to organise a Patients' Help Society, the object of which will be to furnish such comforts as are necessary to poor patients discharged from the Hospital. Help is also required in the shape of endowments for prizes and scholarships for those students who have the talent but not the means for medical education and of facilities for medical research about the sad neglect of which Lt. Col. Row spoke in no measured terms at the last Science Congress. We feel confident that the people who have already done so much for the College and the Hospital will not fail to respond liberally and magnanimously to the Dean's appeal.

**The Presidents' Conference:** The Conference of the Presidents of the Legislative Councils and the Legislative Assembly which recently concluded its sessions at Delhi, owes not a little of its initiative to Sir Frederick White, the ex-President of the Assembly. All that the Conference seems to have done is to universalise certain rules and forms of procedure for the whole of India. It is stated that, after a hot discussion, the proposal that Presidents of the Councils should not accept any office during their term of office was dropped. We much regret that the Conference failed to establish a healthy convention in this important matter.

**Vidyasagar's Daughters' Fund:** We have received Rs. 20 from Mrs. A. C. Chatterjee, being the contribution of the Bengali members of Stree Mahamandal, Bombay, towards the Vidyasagar's Daughters' Fund.

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*BOMBAY, JANUARY 30, 1926.*

## EDUCATED INDIA AND CHRISTIANITY.

Mr. Shoran S. Singha who has been very closely connected with the Delhi Mission and is now attached to the Foreign Department of the Young Men's Christian Association in London, contributes a thoughtful article to the current number of *The East and the West* on the attitude of educated India to Christianity. Mr. Singha's estimate will be recognised by all who are in close contact with, the main currents of Indian life and thought as being essentially correct. He begins by warning Christian Missions against over-rating the significance of mass conversions to the diffusion of Christ's ideal in this country. So far as the converted masses are concerned, a certain amelioration of their social and economic position is often the immediate result of conversion to Christianity. And it must be acknowledged that occasionally there have arisen from among these converts, persons of outstanding spiritual character. Taken in the mass, however, the initial social and material advantage to the converts is about the whole of the benefit arising from mass conversions. This in itself is no small thing, but Christian Missions are not the only means by which this result can be secured. As a matter of fact, social work among the depressed classes is becoming increasingly recognised as essential to national progress by educated Indians, and Christian Missions can no longer claim to be the only agencies engaged in such work. The specific aim of Christian Missions is, or ought to be, "the production of Christ-like characters." As Mr. Singha observes: "Baptism does not necessarily mean conversion. If there was anything miraculous or supernatural in mere baptism, this world would have been a veritable heaven on earth, but we know it is nowhere near that stage of perfection yet. The change of heart is the first essential of bringing about the Kingdom of God on this earth: no amount of baptismal or confirmation services can do it."

Mr. Singha holds that from the point of view of the production of Christ-like characters, Missionary educational work has been more helpful than mass conversions. Not that many Christs have been turned out of such institutions. But as Mr. Singha truly says, there are few men who leave Missionary Schools and Colleges without a change of heart or life. This does not mean that educated Indians wish in any considerable number to become Christians. It is quite the other way. Mr. Singha rightly observes: "An educated Indian would like to be, and attempts to be something, like Christ, but he has no desire to be called a Christian." He tells the story of a young Hindu student who felt drawn to Christianity and wanted to become a "convert." His father was a liberal-minded man and had no objection to his son following his inclination. He suggested to his son, however, that before taking the plunge, he would do well to travel in the Christian countries of Europe for a year. The young man went accordingly and came back saying: "I have beeen cured of my Christianity." In the early days of Christian Missions in India, few Indians had visited Europe and knew anything of the conditions of life there. To a Hindu or a Mahomedan there is no distinction between religion and everyday life. He may and does violate his religious precepts in his life, but he knows he is doing wrong and will say so. But Europe has drawn a hard and fast line between religion and life, and those who talk of religion in politics or business are regarded as cranks and prigs. The Indian, judging from his own instance, assumed in the early days of Christian Missions that life in England was closely modelled upon the Sermon on the Mount. Not only did the Missionaries not care to correct him on the point, but by their manner of condemning outright Indian customs, fostered the impression that the Kingdom of Heaven was actually in operation in Christian countries. Disillusionment was bound to come, as in the case of the young Hindu student, when large numbers of Indians went to Christian lands and saw for themselves the forms and features of applied Christianity.

Unlike many Christian Missionaries who judge Hinduism and Islam by their failures, the Indian has had the fairness to discriminate between Christianity and Christ's teachings. Mr. Singha mentions as illustrating the extent to which the Churches have become subservient to secular and political ends, that a War Minister said openly in Parliament that the pulpits of the Churches were their best recruiting grounds. The remarkable fact is, as Mr. Singha rightly observes, "that instead of throwing Christianity overboard, India's educated men have begun to make a distinction between the Christ of Christendom and the Jesus of the Gospel. The former they will not touch, but the latter is drawing them more and more." Mr. Singha gives Mr. Gandhi the credit of focussing his countrymen's thought on the Crucified One. Less dramatic but not less effective to the same purpose has been the teaching and example of social and religious reformers since Raja Ram Mohan Roy. We welcome Mr. Singha's exposition of the educated Indian mind, not only for its remarkable accuracy, but also, and perhaps more, as an exposition of the mind of the best type of Indian Christians.

**The Devanga Conference:** The Devangas are the great weaving community of South India. In his presidential address to the Devanga Conference held recently at Mandapet, Mr. P. T. Kumaraswami Chettiar made some notable suggestions for bringing about much-needed reforms among the community. The Devangas are backward in point of education and the President urged them to avail themselves of the full benefits of modern education. Like other communities, the Devangas also have got their own sub-castes and sub-divisions, and, in order to bring about unity among them, the President advocated as a first step inter-dining to be made the rule and not the exception, to be followed, of course, in due time, by inter-marriage.

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## INDIAN STUDENTS IN ENGLAND.

The Report on the work of the Indian Students Department for the year ending 31st March 1925, published by the High Commissioner's Office, London, a copy of which has been kindly sent to us, gives a full and clear account of the activities of the Department during the year under review. In the Introduction, the High Commissioner for India makes a brief survey of the progress made so far by the Department and offers some suggestions for the guidance of students going to England. Ever since his assumption of office as High Commissioner for India in January last, Sir Atul Chatterjee has devoted considerable attention to the organisation of the work in his office dealing with Indian students and probationers from India for the different services. He has been in personal consultation with the authorities of the various Universities and Colleges in Great Britain as well as societies and institutions concerned in the welfare of Indian students. He has also interviewed a large number of Indian students in London and elsewhere. It is gratifying to find that his representations in respect of the furtherance of facilities for Indian students have received a generous response from the educational authorities there. The High Commissioner is convinced that there is no prejudice whatever in the mind of the educational authorities in that country against Indian students as such, but that the main difficulty is due to the very large number of Indian students that now resort to Great Britain for study and training. This, coupled with the fact that a large number of English youths and youths from the Dominions, America and the continental countries are going in for University and other types of higher education, has led the heads of Colleges and institutions to raise the standard of admission all around and to ration the number of students that can be admitted from countries outside Great Britain. Sir Atul, therefore, lays stress on the necessity of providing sufficient facilities for undergraduate education in this country itself so that only picked Indians of merit and capability can go abroad for post-graduate study. It is necessary that students, their parents and guardians should get full and accurate information regarding the facilities available and the cost of education in England, and the *Hand-book for Indian Students* published by the High Commissioner's office serves this purpose. Notwithstanding the High Commissioner's repeated notifications that applications should reach his office not later than March or April previous to the autumn in which admission is sought, he is grieved to find cases of young men arriving in England in July or August without definite plans. Sir Atul also points out the necessity for parents and guardians to impress upon their sons or wards the desirability of devoting careful attention to questions of diet and health and of participating in all the corporate activities of the institutions. As regards wage-earning training for Indians, the High Commissioner gives a note of warning that there is no possibility of a young student being able at the outset to obtain sufficient wages to maintain himself while he is under training owing to the present serious depression and consequent unemployment in most industries in which training is sought by Indians.

During the year under review, the number of students for whom admission was secured through the Indian Students Department showed an increase over last year's figure. Not only are Indian students making use of the Department to a larger extent than before, but a perceptibly larger percentage of the applicants have already secured sufficient qualifications in India to qualify them without any further examination for admission to a University in England. The Report notes with gratification that Indian students in increasing numbers are personally seeking the assistance of the Department for advice, not only in regard to their courses of study and training in England, but also in regard to personal and private matters about which they feel they need guidance. Applications for admission to Oxford and Cambridge showed a slight decrease owing to the fact that the applicants were not in a position to satisfy the conditions required of them, but, latterly, on the representation of the High Commissioner, some concessions have been granted. The Department has got its respective Local Advisers at Manchester, Edinburgh, Glasgow and other provincial centres. It keeps an up-to-date list of qualified tutors and coaches in all subjects for the various examinations and numerous Indian students are put in touch with the tutors according to their needs. During the year, the Joint Secretaries paid visits to the principal University centres and thus brought the Department into close personal touch with the educational authorities. It is not possible for us to go into all the details of the activities of the Indian students in the various schools and colleges of England, Scotland, Wales, and Ireland. Suffice it to say here that the number of students undergoing training in the various sciences is gradually on the increase and that they are acquitting themselves creditably not only in class work, but also in the college debating societies and athletics. It is gratifying to find that women are going to England in large numbers for medical studies, as was generally the case in the past, and for other University courses, such as Science, Economics, Literature and pedagogy. The Report notes with satisfaction that Indian women are now to be found at Oxford, Cambridge, Edinburgh, Durham, Leeds and other University centres. There is also a noticeable increase in the number of students going for training in accountancy and such professional subjects as will ensure a useful and remunerative career. A sum of £500 is annually set aside for the award of grants-in-aid to Indian students in England, on condition that the research work or special investigation on which they are engaged is likely to lead to the definite advancement of knowledge and thus to the ultimate benefit of India, and a good deal of valuable work has already been done by the recipients of these grants. The

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House Management Committee of the Department, in spite of improved finances and increased provision for beds, is still unable to provide accommodation for all students who apply. A perusal of the reports submitted by the Indian Advisory Committees set up in all the important Indian educational centres for advising students going abroad, reveals a progressive decrease not only in the number of students who actually went to England, but also in the number of applications for information. This is probably to be accounted for by the fact that certain of the services will hereafter be recruited in India itself. The National Indian Association, the Distressed Indian Students Aid Committee, the Indian Students Union and Hostel and the Indian Gymkhana Club, are some of the social activities in which our students in England are engaged. In the closing section the Report observes: "A good deal of disappointment would be saved if parents and students themselves would think out carefully and exactly what the aim and object of the overseas education they are contemplating is to be. It is not sufficient to decide merely that it is to be a degree in science or economics, or law, followed or accompained in the case of the last named, by admission to an Inn of Court for Bar study. The prospects of suitable employment on the completion of the proposed course in this country should be carefully canvassed, and the education or training should be based, as far as possible, on the opportunities of suitable employment in that special branch." We would commend these thoughtful observations to the careful attention of all who intend going abroad for study.

## HINDUISM AND PROSELYTISM.

The Editor, *The Indian Social Reformer.*

Sir,

I read the article of Mr. Kalyan Chandragupta on the above subject with great interest, and with most of it I heartily agree.

I hold that all truth is universal, religious truth included. Will Mr. Chandragupta tell us what are the "teachings of Hinduism," which "are on the whole more elevating than those of other religions"? If these teachings are true, then we ought all to accept them.

Yours etc.,
A CHRISTIAN.

## THE POONA DEPRESSED CLASSES MISSION SOCIETY.

The Editor, The *Indian Social Reformer.*

Sir,

Mr. K. G. Patade, General Secretary of the Poona Depressed Classes Mission Society, in his letter of the 18th Nov. 1925 entitled 'Social Reformers and Untouchability" appearing in your issue of the 28th Nov. 1925, in answer to certain letters of Col. Steen appearing in the issues of 31st Oct. and 14th Nov., has gone out of his way in alluding to certain debts which, Mr. Patade alleges, the Parent Society of the Depressed Classes Mission Society of India owes to his Mission, viz., the Poona Depressed Classes Mission. This is an incorrect statement. The Parent Society has no connection with, nor owes anything to, the Poona Society called the Poona Depressed Classes Mission Society which was established about three years ago, independently of the Parent Society, and of which Mr. Patade is the General Secretary. There was, no doubt, a certain financial relationship of the Parent Society with its Poona branch, but it no longer exists.

Sandhurst Road,
Girgaum,
Bombay,
20-1-1925.

Yours etc,
L. B. NAYAK,
General Secretary,
Depressed Classes Mission
Society of India.

## HAS KALKI COME?

The Editor, The *Indian Social Reformer.*

Sir,

"God comes to see us without a bell". But our lives are full of "lies which warp us from the living truth.". We are so engrossed in our selfish pursuits of the "earth earthly" that, with all the megalomania of civilization in us, we do not perceive the biggest spiritual phenomenon happening in our globe. Truly our spiritual life has been swamped by our all-absorbing materialistic living. And truly such avalanche of darkness the Great God or His Messiah only can dispel.

It is said that, when a man dreams that he is waking, he is near waking The world is brimming over with sin and vice and the sweating sorrowing humanity cries to Him to come again, crush all evil and re-establish His reign of righteousness on earth. But the world with its senses going wool-gathering under the glamour of the world knoweth not that such a One hath come. And He cometh now in the person of "Hazrat Mirza Ghulam Ahmad" (on whom be peace and blessings of God.) One gets a gleam of hope in one's heart on reading "Ahmadiyyat or the True Islam" for, among other things, it is stated that he claims to be the Messiah for the Christians, the Mahdi for the Muslims, to be Krishna or the Nehe Kalank Avatar for the Hindus and Mesio Darbahami for the Zoroastrians and He "alone is the promised One who has been eagerly awaited for centuries" (See page 15 *et seq.* of the book written by Hazrat Mirza Bashir-ud-din Mahmud Ahmad Khalifatul Masih II and head of the Ahmadiyyat community published by Talif-O-Isha'at Qadian, Punjab, India). The writer is the second successor of the Promised Messiah and head of the Ahmadiyyat community. He has portrayed a Prophet who comprehends all avatars in his personality. But in this individualism-ridden age no one sees eye to eye with the author. Perhaps this puts its imprimature on everything. But with all respect to the big claims which only an avatar can make, a Hindu is bound to have his qualms. For with respect to the Kalki avatar it is foretold in Hindu scriptures that He will appear at a time when chaos and veil of darkness shall envelop everything and then " will be born in the village of Sambhalpur in India a Brahmin of great spiritual force, named Vishnujasha and in time will become the father of the coming incarnation of Vishnu, one of the most powerful incarnations—Kalki. The Kalki will rapidly grow into youth and spiritual power. At His mental call will come to Him countless vehicles, ar-

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mours, all kinds of weapons of war and soldiers. He will then lead them to battle against all the Mlechchas, robbers and tyrants all over the world who will fall shouting in agony before His mammoth sword. After extirpating them all, the Lord will establish once again perfect order and harmony on the surface of the earth". This must be taken *au pied de lettre*. Taking the astounding claim put forward by the Ahmadiyyat the Hindu-Muslim-Parsee-and-Christian conscience must in this respect be concurrently satisfied. But regarding the Ahmadiyyat's relation to Hinduism only, the setting in which the Kalki shall appear, geographical and otherwise, the extraordinary manifestations of His supernatural power and the accomplishment of his mission have not, it is clear, been fulfilled by the Ahmadiyyat Prophet. And can it be said that the Kalki has come? Can the enlightened Ahmadiyyat throw light on this vital question?

Sukkur, 3rd Dec. 1925. Yours etc., MULCHAND DEVMAL

## THE KANYA GURUKULA, DELHI.

In response to our request for fuller details regarding the Kanya Gurukula, Delhi, which we noticed in our news columns on November 21st 1925, the Principal of the institution writes:—

Rishi Dayanand in the latter half of the 19th century forcibly denounced heinous customs and pernicious practices like early marriage that were, and are still, undermining the strength of the nation, emphasized the need of the rehabilitation of the ancient Hindu institution of Brahmacharya as indispensable to national regeneration, declared the Vedic culture, learning and system of education of ancient India to be superior to those of the West, and pointed out the need of building up Deva Nagari or Hindi as the national language of the country. In conformity with his teaching some of the earnest disciples of Rishi Dayanand founded the Gurukula Kangri at Hardwar early in the beginning of the twentieth century. The institution aims at character building through Brahmacharya discipline, reviving ancient Hindu culture and learning, imparting instruction in all the branches of Sanskrit learning together with the modern western arts and sciences, and building up Hindi literature. The institution is situated at the foot of the Himalayas on the bank of the Ganges at a distance of about three miles from Hardwar on the opposite bank The natural sights and sounds are fascinating and well-calculated to impress the imagination and educe what is best in the character of boys. After the models of the teacher's home system prevalent in ancient India, a living contact is encouraged between the teachers and the taught. Students are recruited between six and eight years of age. They have to stay for fourteen years, on an average, in the institution and are not allowed to go home during this period. The teachers also live at the same place.

Disappointment must, however, await the endeavour to regenerate the manhood without ameliorating the motherhood of a country, and it had long been felt that the Gurukula system could not bear full fruit unless its benefits were extended to girls also. The generosity of certain altruistic people enabled the Punjab Pratinidhi Sabha to supply this long-felt need in the summer of 1923 by establishing the Kanya Gurukula at Delhi. Barring modifications necessitated by natural differences between boys and girls, the Kanya Gurukula has before it the same aims, and is conducted on lines identical with those of the Gurukula Kangri. Girls from six to eight years of age are admitted and are not allowed to go home till they have completed their course. The girls have to pass through strict Brahmacharya discipline and no married girl is allowed to live as a student in the institution. They are admitted only on the condition of the guardians giving a solemn undertaking that the girls would in no case be married before the age of sixteen. Caste is held to be neither a qualification nor a disqualification, and girls of all castes, Sudras included, are admitted without any discrimination and have to live on terms of perfect equality and in close contact with one another. But physical and mental fitness (for which tests are instituted before admission) is an essential condition of admission. Equality of opportunity is the law and all students are treated alike without regard to differences in the social status of parents and guardians. Agreeably to the educational ideals of ancient India, education is imparted *gratis*. Fee is, however, charged to cover the expenses of food, clothing and books which are all supplied by the institution in order to maintain the desirable standard and avoid invidious inequalities among the students.

Women are admittedly the conservative element in society. They are the natural guardians of the traditions of a nation. The Kanya Gurukula aims at making girls fit to discharge their duties efficiently as custodians of national culture. Their education and discipline are regulated with a view to making them intelligent mothers, attractive wives and helpful companions to their husbands rather than mere drudges of all work, wise and considerate daughters, sisters and relations, efficient citizens and patriotic Indians—but all this subject to the qualification that home is to be their proper sphere throughout life and they are to discharge duties and exercise functions in and through that sphere. The number of women in India is less than the number of men and every woman can marry and have a home of her own. Consequently the problems regarding the profession, wages, and franchise of women that are distracting the West, do not arise in this country. Hence the education imparted in the Kanya Gurukula does not aim at fitting girls for professions in life.

According to the scheme in force at present, the entire course of the Kanya Gurukula extends over eleven years. The first eight classes constitute the School and the last three the College. A short sketch of the curriculum for some of the classes will give a tolerably clear idea of the standard up to which students are educated in this institution. The following are the subjects and courses of study for the eighth class, the highest class of the School department:—(1) Sanskrit Grammar (Panini's), Ashtadhyayi Vritti, fourth and fifth chapters. (2) Sanskrit Literature, the books prescribed being (संक्षिप्त रामायण) (Ramayana abridged), प्रतापसिंह चरितम् (A life of Pratap Singh in Sanskrit), and Manusmriti. (3) Arya Bhasha or Hindi, (a) Translation and Essay-writing, (b) the books prescrib-

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ed are Deshadarshana, Vanashtaka, Maharani Lakshmibai, Sugharbibi, Essays. (4) Religious Instruction, thirty-second chapter of the Yajur-Veda, and Swami Dayananda's Instructions to his Commentary on the Vedas (ऋग्वेदादि भाष्य भूमिका). (5) Geography:—(a) Geography of Europe, and map drawing, (b) Physical Geography. (6) History:— (a) History of India in two parts by Prof. Bal Krishna, (b) A Hindi Primer on Indian Constitution, (c) An elementary Hindi book on Economics (अर्थशास्त्रप्रवेशिका). (7) Music. Students are taught to play on the guitar etc. (8) Sewing, Knitting etc. (9) Arithmetic-problems on Exchange, Profit and Loss, Ratio, Proportions, Discount, Present Value. (10) Algebra, the first four rules and important Formulae. (11) Any one of the three principal Vernaculars of the country namely Gujrati, Bengali, and Maharashtri. In addition to the above subjects which are taught in school time, Spinning, Weaving, Cooking and Kitchen-gardening are taught after school hours in the Ashram or Boarding house as compulsory subjects in which it would be essential to pass. Moreover students will be given theoretical and practical training in Nursing and Hygiene twice a week in the Ashrama outside school hours and it would be essential to pass in these subjects also. Students will also be required to take part in practical agriculture and native games. Promising students will be taught the Arts of postures (आसन) and deep breathing (Pranayama) also. The sketch given above of the curriculum for 8th class is enough to show that girls on the completion of their school course will possess a fair command over Hindi, a sufficient acquaintance with Sanskrit and the Hindi Scriptures, sufficient general information, a fair amount of culture and feminine accomplishments and ability to discharge the duties (cooking and sewing etc.) required of girls in Indian homes.

Girls may leave the institution if they like after completing the School course, but those who choose to remain will have to pass through the College course extending over three years. The subjects prescribed for the College course are the following:—

(1) Selected Mantras (Hymns) from the Atharva, Rig and Yajur Vedas. (2) The Upanishads (Ish, Kena, Katha, Mundaka,) Gita, Nirukta or Vedic Philology, Lectures on the true method of interpreting the Vedas, Dharmasutras—Apastamba and others. (3) Sanskrit Philosophy:—(a) Yoga Darshana : three chapters with the help of a commentary, (b) Sankhya Darshana by Vijnana Bhikshu, (c) Prashastapada Bhashya or commentary. (4) Sanskrit Literature:—about six books of different standard authors are prescribed. (4) Hindi including Braja Bhasha will be taught up to the highest standard. (5) It will be at the option of students to take up a higher course of Sanskrit Grammar consisting of Panini's Ashtadhyayi and Mahabhashya instead of Sanskrit and Hindi Literature. (6) History of England, Europe, Japan, United States of America, Greece, Rome and different periods of Indian History in detail. Students may take up Economics instead of History and then they will have to go through a fairly comprehensive course of General Economics and Indian Economics. Science may also be taken up instead of History or Economics and the Science course consists of Elements of Physics, Chemistry, Biology, Physiology and Astronomy. (7) In addition to the above-mentioned compulsory subjects, students may take up one of the following as an optional subject:—(a) Music, (b) Painting, (c) Embroidery, (d) English. English is not taught as a compulsory subject in the School or the College department. This is not because of any prejudice against the language or because it is thought useless. In fact the language is taught up to the B.A. standard of Indian Universities as a compulsory subject in the Gurukula Kangri. The reason why it has virtually been excluded from the course of the Kanya Gurukula is that it requires time and it is not possible in so short a time and along with so many other subjects to gain a satisfactory knowledge of the language And a mere smattering is generally worse than complete ignorance, for it involves waste of time and energy without any corresponding gain. As stated above, it is not contemplated that girls will follow professions in after life and hence it has not been thought desirable to teach English at the expense of general information and culture.

The institution has been in existence less than three years. But it already enjoys a growing popularity. The number of applications for admission every year far exceeds that for which there is accommodation and girls from all parts of the country seek admission. It is the only educational institution for women in India in which all the workers are females. Some selfless noble ladies are working without any monetary remuneration and we are trying to train female teachers and workers of our own also. Still the need of more workers is being keenly felt. Should any public-spirited ladies from any part of the country feel inclined to serve the institution, their services will gratefully be accepted. There are at present more than two hundred girls in the institution. They are divided into classes and sections. Each class is under the direct supervision of a female superintendent at all times outside school hours. There is a daily routine of religious duties, prayers, study, play, sleep etc., which is very punctually and rigorously enforced. There is a medical adviser who attends regularly, gives medical aid and also regulates and supervises diet, sanitation etc. The Kanya Gurukula aims at the regeneration of Indian womanhood through Brahmacharya discipline, salutary segregation, a healthy environment, a sound education, eradication of evil customs like early marriage, and the revival of Vedic spiritual culture. It is the duty of every patriotic Indian to help us in the sacred mission.

## THE RANADE ANNIVERSARY.

The Joint Honorary Secretary, Deccan Sabha, writes :

Mr. S. N. Karnataki was the principal speaker at the celebration of the anniversary of the death of the late Mr. Justice Mahadeo Govind Ranade, held at the Deccan Sabha rooms in Poona on Saturday the 16th inst. with Mr. B. S. Kamat in the chair. There was a good audience on the occasion, and in introducing the lecturer, the Chairman said that the late Mr. Ranade belonged to a class of men that are termed "nation-builders" in history and are born once in a century. For over 25 years Mr. Ranade was a power in the land and exercised unlimited influence in shaping public opinion.

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One could easily recall to mind numerous occasions when forces of reaction were gathering strength in the country and when Mr. Ranade's services in steadying the course of events and promoting the cause of progress were invaluable.

Mr. Karnataki began by saying that Mr. Ranade was one of the greatest men that India had produced in modern times. He was a man of such diverse and many-sided activities that it would be impossible within the limits of a single lecture to do full justice to the different aspects of his life. Mr. Ranade was one of the first bright stars that arose on the Indian horizon in the early sixties of the last century and one that was destined to play a most important part in moulding public opinion in the country for about a generation. Indeed he had been once described by the late Sir Narayan Chandavarkar as one of the seven stars—*Sapta Rishis*—that issued about the middle of the last century out of the Elphinstone Institution in Bombay, the others being Bal Shastri Jambhekar, Dadabhai Naoroji, Pherozeshah Mehta, Telang, Bhandarkar and Narayan Mahadeo Parmanand. But these men rose to distinction in different walks of life and rendered, each in his own way, eminent services to the country. But the service of Ranade at a time when the affairs of the Deccan were sorely in need of a wise guide were most invaluable. The history of the Maharashtra during the fifty years that followed the downfall of the Peshwas in 1818 was almost blank. And it was only after Ranade came to Poona in 1871 that he started all his activities, political, social and others and the result was that Poona came into prominence once again in a few years. Ranade was thus the maker of modern Maharashtra and one of his biographers, Rao Bahadur Mankar, stated nothing but the truth when he said that in Ranade's time Poona was the pride of Maharashtra, the envy of Bombay and the admiration of India.

Ranade was actuated in all his activities by a patriotism of the purest type. He was far-sighted enough to see that if her people should only take the fullest advantage of the opportunities opened out to them by the British connection, India would be able to take her proper place among the nations of the world. He had unbounded faith in his own countrymen and he once said almost in a prophetic vein: "There can be no question that a nation of 250 millions can never be permanently held down by sheer force and sooner or later, in God's Providence, and under the encouragement of the British example and discipline the people of this country must rise to the status of self-government and learn to control their own affairs in subordinate alliance with England. The transfer of power is inevitable." Inspired by such noble ideals, Ranade would not, in the very nature of things, rest satisfied with promoting the political interests of the country, but extended his activities to the social sphere also. So much so that he had no patience with those of his countrymen who would pin their faith to political activities alone, leaving social and religious reform to take care of itself. "You cannot be liberal by halves", said he, "you cannot be liberal in politics and conservative in religion. The heart and the head must go together. You cannot cultivate your intellect, enrich your mind, enlarge the sphere of your political rights and privileges and at the same time keep your hearts closed and cramped. It is an idle dream to expect men to remain enchained and enshackled in their own superstition and social evils, while they are struggling hard to win rights and privileges from their rulers. Before long these dreamers will find their dreams lost."

Ranade was nothing if not historical in his imagination and never failed in all his activities to appeal to the past history of this country in support of his own position. As regards the Hindu-Muhammadan question, e. g., his views were very advanced and were such as must command the respect of both communities. Said he on one occasion: "If the lessons of the past have any value, one thing is quite clear, that in this country, no progress is possible unless both Hindus and Mahomedans join hands together and are determined to follow the lead of the men who flourished in Akbar's time and were his chief advisers and counsellors, and sedulously avoid the mistakes which were committed by his great grandson, Aurangzeb." To illustrate the catholicity of Mr. Ranade's heart and sincerity of his purpose, the lecturer referred to a significant move by that great man about the close of the last century when the Hindu Union Club, a social institution in Bombay under Mr. Ranade's guidance, arranged for a *pansupari* party in honour of the late Mr. Badrudin Tyabjee soon after his elevation to the High Court Bench. Before concluding Mr. Karnataki mentioned some anecdotes in Ranade's life which served to add to the interesting character of his address.

## KING EDWARD VII MEMORIAL HOSPITAL AND SETH GORDHANDAS SUNDARDAS MEDICAL COLLEGE.

The Dean of the above-mentioned College has issued the following appeal :—

Now that the King Edward VII Memorial Hospital and the Seth Gordhandas Sundardas Medical College are opened by His Excellency the Governor of Bombay and will receive in and out-patients from Monday the 15th February 1926, I appeal to the people of Bombay to take an active interest in these Institutions of which they may well be proud. They are a magnificent monument expressive of the spirit of charity, which characterises the people of Bombay.

That the Institutions may fulfil in every way the object for which they are erected, that they may be unique Institutions all over India, I make this appeal to help us in either of the following ways :—

(1) To organise a Patients' Help Society in connection with the King Edward VII Memorial Hospital on the line of Samaritan Societies attached to the Hospital in the West. Some of the patients may be required to keep on special diet even after they are discharged from the Hospital; they may be too poor to afford it. Some of the patients may require artificial limbs or trusses or spectacles, but too poor to buy them. The Society can help them by giving them such necessary requirements. The work of the Society would be to help the patients once they are outside the Hospital and would be carried out by a Committee composed of the Donors. In this way the people will remain in touch with the work done in the Hospital.

(2) To endow prizes and scholarships to help poor or meritorious students. An investment of Rs. 4,000 will

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give a scholarship of Rs. 20 per mensem. Already seven scholarships have been donated, and we still want some twenty-five more to help and encourage deserving students on whom the cost of a medical education falls so heavily.

(3) To endow Medical Research. Prevention is better than cure. To bring health and happiness to the millions it is better to wipe out disease by prevention. Research can be conveniently carried out in Tropical Pathology and in such conditions as Sprue and Anaemiee, which are so common and deadly in Bombay or in Experimental Pharmacology and testing the properties of Indian herbs and Medicines, in Bio-Chemistry or in Operative Surgery etc.

A lot of patient research work into the cause of the various diseases is necessary before it is possible to fight them. A big institution like this where the work in the Hospital and College could be easily collaborated is the proper place for such research. We appeal to the charitably-disposed men and women to help the College and Hospital with research endowments and thereby help humanity in general.

## INDIAN STUDENTS IN AMERICA.

An *Associated Press* message dated 3rd Jan, says:

Mr. K. T. Paul, National General Secretary of the Y. M. C. A. of India, has issued the following statement to the press regarding Indian students in America:—

Some time ago I published a statement from Dr. Husband, the Commissioner of Labour of the Federal Government at Washington, embodying his interpretation of the new labour laws as applicable to *bona fide* Indian students in the United States of America. Since then I have received an official communication from the Hindustan Association of America (500, Riverside Drive, New York, U.S.A.) which is a well-known Association of Indians in America. The President, Mr. Hemendra R. Rakhit, points out that there is still misapprehension in the minds of prospective Indian students as regards the situation in America and desires me to arrange for wide publicity as to the real state of matters. I am giving hereunder extracts which will set the situation out in the clearest possible terms.

### Immigration Rules Affecting Students.

The student should write directly to the College or University which he wishes to enter enclosing proper credentials. If the University accepts him the University authorities will send him two certificates of admission to the University. The certificates of admission should be in "duplicate." (The immigration officials do not always accept a certificate marked 'Copy'). He will then take one certificate of admission to the nearest American Consul, who will give him a Student Vise, if the University he wishes to enter is on the approved list, and if he is a *bona fide* student and can satisfy the Consul as to his health and status as a student and can give satisfactory evidence that he has sufficient knowledge of English to do college work and sufficient funds to keep him from becoming a public charge. The second certificate must be retained by the student to show to the immigration officials when he enters the United States.

When he comes to America and when the immigration officials see him at the port of entry, he should show not only the Student Vise but also the certificate of admission from the University which has accepted him. With these credentials he should have no difficulties whatsoever, provided he has complied with all the above requirements.

### Mr. Husband's Letter.

(Printed in the *Hindustanee Student*, New York, January 1925.)

The Immigration Act of 1924 provides that a *bona fide* student is one who seeks to enter the United States solely for the purpose of study at an accredited school, etc., and necessarily this has to be rather strictly construed in order to prevent applicants from using the student exemption as a means of getting into the United States. It was the evident intent of the Congress to provide a means by which aliens might have the privilege of pursuing studies in this country, if they come solely for that purpose and with no intention of remaining here permanently.

It seems very probable that before a Consul issues a *non quata* Student Vise he will require an assurance that such financial provision has been made as to insure that the applicant will be able to maintain a student status here. However, it is not believed that if a student contributes to his own support by working, this would necessarily disqualify him for admission nor is it believed that he ought to be prohibited from working during vacation periods. The point is that he must be primarily a student and not a worker for wages with his studies as a secondary matter. Any immigrant student who otherwise fails, neglects or refuses to maintain the status of a *bona fide* student or who engages in any business occupation for profit or who labours for hire, shall be deemed to have abandoned his status of an immigrant student and shall on the warrant of the Secretary of Labour be taken into custody and deported.

## PENALISING EXTRA-MARITAL RELATIONS.

The following letter, dated the 13th Jan., has been sent by Pandit Deva Ratna Sharma, Secretary, Hindu Mahasabha, Delhi, to K. G. Harpar, Esq., Deputy Secretary to the Government, United Provinces, Lucknow:—

I have the honour to acknowledge the receipt of your letter No. 3833-VI.1151-1922, dated Allahabad, November 12, 1925, desiring the opinion of the Hindu Mahasabha on a Bill of which notice has been given by Sir H. S. Gour and which proposes to make sexual intercourse with a girl between the age of 13 and 14 with her consent a separate offence.

It was pointed out in your letter that the Government of India desired the opinion on this Bill in its relations to extra-marital relations only. It was also pointed out that it was necessary to decide whether it is customary in certain areas or among certain races for sexual-intercourse to take place before marriage, and if that was so, information should be given as to the age of the girl at which sexual intercourse generally took place and whether any safeguards were necessary to prevent the penalising of such a custom recognised by any community.

2. Your letter was considered at a meeting of the All-India Hindu Mahasabha held at Cawnpore on the

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21st December 1925. The questions put to the members were:—

(a) Whether it should be made a penal offence to have intercourse with a girl between the age of 13 and 14 by a person who is not her lawful husband and

(b) whether any custom exists in any community or place according to which sexual intercourse is allowed before marriage and whether such a custom should also be similarly penalised.

3. Several members sent their opinions in writing and they were all unanimous in emphatically declaring that extra-marital relations of the above description should be penalised. They also stated that they knew of no race or place in India where any custom of the kind referred to above existed and they all stated that if it did exist at all at any place it should also be penalised.

4. On the matter coming for discussion before the meeting all the members who represented almost all the provinces of India, were also emphatically of opinion that intercourse with a girl between the age of 13 and 14 by a person other than her lawful husband should be penalised and that this provision should extend to each and every community in India, in spite of any custom to the contrary, if it existed at all. But no such custom was known to exist so far as the members were aware.

## THE PROBLEM OF INDIAN WIDOWS.

Mgr. Rossillon, Bishop of Vizagapatam, writes in the *Catholic Missions*:—

For those who have studied closely, the problem of Indian widows is a poignant one. The number of human beings who are concerned is so great! India, the land of ancient wisdom, has been called also with reason "the land of widows." Never was an appellation so deserved. The number of widows one finds in the peninsula is truly unbelievable. After the last census, made in 1921, there were 2,84,20,000 widows! The feminine population was 125,000,000, so that in India practically one woman out of every five is a widow!

The total is fantastic. More than three times the population of Canada. There is hardly a fireside that has not some widows. The missionary knows this too well—he sees it with his own eyes. What aggravates this problem and makes it more unusual and pathetic, is the age of these unfortunates.

Among the married women, 2,500,000 are less than ten years old; 134,000 are less than five years old (baby wives); and 14,000 are less than 12 months (infant wives). Among the 28 million widows, 335,000 are less than 15 years old; 112,000 are less than 10; 17,000 less than five years (baby widows); and a million less than 12 months old (infant widows). Such a social state almost unbelievable, yet it is the truth.

What are the causes of the multiplication of widows? Above all, it is the custom of early marriages. According to this custom, all young girls have to be married before the age of 12 years. The sacred books have sanctioned it, and the most terrible anathemas are put upon the heads of the fathers of families who neglect this duty. Monopolized by the higer castes in the beginning, it gradually became imposed on the whole nation. In establishing this detestable custom, one can easily surmise the thoughts of the oriental lawmakers. But why did they direct this anathema upon the poor weaker sex when they are disrupted by the laws of morality of men who fix no age for marriage, and allow children from 5, 6 and 10 years of age to be given in marriage to men of 30,35 and 40 years of age. By this same legislation have they not weakened the moral tone of the nation, encouraged vice, and is this not the real cause of the great number of widows?

The staggering number of two million widows shows it widely. This social plea already so greatly aggravated is added to by another great harm; that is, enforced widowhood. The law of caste, like the religious law, prevents these widows from marrying again, whatever their age. Once a widow, always a widow. The most inhuman consequence follows. Many millions of children become widows without even reaching the age of reason, and by this custom become widows forever.

Such is the work of Hindu paganism that some European renegades wish to thrust upon Christianity. The numbers of widows increase, until now there are more than 26 million of these "poor shaved heads" among the population of India. The most disconcerting phenomenon is that this horrible custom is not only rampant among the poor classes and the uneducated, but also sanctioned by those who have received their training in great European Universities.

## NEWS OF THE WEEK.

**The Fifth Audi Andhra Conference, 1925:** The Fifth Audi Andhra Conference of the District of Nellore was held in the spacious Town Hall under the Presidentship of R. Veerian Esq., M. L. C., on the 30th December 1925. The proceedings of the Conference were opened with a prayer. Next the President delivered his address. He referred to the various ways how the Panchama degrades himself and stands self-condemned before the world. He said that the Panchama fails to maintain his self-respect, owing to his bad manners and evil habits of drinking, gambling and eating the flesh of dead animals. Thus he lowers himself in the estimation of others. It is because of these defects and faults in him that he is not respected and well-treated by caste ryots, but he is oppressed and depressed at all times, in all places and under all circumstances. He next pointed out that there could be no caste system in India, if every one were to recognize the rights, duties and privileges of every human being as a loyal citizen of the vast British Empire. He was grieved to show from various statistics of the Nellore District, how the Panchama is not properly and adequately represented in the District and several Taluk Boards, Municipal Councils, Union panchayats, Educational Councils and Revenue, Police and Judicial departments. He, therefore, pleaded for equal opportunities and chances to a Panchama to uplift and educate himself in the political field. Besides he remarked that appointments in Government departments even on grades ranging from Rs. 35 to Rs. 100 per mensem are not thrown open to Panchamas, and even when there are applications from qualified candidates, they do not receive that sympathetic consideration which they rightly

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deserve at the hands of the superior officers of the Government and the heads of departments. Coming to the province of education, he emphasized the need for opening more schools for the Depressed class children. He exhorted them to form themselves into unions and associations for the common good and welfare of their community to secure better positions, higher wages and nobler service. The other speakers who followed, spoke emphasising one or more points mentioned in the presidential address. Resolutions were adopted requesting Government to appoint Audi Andhra members to the various public bodies to safeguard the interests of their community, to grant scholarships to Audi Andhra widows who are undergoing training as teachers, to distribute darkast lands to the depressed classes, and to open roads, sink wells and undertake other sanitary works.

**Andhradesa Kalavantula (Devadasi) Mahasabha:** Representatives of the Kalavanta Community of Gudivada, Kistna District, assembled at the Sevasrama, Mr. Gampala Kristnayya presiding, for taking steps to convene at Gudivada during the Easter Holidays the Fourth Session of the Andhradesa Kalavanta Mahasabha. A strong Reception Committee of those present was formed with Messrs. Gampala Kristnayya and Bhaskarla Gopala Kristnamurti as Secretaries and Mr. G. Subbaih as Treasurer. The fee for membership to the Reception Committee is fixed at a minimum of Rs. 2/- only, and the present members are empowered to enlist others and collect funds. Rupees seventy-one were promised or paid on the spot. The Chairman of the Reception Committee and the President of the Mahasabha will be elected later on. All the members of the community in the Kistna District are earnestly requested to join the Reception Committee, contribute liberally and help to make the Conference an unqualified success. The community being very poor and yet in a condition of ignorance of, if not callousness to, the need of their own moral over-hauling, the leaders of other communities who sympathise with and are interested in this much-needed moral reform are humbly requested also to help the Mahasabha with their liberal contributions, considered advice and encouraging presence.

**All-India Sweepers' Conference:** The All-India Sweepers' Conference held its session at Cawnpore on Dec. 26 and 27 under the chairmanship of Dr. Satyapal and the Raja of Maheba on the respective dates. The president-elect, Dr. Satyapal, during the course of his interesting address, after dilating upon the necessities of the sweepers, emphasised the human relationship existing between the sweepers and other people. The Raja of Maheba after receiving an address from the sweepers made a short but very effective speech. As he had to go away early on account of urgent business, the chair was given to Bhawani Shanker, a sweeper, who presided for the remaining period when Pandit Madan Mohan Malaviya and Lala Lajpat Rai made speeches. Pandit Malaviya declared that a sweeper could sit and read side by side with higher caste people in Benares University. On this the sweepers touched the feet of Pandit Malaviya who was very much moved. On the presentation of an address to Lala Lajpat Rai by the sweepers he said that he had received good many addresses from the people, but this was the address which he received with pride. Resolutions were passed requesting the municipal boards and the public in general to raise the wages of the sweepers, urging the sweepers to make efforts for educating their children and the public to open the gates of their institutions to sweeper boys and girls and exhorting the sweepers to strictly and firmly adhere to their religion, and to abstain from stimulants and liquors, and requesting the municipal boards to appoint jamadars and sanitary inspectors from among the sweepers. It was also resolved that the sweepers should observe and celebrate Hindu festivals and customs In the end, the election of the All-India Sweepers Committee took place.

**Montessori Society in Bhavnagar:** As the tangible result of the Montessori Conference held in Bhavnagar, last November, the Montessori Society came into being. The Society aims at the study and spread of the Montessori principles of education and also wishes to carry on research work in the same field. The scheme of work detailed by the Society is to get books on Montessori literature to be translated into Gujarati, to encourage the writing of books by those who have personal experience of this method, to arrange for lectures, and to publish a magazine for the benefit of Montessori schools. The Montessori Society also intends to establish an information bureau on the subject, to arrange for the manufacture and supply of suitable Montessori apparatus, to start a circulating library to facilitate the study of the method, and, though last not least, to establish an institution where special study will be made of child psychology and classes will be conducted on Montessori lines. With regard to the membership of the Society, those who pay Rs. 50 and more will be classed as life-members and those paying as. 8 annually will be enrolled as ordinary members. Those wishing to join should write to the Secretaries, Montessori Society, Sri Daxinamurti Bal-mandir, Bhavnagar.

**First Civil Marriage in Turkey:** The first civil marriage in Turkey took place at Eski-shehri (Anatolia) between a Turkish school-mistress and an official. The contract which both signed says that the spouses enjoy equal rights, that any act infringing equality is an infringement of the sanctity, and that, until the condition of existence becomes easier, each party must work for a living. Another clause fixes a dowry of £ T 500 and an indemnity of the same amount, which must be paid over by whichever party sues for divorce.

**Studies in Buddhist-Chinese:** The Secretary, Vishva-Bharati, writes: A large number of important manuscripts of Buddhist-Chinese and Tibetan texts have been recently acquired for the Santiniketan Library. With the help of Prof. Tucci of the University of Rome, Italy, arrangements have now been made for the systematic study and reseach in Buddhist-Chinese language and texts. A Tibetan Lama who was appointed sometime ago is able to help scholars in the study of the Tibetan language and texts. Scholars, advanced students and research workers are cordially invited to come to Santiniketan for the study of Buddhist-Chinese and Tibetan languages and texts.

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**The Jat-Pat Torak Mandal in U. P.:** The Secretary, Jat-Pat Torak Mandal, Lahore, writes: In its last annual meeting at Cawnpore in the Congress days, the U. P. Arya Kumar Sammelan has passed the following resolution:—"That every bachelor Arya young man should take a vow to marry according to *Guna, Karma,* and *Swabhava,* breaking all caste restrictions even if he gets a suitable match in his community." With the object of giving a practical shape to the above resolution a branch of the All-India Jat-Pat Torak Mandal, Lahore, was then and there organised for U. P. with the following office-bearers:—President:—Dr. Shyam Sarup Ji Satya Vrat, L. M. S., Bareilly. Vice-President:—Professor Dharmendra Nath Tarak Shiromani, M.A., Meerut. Secretary:—Snatak Ishwar Datta Bhishagacharya, Charak Chikitsalaya, Parade, Cawnpore. Asstt.-Secretary:—Pt. Ram Charan Vidyarthi, B.A., Lucknow. Treasurer:—Dr. Ram Singh Bhalla, M.R.C.P. & L.R.C.S., Cawnpore. The Mandal's head office is at Cawnpore for the present. All well-wishers of Hindu Society and the Motherland are requested to extend their helping hand to our workers in the U. P., for, in the words of Lala Hardayal, we must kill the venomous snake of Jat-Pat, otherwise it will kill us. Every unselfish and right thinking person can easily see that Shuddhi, Achhutodhar, Hindu Sangathan, and even Swarajya are mere idle talks until this baneful system is totally abolished. All the well-wishers of humanity from Buddha to Dayanand have been preaching against it. Therefore, every patriot is expected to help us in this social reform work.

**Cholera in Nepal:** The following Press Note has been issued: Information has been received by the Government of Bombay that cholera has broken out at Birganj in Nepal. Pilgrims who had intended visiting *Pasupatinath* near Katmandu during the approaching Sivaratri are therefore warned that the Raxaul-Birganj route is closed to travellers and that they will be unable to go to *Pasupatinath.*


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*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."* WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**The Social Evil in Bombay :** We are glad to notice the interest which the women of Bombay are evincing in the position of their unfortunate sisters whose lives are lived in brothels. A well-attended public meeting of women was held last Saturday and it passed a resolution for the suppression of brothels. The meeting, however, threw out an amendment extending support to the Vigilance Association which is the only non-denominational body in Bombay specially devoted to the cause of fallen women. The speeches of some of the ladies at the meeting also showed that they have a very imperfect idea of the subject with which they were dealing. This is not surprising, because nowhere is it more true than in this sphere that one-half of the world does not know how the other half lives. One of the fallacies indulged in by a speaker was that the brothels are mostly patronised by the poor and that the danger to the well-to-do arose out of having to come in contact with the poor in the capacity of domestic servants. This identification of poverty with vice, is hardly supported by facts. A good deal of the evil will disappear if the rich and the relatively well-to-do, ceased to exploit poverty for the satisfaction of their carnal longings. The fact is so obvious that no mistake is possible about it. As for the suppression of brothels, the passing of a law is a comparatively easy matter, but unless public opinion is strongly behind it, the law will easily become a means of oppression without materially achieving its object. In a recent case in Rangoon, it came out that some Police officials were trying to blackmail the inmates of brothels which, apparently, still exist in Rangoon in spite of the drastic law passed some years ago for its suppression. Public opinion, to be effective in support of such legislation, should manifest itself by the establishment of rescue homes to which young girls found in undesirable surroundings may be removed and where they can be brought up in healthy surroundings. The best way of reducing and ultimately suppressing prostitution, is to attack the sources of supply. Nature in her infinite wisdom condemns promiscuity to sterility. Few girls bred up to prostitution are the daughters of prostitutes. They are mostly recruited from poor families by purchase or kidnapping. If, therefore, we keep careful watch over young girls found in unhealthy surroundings, and establish homes to which they can be removed under sympathetic supervision, we shall be doing the best to control the evil. We say, therefore, let us agitate for rescue homes at the same time as we ask for the suppression of brothels. Vigilance work is, therefore, of the utmost importance, and the Vigilance Association deserves the liberal support of the public.

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**India's World-Mission:** We have received a well-written pamphlet from the Arunachal Mission, Behar. The author, Swami Alokananda Mahabharati, prophesies a great mission for India—the mission of spiritualising politics and economics. India, he observes, has been made subject that she might, by the power of her spirit, banish subjection itself from the whole world, that she might for ever and for every individual and every nation solve the question of freedom, political, economic and spiritual. Such a freedom can only be brought about by a world federation and world commonwealth and the author marks out India as the nation best fitted to take the initiative in the matter by calling a world conference of all nations. And in order that India may adequately equip herself for this momentous world task, the author wants that she should first successfully solve the problem of finding a common meeting-ground not only between Hinduism and Mahomedanism, the two dominant religions of India, but between all the religions of the world. The pamphlet is, in short, an earnest plea for the sons and daughters of India to take up the cry of Universal Peace and Universal Brotherhood and to establish God's kingdom on earth. The pamphlet is priced annas eight and can be had of the Arunachal Mission, Lila Mandir, Deoghar, Behar.

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**Languages of Bombay Presidency :** The Senate of the Bombay University considered on Saturday last a proposal to recognise Hindi as a vernacular language for the School-Leaving examination. An objection was raised to it on the ground that Hindi was not one of the languages of the Presidency. In the Bombay Census Report, 1921, there is a table of languages spoken in Bombay Presidency. In this table, the first group is headed "Languages of the Presidency." Besides Kanarese, Marathi, Gujarathi and Sindhi which are most spoken in the four divisions, the list of languages of the Presidency includes Brahmi, Pushto, Balochi, Lapuda-Kacchi, Hindi, Punjabi and some other languages. Hindi is spoken by over a million and a quarter persons, and comes next after the four vernaculars in respect of the number of people speaking it. Hindi, in this table, means western Hindi and includes Urdu, Hindustani and Musalmani. Urdu is thus regarded as a branch of Hindi and the number of Urdu

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speakers in the Presidency is thus much less than a million. The Bombay University has for years recognised Urdu as a vernacular and it stands to reason that the claims of Hindi, the parent language, to recognition are not inferior to those of Urdu.

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**Anglo-Indians and Indian Nationalism:** The message which Col. Gidney gave to his countrymen on his return to this country from his mission to England, breathes something of that spirit of nationalism which has hitherto been absent in his utterances. "I come", he said, "with two messages, one for unity, peace and co-operation of Anglo-Indians not only among themselves but with the other communities of India. The other is that we should pay increasing attention to the needs of India as our home and country, not as one of its minor communities, but as an important community. We must associate ourselves more closely with the other peoples of India..." We are glad to see that, after all, Col. Gidney has realised that India and not England is the home of the Anglo-Indians and that the best thing for them would be to throw in their lot with Indians instead of following the traditional policy of isolation and even antagonism to India's aspirations for Swaraj. Col. Crawford's repudiation of the claim of equality of Anglo-Indians with Europeans and the wise advice given him by friends of the community in England, have no doubt brought about this change in Col. Gidney. If the leader of the Anglo-Indian Deputation to England speaks in this strain, we have no doubt about the views and opinions of the rank and file of the community.

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**The Development Department:** The Bombay Development Department has come in for a good deal of criticism as a result of the disclosures made by the report of the Sub-Committee, appointed by the Advisory Committee of the Department to go into the financial aspects of the development scheme. Although the report is not yet officially published, it has by now become public property. The Sub-Committee has submitted two reports, the Minority and the Majority. Mr. Manu Subedhar, the representative of the Indian Merchants' Chamber on the Committee, is the author of the Minority report. Both the reports agree in this, that the scheme is an utter financial failure, that it was hatched in secret and carried through in indecent haste by the late Lloyd Government and that, as a result of the blunders and miscalculations of the original estimates of the Consulting Engineer, the cost of the scheme has trebled while the time it will take for completion has more than quadrupled. But, while the Majority report advises the completion of three blocks and the re-examination of the whole question after three years, the Minority report urges complete stoppage of work, the disbandment of the Department, the selling off of the plant and the writing off of the entire amount so far spent on the scheme. And of the two, we need not say that we favour the Majority view as the sounder and more practicable one under the circumstances which makes the best of a bad job.

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**Naturalisation of Aliens in British India:** In a note appended to the Select Committee's Report on the Bill to amend the law relating to the naturalisation of aliens resident in British India, three Independent members of the Assembly, Messrs. Ramachandra Rao, Neogy and Venkatapathi Raju have drawn the attention of the Government of India to the helpless position in which India is placed in regard to her right of granting or refusing certificates of naturalisation to American citizens and other foreigners from outside India. We have on many occasions pointed out how, as a result of the confiscatory decision of the Supreme Court of the United States, citizenship rights of Indians in many States have been revoked. If India, however, wants to retaliate, she cannot, for she is simply helpless in the matter. An American citizen on his getting a certificate of naturalisation under the British Nationality and Status of Aliens Act of 1914, automatically attains the status of a natural-born British subject, and the Indian Legislature is not in a position to legislate so as to amend an Act of Parliament. This is indeed an anomalous state of things and it is but right that India also should be placed on the same footing as the self-governing Dominions in this respect.

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**A Tricameral Legislature for India:** A novel suggestion for a Tricameral Legislature for India was made by Professor Bhatheja in a paper read before the Indian Economic Association held recently in Madras. As India has many divergent religions and communities in its midst, he offers this solution of the problem of communal representation in the Legislature. In addition to the already existing two chambers in the Central Government, there should also be, he suggests, a Chamber of the Communities representative of all communal interests and elected on a purely communal basis. This Chamber is to have an absolute veto on the popular chamber on all legislation affecting the communities. The Professor's suggestion, no doubt, looks well in theory, but in actual practice, it will be found full of difficulty. Already, the existence of a reactionary and conservative Second Chamber has been productive of serious deadlocks and the addition of a Chamber elected on a communal basis would only complicate matters and, besides raising the bogey of religion in danger at every moment, will defeat the end of legislation by unduly delaying it.

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**Labour in the Calcutta Jute Factories:** Messrs. Johnstone and Sims, who had been on a short visit to this country to inspect the conditions of the jute industry in Calcutta, have issued a report on the result of their investigations. The report is a damning document and brings to light the vast profits made by the shareholders, amounting to 90 per cent per annum, the miserable housing conditions of the workers, the death-rate among children under ten years being as high as 50 per cent, and the absence of even primary education among child workers. When Mr. Johnstone visited Calcutta and Bombay and condemned the miserable chawls in which workers are huddled as unfit for human habitation, a section of the press at once twitted him with conditions in his own native place. But whatever may be the state of things in Dundee, there is no justification or excuse for the truly appalling and staggering conditions depicted in Mr. Johnstone's report, especially when it is taken into consideration that the shareholders have been all the while pocketing fabulous profits, the like of which we have never heard. We hope the authorities concerned will lose no time in instituting a searching inquiry into the conditions of labour in the industry.

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INDIAN SOCIAL REFORMER.

*BOMBAY, FEBRUARY 6, 1926.*

## ALL-INDIA PROHIBITION LEAGUE.

Nearly two years ago a Conference met in Jubbulpore to prepare the ground for an All-India Conference to focus Indian opinion on the subject of Prohibition. A small Committee was formed to carry out this object and the *Prohibition Supplement* to the *Indian Social Reformer* was issued in pursuance of the desire of the Conference. The Rev. Herbert Anderson arrived shortly after in India deputed by the Anglo-Indian Temperance Association in England to co-operate with the Indian movement. The publication of the report of the Bombay Excise Committee and of the resolution of the Government of Bombay thereon declaring Prohibition to be the goal of their Excise policy, gave powerful impetus to the movement. In fact, it may be said that it is in Bombay and from Bombay that the movement has received most strength and support. The action of Indian States like Bhavnagar, Bhopal and others in adopting and putting into force the policy of Total Prohibition, has also been a source of much encouragement to the promoters and supporters of the Prohibition campaign.

The All-India Convention held at Delhi was a great success. The President, Dewan Bahadur Ramachandra Rao, is one of the most thoughtful and capable of our public men, and his address which we publish in full, was a weighty and forcible pronouncement on all aspects of the subject of prohibition. The resolutions passed at the Convention and the Constitution of the All-India Prohibition League are also published in this issue. The Conference was attended by representatives of all classes and communities and all shades of political opinion from the complete Non-Co-operator to ultra-moderate politician. The Prohibition League has an influential body of office-bearers from all parts of the country. The founding of the League is a momentous event in the history of the Temperance movement in India. It means that the country will no longer be satisfied with half measures and that the only thing which will satisfy it is complete and total prohibition except, of course, for medical purposes, of the manufacture and sale of intoxicating drinks and drugs. Several of the Provincial Legislative Councils have passed resolutions demanding the early adoption of prohibition. A similar resolution has also been passed by the Legislative Assembly. Public opinion in the country, therefore, is quite ripe for action. Some of the Local Governments would be glad to take action in the direction of the reform. It is the Government of India that bars the way.

While on this subject, we may refer to a speech made by the Governor of Bombay, Sir Leslie Wilson, during his recent visit to Broach. The Anjuman-e-Islam of the place presented an address to His Excellency in which, among other requests, they begged that effect should be given within a short period to the policy of prohibition which the Government of Bombay have announced as being the goal of their Excise policy. Sir Leslie Wilson said in reply that the suggestion was a very natural one to come from the Anjuman, but he added that as they were anxious, and rightly anxious, for the spread of education, they must help Government to find other sources of revenue before pressing for prohibition. With great respect to His Excellency, we can hardly regard this as a proper line of reasoning. Is the excise revenue devoted wholly or even largely to education in this Presidency, as Sir Leslie Wilson's argument suggests? The excise revenue is, we believe, about four crores and a half rupees, while the educational expenditure is hardly a fourth of that sum. Even if the whole excise revenue were spent on education, His Excellency's reasoning would not be correct. To ask the people to choose between being illiterate or being drunk, is not a fair alternative. Liquor is a source of demoralisation. It also happens to be a source of revenue unfortunately, but it is within the resources of statesmanship to find some other source which will not be a cause of demoralisation. We are sorry to say that the Government of Bombay have recently become rather indifferent in conforming their fiscal policy to ethical requirements. The tax levied on gambling at the race course, is utterly unjustifiable as a measure of moral finance. The Prohibition League will have a hard task in having to combat such fallacies as that to which we have referred. We have not the least doubt that, within the next few years, Prohibition will become the accepted policy in all provinces. The formation of the League is a timely step which will greatly accelerate the advent of the much-desired reform.

**The Prohibition Supplement:** The *Prohibition Supplement* which we have been issuing every month was started about two years ago in response to a request from Temperance workers. It was understood that the Prohibition League, which was to be started, would have an organ of its own, and the *Supplement* was to be a temporary and tentative substitute for it. Now that the League has been founded, it is no longer necessary for us to continue to issue the *Supplement*. Prohibition topics will, as before, be dealt with in the *Reformer* in the ordinary course.

**A Disclaimer:** The February number of the *Modern Review*, Calcutta, gives the place of honour to an article on "The Place of Non-co-operation in Indian Nationalism" stated to have been written by Mr. K. Natarajan, Editor of the *Indian Social Reformer* and the *Indian Daily Mail*. Mr. Natarajan did not write the article and has written to say so to the editor of the *Review*.

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## THE PROHIBITION CONVENTION AT DELHI.

From the reports at hand the Prohibition Convention, the first of its kind in India, which held its sittings in Delhi on the 29th, 30th and 31st January, was an unqualified success. Dewan Bahadur Ramachandra Rao of Madras presided over the Conference. People of all classes and creeds, delegates from different parts of the country, Madras, Calcutta, Bombay, Calicut, Shillong, Lucknow and Lahore, and ladies in large numbers were present to discuss the problems of Prohibition, to organise a League and to lend their support to the ultimate suppression of the traffic in poisonous drinks and drugs. The Convention opened with a social gathering, and a photograph of the audience was taken. Then the Chairman of the local Reception Committee, Dr. S. P. Shroff, in the course of his address, said that much spade work had to be done before legislation for the abolition of drink is resorted to. He eulogised the action of the Government of Bombay in that it had led the way by declaring that the ultimate object of its excise policy was total prohibition, and dwelt at length on the benefits of prohibition. The Rev. Herbert Anderson, the organiser and convener of the Conference, read several messages of support to the movement received from leaders all over India and Ceylon. One such message was from Mahatma Gandhi who said: "If your federation is a strong body, strong not in the sense of number, but influence, you will make total prohibition a vital issue." Another important message wishing the Conference every success was from Lord Clwyd, the President of the Anglo-Indian Temperance Association in England. The speech of the evening was the presidential address which was listened to with rapt attention. Then the delegates met together to discuss the constitution of the Prohibition League. The second day of the session was crowded with activities. There was a public meeting at the Theatre Hall, Raisina, where lectures were delivered by speakers from different provinces under the chairmanship of Dr. V. D. Rutherford, the late M. P., who is on a visit to India. A meeting for ladies was also convened on the same day when many ladies of light and leading spoke on the occasion on drink and its attendant evils. At the mass meeting held in the evening speeches were made condemning the masterly inactivity of the Government and asking people to bestir themselves if they wanted to see prohibition established in India. Resolutions were also adopted to that effect. The last day's proceedings were confined to the formation of a Prohibition League in India and the election of its office-bearers.

### OFFICE-BEARERS.

The personnel of the Prohibition League is as follows:- Dewan Bahadur Ramachandra Rao, President, Mr. Haji Wajiudeen and Pandit Madan Mohan Malaviya, Vice-Presidents, Dr. S. K. Datta, Treasurer, and Revd. Anderson, Secretary. A Committee of 25 members including Mr. C. Rajagopalachariar and Maulana Mahomed Ali was formed, besides office-bearers, to conduct propaganda work throughout India.

### DRAFT CONSTITUTION OF THE LEAGUE.

The following is the Draft Constitution of the Prohibition League of India.

1. *Name* :—The League shall be called the Prohibition League of India.

2. *Objects* :—The objects of the League shall be—

(*a*) To co-ordinate the activities of all temperance organisations and movements in British India and the Indian States, and to assist them to co-operate with each other in a common effort to free the country from the use of, and the traffic in, intoxicating drinks and drugs.

(*b*) To create, educate and organise public opinion, and through constitutional means to seek the advancement of total abstinence and the prohibition movement throughout the Indian Empire.

(*c*) To stimulate investigation, and to aid in the organisation of temperance societies in provincial areas, and in the preparation and distribution of English and vernacular prohibition literature.

(*d*) To counteract the misrepresentation of the prohibition cause in the public press.

(*e*) To be in communication with the Anglo-Indian Temperance Association, the World League Against Alcoholism, and similar organisations, in regard to such matters as call for consideration or action from the point of view of the Indian Empire.

(*f*) To make provision for the convening of prohibition conferences whenever such, in the opinion of the League, is desirable.

3. *Membership* :—Any temperance organisation or society in any part of the Indian Empire agreeing with the above-mentioned objects of the League may affiliate itself by payment of a fee of Rs. five, and subsequent annual membership shall be secured by payment of a fee of Rupees three. Patrons of the League shall be those donating Rupees two hundred and fifty. Life-members of the League shall be those donating Rupees one hundred. Personal members of the League shall be those paying an annual subscription of not less than Rupee one.

It is understood that all members shall be total abstainers.

4. *Officers and Executive Committee*:— The League shall appoint its own officers.

They shall be a President, two Vice-Presidents, a General Secretary, a Travelling Secretary, and an Honorary Treasurer.

The League shall appoint in addition to the officers a committee of twelve members who with the officers shall constitute the Executive Committee of the League. It shall have the right to fill vacancies in its own membership. Three shall constitute quorum.

5. *Meetings* :—The League shall ordinarily meet every second year, but a special meeting may be called, or the regular meeting postponed, if the Executive is satisfied that this is desirable.

6. *Committees* :—The League may from time to time appoint committees to deal with such matters as may be assigned to them.

7. *Funds* :—In addition to membership fees, donations will be accepted from those interested in the League, whether abstainers or not. Support from British and American temperance interests will be gratefully received, also collections at special meetings, and grants from provincial Governments for such activities as commend themselves to them.

8. *Amendments* :—This constitution may be amended by a two-thirds vote at any ordinary meeting of

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the League, provided that three months' notice of such proposed amendment be sent to the General Secretary.

BYE LAWS.

(1) The regular meeting of the League shall ordinarily be held in the autumn. It may be held at different centres, the place for such meeting and the precise date being settled by the executive. It shall lay down the policy of the League and give its instructions to the Executive Committee and its officers.

(2) The Joint Secretaries (General and Travelling) shall be under the general directions of the Executive Committee.

(3) The Honorary Treasurer shall have charge of the funds belonging to the League. He shall keep all accounts for the same His books shall be audited annually.

(4) The General Secretary shall act as Secretary of the Executive Committee performing the usual duties pertaining to such office. The Travelling Secretary shall tour the country seeking to arouse interest in the objects and work of the League, and shall carry out such instructions of the League or its Executive Committee as shall be given to him.

## PRESIDENTIAL ADDRESS.

The following is the full text of the address delivered by the President, Dewan Bahadur M. Ramachandra Rao, at the All-India Prohibition Conference at Delhi:—

Ladies and Gentlemen,

I am sensible of the high honour which I have received at the hands of my friends and fellow-workers in the great cause for the promotion of which all of us are met here to-day. I cannot bring to my task the same equipment and experience as many others—European, American and Indian—who are here and who by years of devoted work in the cause of temperance have earned the gratitude of us all. Nevertheless, having been called to initiate the proceedings of a great movement which will take shape to-day, I have obeyed your call. We have met none too soon; an effective All-India organisation to co-ordinate all temperance activities in the country has been long overdue.

### A CENTRAL ORGANIZATION.

As you are well aware, the inspiration and direction of temperance work in this country have come for many years from the Anglo-Indian Temperance Association, London, which was founded in 1888 by that good friend of India, Mr. W. S. Caine. Many of our temperance organisations in India are affiliated to this body. In more recent years the Right Honourable Lord Clwyd, the present President, and Mr. Frederick Grubb, the General Secretary of the Association, have done yeoman service to the cause. It is my most pleasant duty to express on your behalf our deep obligations to them and to all others in Great Britain who have undertaken in the past the task of bringing to the notice of Parliament the evil effects of the excise policy pursued by the Government in this country. The recent changes in the constitutional machinery of India have shifted to this country the centre of gravity as regards this question. The British Parliament and its mouthpiece, the Secretary of State for India, are no longer the final authorities, nor have they any effective power under the present constitution in matters relating to excise administration. The Legislatures in India and the Ministers are now empowered by statute to initiate such measures as they like in furtherance of their policy in regard to the problem of drink. After the introduction of the Reforms that policy necessarily depends upon and varies with the strength of public opinion in this country. It has, therefore, been felt that the organisation of effective public opinion in this land about the evils of alcoholism is one of the urgent necessities of the situation. A central organisation in India to co-ordinate the activities of all temperance workers in the various provinces is an obvious want which must be met without any further delay. The All-India Temperance Council performed for some years the functions of a central organisation for the whole of India and sought to focus public attention on the problems of temperance reform which were of general application throughout the country. Almost immediately after the introduction of the Reforms an attempt was made to reorganise this Council to represent more effectively all sections of religious and temperance opinion in India There has been a general feeling among those interested in this question, temperance reformers and total abstainers alike, that an independent central organisation supported by sympathy and advice from the West should be established in the country and that a convention for starting such an organisation should be called. We are, therefore, here for the establishment of a movement that is intended to meet the demands of the situation as it is found in India to-day. The need for an intensive propaganda throughout the country is so obvious that I do not wish to dilate any further on it. I should make it quite clear, however, that the present movement for a central organisation to direct and stimulate all temperance activities in this country has taken shape with the approval of the Anglo-Indian Temperance Association, London, whose valuable experience and advice in fighting the cause will continue to be at our disposal. There are many features of the problem in which its advice and assistance will be very necessary to us in this country.

### WORLD CAMPAIGN.

At the outset, Ladies and Gentlemen, I am tempted to make a preliminary observation. I venture to think that we in India have not yet realised the great value of international thought and experience in the solution of the many complicated problems of life. Whatever may be the reasons, neither the people of India nor the Government of this country have taken their legitimate part in the great movements that are now shaping the destinies of the world. International congresses and conferences are now being periodically organised at regular intervals for the mutual exchange and the better understanding of the basic principles of education, morality and religion. The experience gained in each country in the solution of the many important problems of sanitation and public health has been made available to all countries of the world at these congresses and conferences, and similar world-wide gatherings have also been organised for

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the promotion of reform in the administration of prisons. The use, rather the abuse, of opium and other narcotic and dangerous drugs, has also become a matter of international concern and the Conventions at Geneva have focussed the attention of the whole world to this subject and to the systematic study of the situation relating to the consumption of this drug and its derivatives. The restrictive and remedial methods adopted in each country is now the subject of anxious consideration and even controversy between the nations of the world. Similarly, the movement against alcoholism, apart from the outstanding question as to whether the watchword of the movement should be moderation or total abstinence, has been a world-wide movement for several years. The International Congress Against Alcoholism has met at periodical intervals in both the hemispheres, and several allied organisations which are giving their thought to this subject, like the International Union for the Protection of Native Races against Alcohol, the International Union against the Misuse of Spirits, the International Federation of Catholic Abstainers, the International Temperance Bureau, have also been meeting at these centres for the mutual exchange of views and experience on this large problem of social progress and also to co-ordinate their activities. It was my good fortune to be present in August 1921 at the 16th International Congress held at Lausanne in that little Republic of the Alps which has now become the meeting-ground of all nationalities. Many eminent men and women from the different countries of the world interested in this world-campaign against alcoholism, attended this Congress. Besides these, 33 Governments, including Great Britain, France, Belgium, China, Italy, Hungary, sent official representatives to the Congress. India was not represented at this gathering by any official delegate and I was the solitary non-official Indian who attended that great gathering, having been elected thereto by the Anglo-Indian Temperance Association, London, as I happened to be there at the time. To me personally it was a great privilege and a great experience to meet the many ladies and gentlemen who came there from the different parts of the world to render an account to the Congess of the most recent developments in their respective countries in regard to this question. My point, however, is that we in India are not taking advantage of international thought and experience in every department of life which, through the medium of these world congresses and conferences, are now being made available. This is an age of international co-operation, and every country is deriving great and decisive benefits by an active participation in these world movements. The world is now getting organised into a universal brotherhood for the promotion of common aims and ideals, and every country is comparing notes with every other on all important problems of social welfare. India cannot afford to lag behind or lead a life of isolation.

### The moral issue.

I have ventured to make these preliminary observations as the Prohibition movement which is now engaging attention in every country in the world has not as yet received that serious consideration which it deserves from the leaders of thought in India. The experience gained in this world-wide movement against alcoholism in the various countries of the world is now available to us and it is our clear duty to educate public opinion and the Government of the country to pursue a policy more in consonance with world experience and our own national sentiments and ideals. It is unnecessary to undertake at this stage any detailed criticism of the success or otherwise of the past policy adopted by the Government. It has succeeded in some respects and failed in others, and I shall advert to this matter a little later. The justification for this policy is that the Government of India and the Local Governments generally followed and reflected the British attitude in regard to the liquor problem. The movement for temperance in Great Britain and the development of British popular opinion have always proceeded in the belief that a moderate indulgence in drink is not harmful, and that any action by the State should be confined to restrictive measures, regulation and control. One of the outstanding differences between the American and British attitude towards the liquor problem is that in the American States it has been made a moral issue, whereas in Great Britain and the other countries of Europe it is not. A great American has explained quite recently that by moral issue is meant "an issue on which something akin to emotional horror is evoked against a given practice.' Such a feeling is commonly evoked against killing, stealing, lying, adultery and a few other things. When such feeling of emotional horror exists it is useless to talk of the difference between moderate and immoderate indulgence. The thing itself even in the most moderate form is looked upon with emotional aversion. Where no such emotional horror exists, it is possible and even proper to distinguish between moderate and immoderate indulgence.

### Religious Sentiment.

The religious tenets and practices of the two great communities of India have prohibited drink to their adherents, and Indian sentiment on the question of drink is, therefore, more akin to the sentiment of the American than of the Britisher. The greatest of Hindu law-givers, Manu, has a most drastic edict against drinking. He laid down that "with the drinker of *madhu* let no one eat, no one join in a sacrifice, no one read. With such a wretch let no one be allied in marriage. Let him be abject and excluded from all social privileges. Cast forth as a vagabond on the earth, branded with indelible ignominy, he shall be deserted by his own parents and treated with by none." Buddha also enjoined total abstinence from all intoxicants. The Koran has forbidden drink to the followers of the Muhammadan faith. In the United States the temperance movement was, at the beginning, in part a moral issue and in part a rational movement against the deleterious effects of drink when taken in excess. The movement was really started at the time of Declaration of Independence, and the religious organisations in the country began to take a positive stand

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on the question and carried on a campaign against drink with all the fervour of a religious crusade. It was not, however, until after the Civil War of 1861–65 that the fight against liquor as a moral issue began to assume large proportions. In 1869 the National Prohibition Party was organised and the subsequent history of the movement and the activities of the Anti-Saloon League are landmarks in the history of the movement. In India, large and important communities have set their face against drink for a much longer period than in America. It is probably true that the sentiment against drink and in favour of total abstinence is stronger in some communities in India than in others. But even the latter regard it as a moral delinquency. There is no indigenous community in this country, so far as I know, which stands up for the justification of a moderate indulgence in drink. Stray references to passages in Ramayana, Mahabharata and the Puranas have been made by the supporters of the present policy showing the existence of the drink evil in ancient India. Nobody has ever said that the drink evil never existed at any time in this country, but there is nothing in India like "a national beverage", nor is there a cry which we often hear in the United Kingdom that Prohibition will deprive the poor man of his beer. The true interpretation of these descriptive passages is that they very much reprobated the drink evil than otherwise. Anyway, it is not only my conviction but also that of others who have given thought to this question that the general sentiment of the communities in this country is in favour of total abstinence; and this sentiment is the most hopeful feature of the situation. The acceptance of Prohibition as a goal of their policy by the Government of Bombay and the comparative unanimity with which members of all communities in the Central Legislature accepted the policy of Prohibition are the strongest proofs of the general sentiment of the country in favour of total abstinence. If it is once recognised that the problem of drink is even partially a moral issue in this country, the argument based on the violation of individual liberty at once falls to the ground. Prohibition is as much a violation of a man's individual liberty as compulsory education, compulsory compensation for workmen, obligatory sanitary laws; and alcoholic prohibition is or should be in the same class as opium prohibition.

### THE MEDICAL ASPECT.

I must now make a brief reference to the medical aspect of the question. In all discussions of the problem this aspect is now assuming great importance. Many eminent men in Europe and America are now devoting their attention to a systematic investigation of the effects of alcohol on the human organism, and the volume of literature on the subject is growing day by day. A scientific study of the effect of the consumption of alcohol on the health, physical strength, and mental capacity of human beings has been undertaken, and the results, so far as they are available, are interesting to us here in India. I do not wish to refer to this aspect of the question in any detail, but I should like to invite your attention to the findings of one of the most important and authoritative committees appointed in 1918 in Great Britain by Lord D'Abernon. This committee included well-known scientists like Professor Sherrington, the President of the Royal Society, Sir George Newman, Professors Custing and Mott. The committee undertook a review of the scientific work done by many investigators and of the evidence that they had accumulated, and published a most interesting and valuable report. The observations and experiments they reviewed would appear to indicate that parental alcoholism may have a seriously detrimental influence on the stock; and they stated that if the results are confirmed by further investigations it will be reasonable to conclude that this is probably one of the most important modes in which intemperance threatens the health and well-being of the community. But in view of the extreme importance of this conclusion the committee were of opinion that it is clearly desirable to suspend judgment until the work has been completed by other enquirers. The further investigations indicated by them have been made subsequent to this pronouncement and in the light of these and other observations made at the Rockfeller Institute for Medical Research, the National Birth-Rate Commission of Great Britain which sat from 1918 to 1920 confirmed and extended the findings of Lord D'Abernon's Committee made two years previously and came to the conclusion that "the evidence before them established beyond question that parental alcoholism is capable of exercising an injurious influence on the birth-rate, both from a qualitative and a quantitative point of view." Alcohol is, therefore, a racial poison which, according to these authorities, must be eliminated in the future interests of the race. In fact, at the International Conference held at Lausanne four years ago, Dr. G. W. Saleeby (London) foreshadowed that the suppression in North America of the racial poisons, now rampant in Europe, would lead to an epoch-making contrast between the historic European races in Europe and North America respectively—racial decadence in the Old World and racial ascendance in the new. The whole question of the use of alcohol in the tropics was discussed only last year by a distinguished medical man, well-known in India. Sir Leonard Rogers referred to and relied on opinions of other medical men of eminence who expressed the view that the common notion that some form of alcoholic beverage is necessary in tropical climates is a "mischievous delusion". Nothing is more common, even at the present day, than to hear of officers both in India and the West Indies who assert that the climate requires alcohol. These are precisely the climates where alcohol is most hurtful." Sir Leonard Rogers is "convinced that it is quite unnecessary to take the drug in the tropics" though he had no definite evidence that drinking in a very moderate amount will do any harm. On the other hand, many persons still believe that alcohol has a certain food value which may be increased in certain conditions of disease and convalescence and that, provided that such an interval elapses between the times when alcoholic beverages are

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drunk as will prevent the persistent presence of a deleterious amount of the drug in the body and provided it is not taken in concentrated form, it is not physiologically harmful in the case of the large majority of normal adults. These opinions of scientific men have great value and in a controversy of this kind a stage must arrive when the conclusions of science are accepted without demur. I believe such a stage will be reached very soon in regard to this question. The scientific aspect of this problem may be, therefore, left as an open question for some time to come, but in a consideration of the subject, medical opinion, which is growing in volume and authority, cannot be ignored. Whatever may be the present state of medical and scientific opinion on the subject, nobody has said that the consumption of alcoholic beverages is absolutely necessary for health or actually required for the hardest physical labour. It is undeniable that any excessive consumption, though falling short of intoxication, even if only occasional, is physiologically injurious, inconsistent with a high standard of health, and demonstrably incompatible with the fullest mental and physical output, whether in quantity or in quality. What is even more serious from the standpoint of the community is that the habit of consuming alcoholic beverages is a dangerous one, in that a proportion of those who begin as moderate drinkers are occasionally beguiled into injurious excesses, whilst some at least each year pass into the ranks of the habitual drunkards. It seems to me that the conclusion cannot be escaped that whatever loss of pleasure might be involved in the giving up of the consumption of alcoholic beverages there would be little or no loss of health or efficiency, but, on the other hand, a vast though incalculable gain in health and strength and in physical and mental capacity.

### Economic Efficiency.

Ladies and Gentlemen, the problem of drink has to be considered from another equally important standpoint. It is an integral part of the whole question of the social well-being of the people. Whatever differences there may be in regard to the religious and medical aspects of the liquor problem, there is no doubt that wherever prohibition has been tried, it has profoundly influenced their daily lives. Some of the results of Prohibition have been measured in statistics, but there are others, whose effect on the lives of the people it is impossible to estimate by figures. One of the great experiences of the world war was that definite economies in food and man-power were only possible with restriction and elimination of drink. If this is so at the time of war, it is a self-evident fact that the elimination of drink is even of more value in times of peace. The effect of Prohibition of liquor on the community as regards industrial, social, and moral conditions, the fact that wives and families get a larger proportion of their husbands' wages, the improvement in marital relations and in sanitary and health conditions in homes, these and other results cannot be estimated by statistics. There is a considerable volume of evidence that these improvements have been secured, that industry has profited very materially through heightened morale and money wages and that savings have increased. These are all very vital considerations in the initiation of a new social policy in this country. Anybody who is acquainted with the life of the poorer classes in this country knows very well that the drink evil has secured a strong foothold amongst them and a very substantial portion of earnings go to the drinkshops. The condition in industrial cities in India is much worse than in agricultural areas and it is only firm and drastic action that can effect any improvement. The consumption of drink and the increasingly impoverished condition of the poorer classes have a relation to each other in all countries but much more so here. We have no accurate data in India of the national drink bill or of the drink manufacturing industry or of the distributive side of the ancillary trades. It is, however, a notorious fact that the portion of the national drink bill that goes to the Government of India and the Provincial Governments has increased by leaps and bounds and continues to increase, but Sir Basil Blackett has in the recent debate on the Legislative Assembly defended the policy of the Government of India and the Provincial Governments and contended that they acted on the principle of securing the maximum of revenue and the minimum of consumption.

### Statistics of Consumption.

The high duty and the reduction of the number of shops have undoubtedly produced some beneficent results. It is, however, clear that the policy, so far as it relates to securing the maximum revenue, has been entirely successful while there are doubts as regards that portion of it which relates to minimum consumption. Sir Basil Blackett has quoted figures from 1883-1884 up to date relating to country spirits and contended that the consumption of country spirits is now 2.68 gallons per 100 of the population, and compared favourably with the figure of 15·33 gallons in Ceylon, 30 gallons in England and Wales, and 58 gallons in Scotland. While I gratefully acknowledge that the average consumption of country spirits has substantially fallen during the last 12 years, the comparison of India with England and Wales and Scotland is altogether misleading. In the latter countries almost everybody is addicted to liquor, whereas in India large communities forming a substantial portion of the population are total abstainers. Comparison by averages in these circumstances is not, therefore, proper. He has also overlooked the fact that in India there are other kinds of intoxicating liquors like *tari* or toddy for which there are no official figures of consumption. For example, in Madras, 46 per cent of the total excise revenue is derived from country fermented liquor called 'toddy' in regard to which there are no official statistics of production in quantity: There are accounts of the number of trees tapped without any accurate data of the quantity of liquor produced therefrom and the consumption of such liquor. Similarly, in Burma, 41 per cent of the revenue is derived from country fermented liquor whereas only 15·4 per cent. of the total revenue is derived from country spirits. There are no statistics of the trees tapped or of the quantity of "toddy or tari" thereby produced in the provinces of

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Bengal, Burma, Bihar and Orissa, the United Provinces and Assam. There are also reliable statistical data about the consumption of foreign liquor. It is also a notorious fact that if one kind of liquor is made dear by higher rates of excise, the consumers fall back upon other kinds of liquor of cheaper varieties. This has been the case in recent years in Bombay and the Punjab. The claim of Sir Basil Blackett that the policy of the Government has resulted in the reduction of the consumption of liquor is, therefore, true only in respect of the one kind of liquor to which he referred, *viz.*, the country spirits; but what we have to judge is whether that policy has resulted in a minimum of consumption of all classes of liquor. On this matter he has furnished us with no data and as a matter of fact no accurate data are available.

PROHIBITION SITUATION IN AMERICA.

I have thus far referred to certain important aspects of the movement against alcoholism on account of which a policy of total prohibition has been advocated in other countries. These general features of the question to which I have invited your attention are even more applicable to the conditions of India. The statement has, however, been made that Prohibition in the United States has undermined all respect for law and order and that the extension of the principle to India is not desirable, at least, on that ground. In the course of the discussion in the Legislative Assembly in September last, Sir Basil Blackett observed that this policy has become a serious menace to the whole fabric of law and order in "certain parts" of the United States and that there has been a general lowering of the standard of duty to the State among the citizens. In his opinion it has led to corruption among the Federal agents, to a great increase in illicit distillation, to a great increase in sumuggling and to a very great increase in expenditure and preventive work accompanied by a very large decrease in revenue." This is an exaggerated view of the situation, but I admit there is an element of truth in these statements. The introduction of national prohibition in the United States is undoubtedly the greatest social experiment of modern times. It has been hailed as a great success by its supporters and its failure has been asserted with equal emphasis, and conflicting accounts have appeared in the press for some time. A good deal of literature has grown round the problem with which all of us have become quite familiar. Many differ in the interpretation of facts and others in regard to the facts themselves. Perhaps the best explanation of the present state of things is the one which I have found in a recent issue of one of the most thoughtful journals dealing with social problems in America. It says: "The whole prohibition situation has become involved in the psychology of warfare. As in the day of war between nations, communiques are issued from opposing headquarters calculated to strengthen the morale of the fighting force and to undermine the strength of the enemy. Perhaps that is inevitable and to a certain extent even justifiable in a struggle for social betterment. But meanwhile it is quite evident the whole of the truth is not revealed by this kind of strategy. Propaganda is countered with propaganda without unbiassed search for all the facts."

SOCIAL GAINS.

In this state of things many persons have desired for some time for an impartial investigation into the subject, and the Department of Research and Education of the Federal Council of Churches of Christ in America has undertaken this enquiry. The result of this enquiry has been published in October last. The report sets out fully the remarkable social gains which have resulted from the adoption of Prohibition, a lowering of the death-rate from alcoholic diseases and a great reduction in drunkenness and the consumption of liquor, and it also calls attention to the part undoubtedly played by prohibition and by the abolition of the saloon in improving business and economic conditions. On the subject of enforcement it says: "When the darker side of the prohibition situation is faced, it must be remembered that no intelligent advocate of the new regime expected that it would be fully effective. Further, no one familiar with the efforts of those States which adopted prohibition policy many years ago has been surprised that violations of the law have persisted in a very obstinate fashion. The fact that Prohibition is still far from yielding the results that were hoped for from it does not warrant the widely current assumption that it cannot be enforced." I may also refer to a more authoritative official investigation by a Committee of the House of Representatives in May 1924 which surveyed the alcoholic liquor traffic and the enforcement of the Eighteenth Amendment. The report of the sub-committee appointed by this Committee is now available, and it shows that even with inadequate organisation and machinery for enforcement of the law, the results so far obtained are very satisfactory. The sub-committee concluded their comprehensive review by stating that it took nearly 50 years for the pioneer prohibition States to perfect their machinery for enforcement, and that there is no reason whatever for being pessimistic in the attempt to enforce national constitutional prohibition. The enforcement of national prohibition seems to have been adversely affected by the political and administrative machinery of the State and of the Federal Governments, and by the existence in certain parts of the United States of heterogeneous communities who have not as yet accepted the principle of prohibition. An adequate effort at enforcement is, however, now being made.

DRY AND WET TERRITORY.

In a social experiment as vast as this we have no right to expect any final success in a short period of time. Writing on the subject, *The Christian Century* says: "The element in the situation which gives encouragement is the fact that violations have become popular in the large urban centres, not altogether because of the pressure of public opinion but because violation was fairly easy. Police measures in specific cases of violation were unavailing as long as the liquor supply was not dried up at its sources. There are four such sources which really count—bonded Warehouses, industrial alcohol plants, bre-

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weries and illicit importation. Mr. Johnson's report shows very clearly that no determined or effective effort has been made to dry up these sources. It is quite possible that the present situation will change very quickly if a way can be found to deal with these sources effectively. The strategy of General Andrews is precisely in this direction. He has revealed energy in essaying his task and it must be gratefully recorded that President Coolidge is giving the task of enforcement more honest support than the Presidents who have preceded him. The next two years may therefore bring about a turn in the battle." There are, therefore, no reasons for holding that National Prohibition is a failure. Sir Basil Blackett has also ignored a most important fact in his estimate of the situation. At the time of the adoption of the law relating to National Prohibition in the United States, 68.3 per cent of the population lived in territory which had been dry for several years under local option laws and State prohibition laws and 95.4 per cent of the land area in the United States was already dry and only 4.6 per cent wet. The communities in the dry States have cheerfully obeyed these laws for years and have accepted the principle of prohibition.

### LAW AND ORDER.

As regards respect for law and order the views embodied in the report of the Federal Council of Chambers show how the Americans themselves feel on this question. The report says:—

"The general impression that respect for law is declining leads many ardent supporters of prohibition to believe that its foes are undermining all citizenship, while the latter assert very positively that prohibition has destroyed respect for all law. Fortunately neither contention is fully supported by facts. The best authorities in psychology and education agree that a person's attitude towards law and government is not determined with reference to a single statute and that hostility towards one law does not carry over into the whole field of the citizen's responsibility. The attitude of people towards their government, although it often gives cause for concern, rests upon a broader basis than the popularity of a single law. Every one takes some laws more seriously than others and necessarily so. All laws have not the same importance and some have greater social sanction than others."

Laws relating to prohibition of alcoholic liquor, either in the form of local option laws or State prohibition laws, have been in force in the United States for several years, and they do not suffer in comparison with other laws.

### POSITION IN INDIA.

This is the present situation, so far as I have been able to ascertain, about Prohibition in the United States. Whatever may be the difficulties in that country, the consideration of a national policy of prohibition as an ultimate goal is, I venture to think, easier in the present conditions of India. As I have pointed out, there is in India already a very large body of public sentiment in favour of prohibition. This sentiment though not effectively organised, as yet, is a great factor in the initiation of a campaign of National Prohibition. Several important communities, by the tenets of their religion, look upon total abstinence as a rule of their daily lives. In the second place, the vested interests of the liquor trade in India are neither so well organised nor so powerful as in Europe or America. There are not, as yet, in this country local associations of the trade linked up into a national federation as there are in Great Britain and other western countries. Moreover, the industry is not in a position to exert any political influence at present either in the Local Legislatures or in the Central Legislature or in the local bodies of the country. We are thus in a much better position in this respect than in the West. Speaking on this subject, Lord Rosebery said in 1895: "I am not a fanatic in temperance reform, but I go so far as to say this that if the State does not control the liquor traffic, the liquor traffic will control the State. I see the danger coming nearer and nearer that owing to the enormous influence wielded directly and indirectly by those who are concerned in upholding the drink traffic, we are approaching a condition of things perilously near the corruption of the political system." The state of things depicted by Lord Rosebery has continued in Great Britain up to date. Successive Governments have trembled before the organised power of the trade and the alliance of that trade with one political party or other has defeated up to date all attempts at temperance reform in Great Britain. The way in which the progress of temperance legislation in the United Kingdom during the last twenty years has been blocked should be a great lesson to us in this country. We have not as yet in this country the "candidates of the trade" either in the local bodies or in the Legislatures; nor that distinguished array of members of the Legislature directly interested in the trade who now adorn the British Parliament. The absence of all these impediments in our political machinery makes it much more easy for the Government and the people to take a balanced view of the problem and to bring it under consideration. Another advantage that we have in India is that for the present we do not possess a rigid constitution. The powers of the Local and Central Governments, the financial arrangements between the provinces and the Central Government, the residuary powers of the Central and Local Legislatures and executive authorities are still in a fluid condition. Notwithstanding the recent constitutional changes, India is still a unitary State. The initiation of a national policy of prohibition as an ultimate goal applicable throughout British India is likely to give much less trouble now than some years hence. The conflict between Federal and State authorities that has continuously arisen under the constitution of the United States is not likely to arise in India if the problem is taken up for consideration now.

### INDIAN STATES.

Nor do I think that if such a policy is initiated, the rulers of the Indian States would lag behind British India in adopting it. In fact, they have already made a start. Sir Basil Blackett made some reference to the difficulties arising from the existence of Indian States in proximity to British territory. Judging from what some of them have already done, I think that there should be no difficulty in securing their co-operation. Bhopal, Bhavnagar, Palitana and Kathiawar have already adopted the prohibition of country-made liquors. Travancore and Pudukotah have declared for local option. The British Government has secured their co-operation in various departments of work. A uniform system of administration of the Posts and Telegraphs, Railways, of Stamps and Coinage has been already established, and the Indian States have given their willing co-operation in these measures. There is no reason why they should not extend their co-operation in the introduction of a policy of prohibition of liquor.

### FINANCIAL DIFFICULTY.

I must now deal with some of the main difficulties in the attainment of our goal. If we are to attain it in a measurable distance of time, we should have a clear perception of

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the obstacles ahead of us. The problem is, however, one of extraordinary difficulty and complexity. Some of these arise from the financial and political machinery of the Provinces and the Central Government and some from the social habits of the people, while others are traceable to that want of vigorous organisation of public opinion which has compelled Governments in other countries to root out social evils by suitable executive and administrative action. The most formidable of our difficulties is, however, the financial aspect of the problem.

The total excise revenue both provincial and central was about 7 ½ crores of rupees in 1903-04 and according to the latest available figures (1923-24) the revenue from this source has risen to nearly 21 crores of rupees. The dependence of the provinces on the excise revenue has varied from province to province. According to the figures available for 1923-24, in Madras, 39 8 per cent of the total revenue assigned to the province is derived from Excise. Similarly, the percentages for Bihar and Orissa and Bombay including Sind, are 34.7 and 28.7, respectively. Assam and Central Provinces come next with 28.7 per cent and 25.3 per cent. As regards the other provinces, Bengal's excise revenue is 20.6 per cent of its total revenue, Burma 13.9 per cent., United Provinces 12 7 per cent, Punjab 11.4 per cent. These figures are appalling. The Government of India and the Provincial Governments are now profiting at the expense of the vitality and morals of the people and they are financially interested in the maintenance of a system which must inevitably lead to their continued degeneration.

### Excise and Provincial Finance.

Those responsible for the development of the financial system in India have not, as yet, given any thought to the utter immorality of a system which draws so large a portion of the revenues of the country from the taxation of drink. Prohibition as a national policy must necessarily lead to the extinction of this revenue and neither provincial Governments nor the Government of India will be willing to forego this revenue unless an alternative scheme of taxation is devised to make up the loss. The scheme of provincial finance now in force, under which the revenue from Excise has been wholly assigned to the provinces, has made the Provincial Governments so dependent on that revenue to run their administrations, that however willing they are to undertake a far-reaching policy of excise reform they are unable to go forward for fear of dislocating their financial equilibrium. In explaining the new financial and administrative arrangements in the provinces proposed by the Government of India, before the Joint Select Committee on the Government of India Bill, Sir James (now Lord) Meston said that "after the Reforms the natural and inevitable course of the policy of the Ministers in dealing with excise will be to press more and more for prohibition. They believe, rightly or wrongly, that our excise policy has encouraged intemperance among certain classes and they are committed, deeply committed, to breaking down that policy and to reducing the facilities to intoxicants." He went on to explain that so long as there is a joint purse, the official Government, i. e., the Reserved half is an likely to remonstrate against any heroic excise policy initiated by the Ministers which the official side of Government believed to be impracticable. The prediction of Lord Meston has come true in most of the provinces. The Finance Department, which has to accord its approval to the financial proposals of both halves of the Government as well as the Reserved half of the Government, have acted as a very effective check, during the last four years, on the excise policy of the Ministers in every province and on their proposals for reform.

### A Committee For Ways And Means.

Another difficulty is that even if an alternative system to make up the loss of the excise revenue is devised, it is certain to shift the incidence of taxation to shoulders other than those who now bear the burden and who undoubtedly would raise difficulties in taking it on their own shoulders. The revenue from liquor is now mostly contributed by the lowest classes of society who have neither property nor wealth and who are now steeped in poverty and ignorance. Their contribution in each province to the coffers of the State in the shape of excise revenue is a very material one, and if we wish to elevate and educate them and do them social justice, it essential that the richer, the more wealthy, and the more prosperous communities in society should shoulder the burden now laid upon these unfortunate individuals. It is no easy task to persuade the landed and mercantile classes to take upon themselves new financial responsibilities which in some of the provinces will indeed be very heavy. I sincerely trust that public opinion will compel this readjustment without which I do not see much chance of reform in the direction urged by us. The financial aspect of the question has never hitherto received any serious consideration either from the Government or the people. I am glad, however, that the Government of Bombay who have already declared that the goal of their excise policy is prohibition have recently appointed a committee to formulate proposals to meet the loss so far as their province is concerned. But I think that the problem of replacing the excise revenue is much wider and must be dealt with not by a single province but by India as a whole. The report of the Taxation Enquiry Committee might be able to throw some light on the problem, but the terms of reference to that Committee preclude the possibility of a thorough examination of the subject. I venture to think, however, that the problem as a whole must be immediately brought under consideration. An authoritative committee fully representative of public opinion ought to be appointed without delay by the Government of India in consultation with Local Governments for devising a suitable scheme for wiping out our excise revenue in a period of twenty years. The action taken by the Government of India when the opium traffic with China was extinguished affords a precedent to us in regard to this problem also and the deficit may have to be spread over a number of years and gradually made up.

### The Main Obstacles.

While the financial aspect of Prohibition is undoubtedly one of our main obstacles, there are also other constitutional and administrative difficulties which require a thorough examination to facilitate the successful adoption of such a policy. One of these is the division of functions between the Central Government and the provincial administrations in regard to Excise. The control of production, manufacture, possession, transport, purchase and sale of liquor and intoxicating drugs and the levying of excise duties and license fees on or in relation to such articles, except in Assam, is a provincial transferred subject and for this reason the whole of the excise administration is now in the hands of Ministers. Customs is a central subject and is under the control of the Government of India and all customs revenue derived from the taxation of important liquor belongs to the Government of India. The result is that the taxation of imported foreign liquor is in the hands of the Government of India while the taxation of locally manufactured liquor is in the hands of the Provincial Governments and each is interested in the development of its own revenues. Under this system a certain amount of conflict must arise between the Provincial Governments

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and the Government of India. As an illustration I may mention that the high rates of taxation adopted by the Government of Bombay led to an increase in the import of foreign liquor which under the rates of customs duties now leviable was cheaper to the consumer. The Government of Bombay met the situation by reducing their rates on country-made liquor to make it cheaper than the imported foreign liquor. The same thing has happened a few months ago in the Punjab. It is clear that under the present arrangements a conflict of financial interests is inevitable and a uniform policy is not possible. The same difficulty has arisen in regard to the introduction of local option legislation in the provinces. When I was a member of the Madras Legislative Council, I sought permission for the introduction of a local option Bill. The Government of India objected to those clauses of the Bill as would tend to affect their Customs revenue from imported foreign liquor. The same objection has been raised in regard to similar Bills from other provinces. It is obvious that a local option law which while reducing the consumption of one kind of liquor would leave the door open to imported foreign liquor would be ineffective. The Government of India are within their existing constitutional rights in raising this objection, but the result is that all attempts at provincial legislation during the last four years for enacting an effective local option law have proved fruitless. A further constitutional difficulty which has also recently arisen must be mentioned in this connection and that is the action of the Governor of Bombay in refusing sanction to the introduction of a local option Bill by Mr. R G. Pradhan in the Bombay Legislative Council. That action has naturally evoked considerable public dissatisfaction not only in the Bombay Presidency but throughout India. His refusal is based on Section 80 (c) of the Government of India Act whereby a member cannot introduce any measure in any local Legislative Council affecting the revenues of the Province without sanction of the Governor. The Governor of Bombay has withheld his sanction apparently on the ground that a measure embodying the principle of local option is a measure which will seriously affect the public revenues of his province. No one can contest the legality of the action of His Excellency the Governor of Bombay. As you are aware, the propriety of his action has been recently brought before Parliament by Colonel Joshia Wedgwood; and Earl Winterton declared that the action of the Governor was within his statutory competence, and that there was no obligation on his part to give any reasons for his refusal. In Madras, Viscount Willingdon gave me the required permission for introduction four years ago, but quite recently His Excellency Lord Goschen refused to accord such sanction to another member of the Madras Legislative Council. The denial of all reasonable opportunities for ascertaining the strength of public and legislative opinion will only intensify the prevailing discontent with the present political machinery of the Government of the country.

### Local Option.

The action of the Central Government and of the Governments of Madras and Bombay has therefore placed very great difficulties in the progress of the prohibition movement in India and the recent speech of Sir Basil Blackett, speaking as he did on behalf of the Government of India, has made the position still more difficult. He said that one of the clear lessons of America's experiments in Prohibition and in local option was that local option and State prohibition and local prohibition involved even greater difficulties than complete prohibition and that "if a policy of local option or prohibition is going to be attempted by local Governments with any degree of vigour the Government of India will not be able merely to look on." These are enigmatic words, but they are sufficiently explicit for the purpose of indicating that the Government of India are not in favour of local option as a measure either optionally applicable to municipal areas or enacted for a whole province. Can it be that Sir Basil Blackett intended to convey that if Prohibition as a policy becomes inevitable, he would deal with it as a policy applicable to the whole of India rather than allow each locality or province to decide it for itself? He is apparently more alive to the difficulties likely to be caused in the working of the law by provincial and international boundaries between the provinces and the neighbouring Indian States or States included in the areas of each province. The great value of a local option law is the development of a strong public sentiment in favour of prohibition in the locality, and experience in all the countries points to the fact that local option, State prohibition and national prohibition are the successive stages by which a strong and sustaining public sentiment in favour of national prohibition was developed and maintained. The question as to whether prohibition is a local question to be decided by Municipalities or local boards or as to whether it is a provincial question to be finally acted upon by the various provinces or whether the central or federal Government should be the sole authority in initiating the policy has been considered and debated on many occasions in the United States and in Europe. The general demarcation of the functions of these authorities has been that the power of issuing local liquor licenses has been left to local bodies, while the States dealt with the larger problems relating to the manufacture and sale of intoxicating liquor or their entire prohibition, and the tariff question and regulation of inter-State traffic were the sphere of action of the Federal Government till national prohibition came into force. The constitutional position of these three authorities should be the same in this country, and until a policy of national prohibition is adopted by the Central Government in India, there is no reason whatever why the provinces and the local bodies should be deprived of the powers they have for the initiation of a policy of prohibition in their own jurisdiction. Any interference in this respect by the Government of India, as suggested by the language of Sir Basil Blackett, with the powers of the Local Legislatures and Local Governments would be greatly resented throughout the country and the difficulties pointed out by Sir Basil Blackett, such as they exist, will have to be faced, as has been done in the United States, till Prohibition becomes the settled policy of India.

### Progress in the Provinces.

In fact since the introduction of the Reforms, public opinion and legislative opinion in the provinces has followed the natural line of development in regard to this problem and some of the Ministers have sought the introduction of some form of local option. The present position may be summarised in a few words. The Legislative Council in Bombay approved of a policy of prohibition to be reached in 20 years by the rationing of liquor. In the Punjab a local option law came into force in 1924 which empowered Municipalities and District Boards to reduce the number of shops. The law did not, however, apply to shops selling foreign liquor, clubs, hotels, bars and railway refreshment rooms. The Government of the United Provinces appointed a committee in 1921 and, as a result of its recommendation, licensing boards have been set up in the large cities and the graduated system in force in Bengal replaced the auction system. In Madras the proposals now under the consideration of the Government include the establishment of

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licensing boards for urban areas and advisory committees for rural areas and the attempts of private members for introducing a local option Bill have proved unsuccessful. In Bihar and Orissa, a resolution in favour of Prohibition was lost in the Legislative Council, but licensing Boards without any statutory powers have been set up as an experimental measure. A private member has given notice for the introduction of a local option Bill but it has been held up by the authorities. In the Central Provinces a resolution in favour of prohibition was successfully moved in 1921 and the Government have agreed to work towards the eventual prohibition of country liquor. The chief reform introduced in Bengal secured administrative improvements and the Legislative Council has not as yet taken any definite line of action. It is clear, therefore, that while local option has not been tried as yet on any large scale in the provinces there is a distinct movement by the Local Legislatures in the direction of using such powers as they have for adopting the principle of local option.

### Drug Problem.

Before I close, I must ask your permission to make a brief reference to the cognate subject of intoxicating drugs. It has been frequently asserted that the prohibition of alcohol will drive the addicts to the use of drugs and will result in an increase of the drug habit. The introduction of prohibition in the United States does not appear to have led to an increase in the use of drugs. It may be that we may have a different experience in India. In recent years the evils of opium smoking and the use of raw opium have attracted considerable attention and it has been the considered opinion of those who have given thought to the subject that a policy of prohibition of liquor should be followed simultaneously by a similar policy in regard to drugs and that as a preparation for the introduction of such a policy the consumption of opium and other narcotic drugs should be more rigidly controlled than they have been in the past in India. The use or rather the abuse of opium has become a matter of international concern and the controversies at Geneva in recent years have drawn the attention of the whole world to the opium evil, and every country is taking steps for restricting the use and manufacture and import of opium and its derivatives and other dangerous drugs like heroin, cocaine and their respective salts. A consideration of the large question of the opium policy of the Government of India, so far as it affects countries outside India, is not relevant to my present subject, and I shall not go into it, but the international aspect of the question has stimulated interest in the subject of consumption of opium in India itself and the whole question is now engaging public attention throughout the country. Mr. C. F. Andrews and Mr W. Paton of the National Christian Council of India, Burma and Ceylon have done most useful work in investigating the situation in different parts of the country. My esteemed friend, Dr. S. K. Datta, also raised the question in March last in a very informing speech in the Legislative Assembly. The present position is that the Government of India are responsible for controlling the production and manufacture of opium and its sale to local Governments for cost price and the latter are responsible for all regulation of the consumption of the drug. The sale of excise opium is a transferred subject and since the subject became one for the provincial Governments, they have taken considerable interest in the matter; and Sir Basil Blackett assured the Assembly that if the provinces desired to go further than at present in restricting consumption to initiate reasonable proposals calculated to effect still further reduction, the Government of India would be the last to raise any objection. He complained with great justification that they had in the past very little in the way of Indian public opinion on the subject, and he expressed his gratification that such opinion on the subject of opium for its internal uses was in the process of forming in various parts of the country. We are thankful for these assurances and for what has already been done by the Government in the matter. We are looking to our Ministers in the provinces and to the provincial legislatures to take up the subject for consideration.

### Assam Enquiry Committee.

Since Sir Basil Blackett's speech was made, the report of the Assam Congress Enquiry Committee has been published. The conclusions of this Committee contain proposals for initiating a practical scheme leading up to a policy of prohibition in regard to opium and its derivatives. They are as follows:—

(1) The sale of opium and its derivatives should be ultimately limited to the medical and scientific needs of Assam.

(2) Provision should be made for confirmed addicts above the age of 40 enabling them to procure a rationed amount of opium with their names being registered for the purpose.

(3) All opium addicts who are under forty years should be dealt with as medical patients. Wherever opium is needed by them it should be given only under the orders of a fully qualified doctor, the medical permission to obtain it being subject to quarterly renewal.

The proposals may well be extended after suitable enquiry to other provinces where the opium evil prevails to any large extent. In the United States Prohibition extends not only to the manufacture and sale of alcoholic beverages but also to the sale of all habit-forming drugs, except under the prescription of a physician. The authors of the Assam Report have proceeded on the same plan and have suggested that, at the end of five years, opium should be placed on the list of poisons under the Dangerous Drugs Act. I sincerely trust that these proposals will be accepted by the Government of Assam and will be seriously considered by the other local Governments not only for the welfare of opium addicts but also in their bearing on the wider question of a policy of the prohibition of liquor. The Government of India who are responsible for the manufacture and production have, I am glad to say, made considerable reductions in recent years in the area under poppy cultivation, but that by itself is not enough. They should accept the general principles underlying the recommendations of the Assam Congress Enquiry Committee and adopt the policy of restricting the production of opium strictly to the medical needs of the country and also accept the view that the consumption of raw opium is not a legitimate use.

### Conclusion.

Ladies and Gentlemen, I have taxed your patience this evening far too long and I must now bring my remarks to a close. The greatest justification for the movement of Prohibition is to be found in the conditions of the world to-day. There are, in India, many advocates of the present official policy who seek justification for it in a review of man's early history, the practices of the stone-age and of animistic tribes. The problem has to be viewed, as I have already said, from the conditions of the India of the present day. In the intense competition between the nations of the world the nation that makes the greatest economy of its human resources will outgrow in numbers, prosperity and general strength the nation that does the opposite. The Prohibition movement has achieved the results of economy and prosperity in other countries and, if properly organised,

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there can be no doubt that it will produce the same results in India. We are all met here, therefore, to form a National Prohibition Party for the whole of India. The task before us is one of great complexity and requires unremitting work from every well-wisher of the country for several years before any tangible results are achieved. It is very necessary for our success that every effort should be made to increase the volume of vocal public opinion in the country in favour of this movement. Our temperance organisations and Social Conferences and Social Service Leagues are doing some work in this direction but that is not enough. Intensive working in the villages and towns and a network of associations doing the work of propaganda throughout the year are very essential. Funds are needed for this purpose and I venture to think, willing as our friends in Great Britain and America may be to give us financial assistance, we must rely on our own resources for carrying on a vigorous propaganda throughout the country. We are all grateful to Mahatma Gandhi for having carried this problem to a stage further than it was before, and it was mainly due to his efforts that it has become a mass movement in various parts of the country. Nevertheless that insistent public opinion that has compelled the Governments in other countries to yield to its demands does not as yet exist in regard to this movement in India. We must, therefore, endeavour to create throughout the country not only greater interest in the movement but to make it a living issue in the social and political programmes continually under discussion in the country. We are beginning slowly to adjust ourselves to the government of the country by political parties and the further progress of the movement will depend upon the success of a party pledged to the policy of prohibition. We have in the provincial legislatures and the Central Legislature a certain number of members already definitely pledged to Prohibition. This is satisfactory so far as it goes, but we have to develop suitable methods of propaganda in the country to back up the views held in the Legislatures. There are unbelievers in India, especially among the influential British community, who will undoubtedly put down this plea for a new social policy as a sign of perverted patriotism. We have survived this kind of criticism on other occasions and we shall, no doubt, do the same on the present. I see visions of the many barricades that will be erected against this policy, but let us persevere till we succeed in our efforts to altogether free our people from the thraldom of drink.

## RESOLUTIONS OF THE LEAGUE.

Mr. Mahomed Ali, Mrs. Price, President of W. C. T. U., Pandit M. M. Malaviya, and other speakers moved the following resolutions which were unanimously adopted:—

"This Convention is of opinion that the prohibition of alcoholic liquor is not only in consonance with the sentiments of the people of India, but also imperative for their social well-being and for the promotion of their economic efficieney. The Convention, therefore, urges on the Government of India and the Local Governments to accept the total prohibition of alcoholic liquor as the goal of their excise policy."

"This Convention, while being fully alive to the difficulties of the introduction of a national policy of prohibition in the country, is of opinion that the Government of India, the Local Governments and the Governors of Provinces should afford adequate facilities for ascertaining the will of the people with regard to this question. The introduction of local option laws is in the opinion of this Convention the best means of ascertaining the wishes of the people in this matter."

"The Government of India and the Local Governments should recast as early as possible the present scheme of provincial finance so as to eliminate revenue from excise as an integral part of the present system."

"This Convention calls on the leaders of the various communities to take immediate steps for an effective organization of public opinion throughout the country in support of the prohibition of liquor."

"This Convention would urge on the Government the necessity of instituting an inquiry into the manufacture and sale of opium and other intoxicating drugs with a view to the complete restriction within a definite period of time of the use of these drugs to medical and scientific purposes."

"This Convention appeals to all social service leagues and temperance societies throughout India to immediately affiliate with the Prohibition League of India and assist it to establish a temperance organization with prohibition as its ideal in every district of British India."

"This Convention places on record its grateful appreciation of the action of the rulers of the Indian States of Bhopal, Bhavnagar, Palitana, and Kathiawar, who have accepted the principle of the prohibition of liquor and urges on the rulers of other States to take similar action."

## A MESSAGE TO THE PROHIBITION CONVENTION.

Lord Clwyd, the President of the Anglo-Indian Temperance Association, sent the following message to the Prohibition Convention:

I am sending you my most cordial good wishes for the success of the National Convention to be held at Delhi for the purpose of setting up the Prohibition League of India.

This All-India Temperance organization will be fully representative of Indian conviction and aspirations and will, I am sure, effectively express the dominant sentiment of India with reference to the temperance question in its widest sense. I rejoice at the many evidences already received of the support of all sections of opinion in India for this effort to consolidate the temperance forces in active service for the realisation of the Prohibition ideal, and I feel confident that this new central organization will be the means through wise and helpful direction of stimulating temperance action in and through the provincial associations.

I have for a great many years taken a deep interest in the advancement of the temperance cause in India. I recognise now that recent constitutional changes have brought home to India itself, to an extent not hitherto the case, the direct responsibility in regard to temperance issues, and I am confident that this responsibility will be completely accepted. The creation of the Prohibition League of India is in itself an assurance of this, and knowing as I do the large possibilities of good which lie behind any united effort for a great moral purpose, I believe that this new phase of the temperance movement in India will have beneficent consequences in many directions.

Whilst I regard the establishment of this new organization in the sense indicated, I still believe that there will continue to be a common interest, as between this country and India, in the promotion of the temperance movement. The claims of temperance are international and world-wide, and we shall continue to watch with sympathy future developments in India and will be glad to co-operate as heretofore with our friends there in any manner which may be helpful in reaching the end in view.

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In conclusion, may I express the earnest hope that with the inauguration of this new temperance organization there may be found at its disposal in full measure that spirit of comradeship in a great cause and of devotion to its service which is an essential condition of its permanent success?

From the bottom of my heart let me once more send you every good wish for the realisation of the end for which the Prohibition League of India is to be established.

## TEMPERANCE CONVENTION IN BOMBAY.

Mrs. W. G. Menzies has sent us the following report of the Temperance Convention held in Bombay last week:

Prominent Temperance workers from all the Divisions of India and from Assam, gathered together in Bombay for their Seventeenth Annual Convention, January 22nd to 27th. The programme was well-rendered, and interest and enthusiasm maintained from its beginning to its close. The subjects presented and discussed covered many phases of Home and National Life, such as "Child Welfare", "Mothers in Council", "Citizenship", "Scientific Temperance Instruction", "Work amongst the Young People," "Moral Instruction amongst all classes" and "Social Purity".

Reports from the many Departments of the Womens' Christian Temperance Union, under whose auspices these meetings were held, were exceedingly encouraging, showing satisfactory gains in all. Many public meetings were held in Y. M C. A.'s, Churches and Halls, and addresses given by both visitors and residents.

Some of the facts brought to our attention were as follows:

The Reverend Albert Ehrgott, State Enforcement Officer of California, United States of America, said: "If we Americans were to vote to-morrow, we would vote for the 18th Amendment".

"Those business men who backed the Wet's with their cheque books to defeat it, now stand with their cheque books ready to defend it. Not because of the religious or moral benefits experienced, but because of the economic progress and advantages, and efficient workmen steady at their jobs, which spells larger out-put and bigger returns for the business man. And that is what the 18th Amendment has meant to the United States of America."

Another said: Forty four years ago my birth place, a State 200 miles wide and 400 miles long, went *dry*. Since then I have seen its 87 Country Poor Houses *closed*, no destitute to fill them; the jails and lock-ups of every town and city for the disorderly, *unused*; the Red Light districts *migrated*; the Lower [illegible] dishevelled, out-at-the-elbows and toes, sockless and down-at-the-heels and often down in the gutter, which congregate on street corners and at Railway Stations, *disappeared*; sorrowing half-dressed wives seeking employment to keep hunger from their doors, *became unknown*; shoeless, gaunt and hollow-eyed children only a *memory* of the days when the Wet's reigned For 45 years Prohibition has reigned and in its domains are found neat, tidy, prosperous villages, towns and cities, self-respecting citizens owning their own homes, their children well-educated, health the highest per cent in the States, Bank accounts the highest per capital in the Union, the moral and mental poise of her subjects of the highest calibre. This is what we desire for *India* and *her* peoples; to this end let us labour and pray."

One of the most gratifying observations of this Convention was the large number of Indian ladies that took part in the programme and were present at the sessions. The able paper on "Citizenship" by Miss Bhaskare, and the report of Miss Navalkar's untiring efforts in behalf of this great cause, deserves especial mention. Miss Singh most ably presided over the Literature tables and the National Orgnizer, Miss Maya Das, gave a most interesting account of her many travels and efforts in her field of labour bringing before her people the Evils of Intemperance.

With renewed consecration, confidence and zeal the workers closed their week's deliberations feeling encouraged for the task before them, knowing that the strongly entrenched foe must yield sooner or later to the *stronger* forces of Peace, Purity and Righteousness which are the True Allies of Humanity.

## NEWS OF THE WEEK.

**Mr. C. Rajagopalachariar on Prohibition:** In the *Reformer* of the 19th December, we referred to the communication made by Mr. C. Rajagopalachariar to the *Swarajya*, Madras, wherein he suggested that the Congress should take up the question of Total Prohibition. The following is the text of the letter which he wrote to that paper: The Congress reached the height of its popular influence during the last six years not because it was a representative organisation of the people but because of the strenuous service rendered by its leaders and workers in matters directly affecting the people. The Congress is now full of political controversies of the first order, but in respect of service actively undertaken touching the masses, little can be claimed. This is, in my humble opinion, a great mistake. The Congress is now practically living on its past capital of service rendered This cannot last long. Now that Khaddar is separated off from Congress work and is looked after by the independent Spinners' Association, it is necessary that the Congress should have a programme of its own of service to the people, which is suitable to its revised constitution. It should put forward a Council programme touching the hearts and lives of the masses, the poorest in the land concentrating on it all its energy for a time and putting heart and soul into it. It is not merely a question of logicality. It is a problem of revivification and development of strength. I suggest a programme of Total Prohibition. The Congress which now controls election and Council work should devise means to compel the Legislature to totally prohibit the manufacture and sale of intoxicants and call for the preparation of the Budget on that basis. The vast majority of people, rich and poor, to whatever community they may belong, would support measures of legislation and administration undertaken for this great reform Not twenty years hence but at once must be the objective and a Challenge Budget should be prepared on the basis of No Drink-Revenue and the country agitated from one end to the other over such an election programme. There can be no more suitable time for ridding India of the Drink curse and saving our people from one great source of chronic misery. The effects of the great spiritualising wand of Non-co-operation are still with us. A few years hence we may have to begin it all over again. It would be criminal to neglect this opportunity. It is not enough merely to include such a programme The essential requisite is iron-will, leadership and concentration. What is wanted is an undiluted single issue, and the rest and other steps only afterwards. Without service rendered to the people, no live popular influence can be attained and without that compelling force of mass influence no heed will be paid by the Government of England to our claims for Swaraj or for anything else.

**Indore and Bawla Case:** The following communique is issued:—The Governor-General has decided that a Commission of Enquiry should be appointed to investigate the alleged connection of His Highness the Maharaja Holkar of Indore with the attempted abduction of Mumtaz Begum and the murder of the late Mr. Bawla in Bombay on January 12th 1925. The Commission if appointed will consist of two High Court Judges, two ruling Princes and a Senior Officer of the Political Department. The procedure which will be followed is that which was laid down as a result of the recommendations made in Paragraph 309 of the Montagu Chelmsford Report for cases where the question arises of depriving a ruler temporarily or permanently of any of his powers or privileges. The function of the committee is to investigate the facts of the

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case and to offer advice to the Government of India. Whenever the Governor-General decided that a case has arisen for the appointment of a Court of Enquiry the ruler concerned has the option of intimating that he does not desire that a Commission should be appointed. The Maharaja Holkar has been informed of the conclusion at which the Governor-General has arrived.

**A Commendable Step:** *Justice*, Madras, writes: It is now the turn of the little State of Wadhwan to show to the British Government the way to beneficent rule, writes a Delhi contemporary. His Highness the Thakore Sahib of Wadhwan evidently suffers from no false notions of prestige. Not long ago he had issued new regulations in connection with tea-shops, but the people wanted more radical action. They complained that the insanitary methods with which the tea-shop owners conducted their business were a danger to public health, and, besides, the large consumption of milk at these tea-shops materially affected the supply of pure milk for infants and the sick. His Highness the Thakore Sahib has now ordered that all shops selling tea and coffee be closed, and all hawking of the same beverages is prohibited. Breach of the order has been made an offence punishable under the Indian Penal Code. The bureaucracy in British India is unwilling to improve its pace in the direction of Temperance Reform. Indian rulers do not hesitate to prohibit even tea-drinking if the prohibition conduces to the public good.

**Prohibition of the Sale of Arrack:** We congratulate the Travancore Government on its recent notification, under Section 26 of Regulation IV of 1073, that the sale of arrack or toddy to young persons under 18 years of age and the sale of arrack to adult women is prohibited throughout the State rom 1-1-1102 M. E.


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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**The Viceroy's Speech :** Addressing the new Council of State, His Excellency the Viceroy made two welcome announcements. The one was as regards the creation of the Royal Indian Navy on the basis of the Rawlinson Committee's Report in order to enable India ultimately to undertake her own naval defence, while the other related to the progressive reduction in the exports of opium so as to extinguish them altogether within a definite period except for strictly medical purposes, and the discontinuation of the auction sale of opium. One of the arguments often used against India's fitness for self-government is her lack of defence. The proposed reconstruction of the Royal Indian Marine as a combatant force and the increased opportunities for military training and service which will be open to Indians as a result of the Indianisation of the Army, will no doubt take away much from this contention and prepare the way for a self-governing India in the near future. We are also glad to see that Indians are eligible for commissioned ranks in the Navy from the very beginning. The Viceroy took great pains to explain that there is no political objective behind the Royal Commission on Agriculture as is alleged in a certain section of the press. Though the Indian public was at first opposed to this Commission, it will certainly welcome it if its personnel, unlike that of the Currency Commission, were such as to inspire confidence in the people. We are afraid, however, that the terms of reference to the Commission are not sufficiently wide to make the enquiry of much use. As regards the South African question, His Excellency advised a little more patience on the part of the members so that he would be able to speak on the situation more fully on a subsequent occasion. While the Paddison Deputation is quietly collecting economic information and Government allege that delicate negotiations are going on between itself and the Union Government, the latter Government is rushing on with its nefarious anti-Indian legislation. The Colour Bar Bill has already passed the third reading while the Anti-Asiatic Bill has passed the first reading. If this is not the time for the Government of India to intervene, we do not see when it can intervene effectively at all.

**The Baby Week :** The Bombay Baby Week celebrations commenced last Tuesday with an inaugural speech from His Excellency Sir Leslie Wilson. We print elsewhere a short account of the principal stalls and exhibits contained in the Exhibition. This is the third year of the celebrations all over the country and there is no doubt that the movement founded by Lady Reading has come to stay with us. When it is taken into consideration that the infant mortality in Bombay runs to an appalling figure as compared with the principal towns in India and elswhere, it will be realised what tremendous influence the Baby Week exerts on the life and health of mothers and children to whom it is specially intended. As His Excellency remarked, the Baby Week celebrations are not in any sense mere spectacular shows or exhibitions, but have a real and definite educational value as evidenced by the thousands of the very poorest women that crowded the various centres last year in Bombay and showed a genuine desire to learn and help to drive away the atmosphere of ignorance and superstition in which they find themselves enveloped. In the brief space of two years the movement has achieved notable results in Bombay. Some Maternity Homes, Infant Welfare Centres and Health Associations have already been started while others are under contemplation. This year the Exhibition is on a grander scale than last year's and exhibits showing the various diseases to which flesh is heir to, their origin and treatment, are also included in the Exhibition. Credit for this is due in great part to the enthusiasm and organising ability of Mrs. Cowasji Jehangir. We strongly appeal to the public of Bombay to visit any one of the centres in the course of the Baby Week and profit by the practical instruction offered there.

**The Problem of First Offenders:** It is a matter for gratification that the subject of prison reform is attracting much attention even in high Government circles Lord Lytton spoke rather strongly on the subject in his address at the Calcutta Rotary Club. His Excellency Sir Leslie Wilson and the Chief Justice of the Bombay High Court gave expression to identical sentiments while speaking at a meeting convened under the auspices of the Discharged Prisoners' Relief Society. And yet, the administration of justice in this country is far from being what it should be. "Free Lance" writing in the *Bombay Chronicle* on the subject of "Care of First Offender" makes some suggestions which our judiciary will do well to adopt. He rightly says that the problem will not be solved by speeches alone and that, if the Government are really keen, they ought first to train their subordinate judicial officers in the science of criminology and show them by preparing statistics that deterrent punishments have not tended to decrease crime, but have acted contrariwise. Instances are not wanting where many subordinate Magistrates would rather send a first offender to jail and thus contaminate him in the company of criminals than let him free with or without security. Again, in many cases, poor work-

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men, who go astray by drink, are mulcted of so many rupees where they were fined only a few annas before. These are only a few instances to show that the judiciary is more anxious to punish a man heavily than to let him off. Section 562 of the Criminal Procedure Code authorises Magistrates to let off first offenders with a mere warning and yet, as "Free Lance" asks, how many Magistrates have availed themselves of this provision. The answer will only be in the negative. We cordially endorse his remarks that "the Governor and Chief Justice must not rest on their oars after saying the right things, but they must see that orders are issued to the effect that it is the right of every offender to demand this human privilege, that the Magistrates must not make him or his lawyer plead for it, but grant it unasked even in cases where the man is not able to get a proper security."

**Prisons of Bengal:** Commenting on Lord Lytton's recent plea for "moral hospitals" and "moral doctors," the *Bengalee* calls attention to the depressing conditions of the jails in Bengal and makes some valuable suggestions for introducing some much-needed reforms in them such as the segregation of habitual offenders, the setting apart of one particular jail in the whole province for the treatment of the mental defectives, the provision of recreation in the shape of something like a jail newspaper and adult education, and the starting of Discharged Prisoners' Aid Societies. Our contemporary also draws special attention to what it calls a scandal of the first magnitude, viz., the absurd practice in certain local courts of finding little children guilty of incredible offences and even punishing them with rigorous imprisonment. It cites, by way of example, two cases which have lately come to its notice. The one is the case where a child of nine was committed to "Hazat" by the Sub-divisional Officer of Alipore for "rioting" and "murder," while in the other a boy of twelve was found guilty of criminal breach of trust and sentenced to three months' rigorous imprisonment. We join with our contemporary in expressing our surprise that such punishments should take place under the very nose of Lord Lytton who has only recently expressed so much concern for the criminal and the mentally defective, and we hope His Excellency will take an early opportunity of putting a stop to these judicial vagaries of some of his subordinates and teach them the elementary principles of criminology in the treatment of juvenile offenders which, obviously, they have forgotten.

**Provincial Universities:** The Senate of the Bombay University, at its recent meeting, in accordance with the recommendations of the University Reforms Committee for the wider diffusion of higher education throughout the Presidency and for developing interest in the study of local culture, literature, history and conditions of life, has declared in favour of the creation of four more Universities for the four natural divisions of the Presidency viz., Maharashtra, Gujarat, Karnatak and Sind. At present, however, it is proposed to proceed only with the Poona University, as the conditions for other Universities are not yet ripe. Broadly speaking, Madras also, like Bombay, has four natural linguistic divisions, and by the establishment of the Andhra University, it has already led the way to the creation of provincial Universities. There was a good deal of discussion as to whether the proposed Poona University is to be of the unitary or affiliated type Indeed, Dr. Paranjpye was opposed to the establishment of new Universities and, if at all, he would accept only a unitary University. The Senate, however, by a large majority, decided, and rightly, that the Poona University should be a teaching and affiliated University. The promoters of the Andhra University first agitated for a unitary University, but had finally to accept the affiliated type. The proposed Tamil University also will only be an affiliated one. The concensus of opinion, therefore, is in favour of affiliated Universities. We cannot help thinking that the antithesis between the teaching and affiliated functions of Universities has been rather unduly exaggerated by the protagonists of unitary Universities.

**Madras and Total Prohibition:** For the last few days discussion has been going on in the Madras Legislative Council on Mr Satyamurthi's resolution that Government should declare their excise policy to be the total prohibition of manufacture, consumption or sale of alcoholic liquor. The majority of the members have declared themselves strongly in favour of it, but Government, of course, are opposing it on the same old ground of financial loss to the extent of six crores of rupees that would accrue to their exchequer, in the absence of suggestions of ways and means of meeting that deficit. We can only repeat what we have said on many occasions in regard to the excise policy of the Bombay Government that it is no business of the Council to suggest means for supplying the consequent loss in revenue and that, if Government are so minded, they can find it in innumerable ways. Meanwhile, two amendments, one demanding that total prohibition should be reached within twenty years and another moved by a member of the depressed classes urging that no shops selling toddy, arrack or beer should be located in or within two furlongs of cheris or other localities inhabited by depressed classes or factories, have been passed. We hope the Madras Government will not lag behind Bombay in accepting total prohibition as the goal of their excise policy, but once adopted, we trust that Madras, unlike Bombay, will not go back upon it. Since the above was in type, an *A. P. I.* message says that all the resolutions under discussion were lost excepting one which recommended a gradual decrease in the number of shops with total prohibition as the goal to be reached in 20 years.

**Indian Art:** Speaking at the annual prize-giving ceremony of the Bombay School of Art, Sir Leslie Wilson made some observations which show his sympathetic interest in the development of Indian Art. "It appears to me to be essential," said his Excellency, "that an Indian School of Art should be truly national in the widest sense, in its aims and work, or it must fail of its high purpose." India was famous in the past for its artistic achievements which are still the wonder of the world. But with the advent of the British into India, Indian Art also, like other things, languished for want of adequate official patronage and encouragement. The secret scheme by which the Government of India tried to bring foreign experts to beautify the new Delhi that is under construction at the expense of the native indigeneous talent, brought the question of the encouragement of Indian Art to the fore. Meetings were held in many parts of the country to protest against the Government of India's action, and a scheme has been recently drawn by the Prize of Delhi Committee for the encouragement of Indian Art. The chief feature of it is the endowment of scholarships to enable selected and promising students from different provinces to prosecute post-graduate studies in painting, sculpture, architecture and art crafts in a Central Institute at Delhi, and it has received the unanimous support of the country. We need hardly say that we are in entire agreement with the scheme.

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INDIAN SOCIAL REFORMER.
*BOMBAY, FEBRUARY 13, 1926.*

## THE ECONOMIC PROBLEM OF INDIA.

The annual meeting of the Royal Asiatic Society of Bengal which was held recently was the occasion for two notable speeches on the economic condition of India from Sir Rajendranath Mookerjee, its President, and His Excellency Lord Lytton, the Governor of Bengal. The speeches of both, however, made no new contribution to the subject, but coming as they do from such high quarters, one, a successful industrialist and capitalist, and another, a Governor of a Province, they show the urgency of tackling the problem of rural re-construction which is long overdue. It is a trite saying that the heart of India beats in its villages. Though all our leaders from Ranade to Mahatma Gandhi have recognised that in the social, economic and industrial improvement of the villages lies the future of India's welfare, nothing tangible has been done so far. As Sir Rajendranath remarked, there is, on the other hand, a progressive impoverishment of our rural areas and the condition of the masses is highly distressing and requires immediate attention. Sir Rajendranath prefaced his remarks with the enunciation of an economic ideal. According to him, the aim of an ideal economic policy should be to provide every man with sufficient means of subsistence leaving a well-defined period of leisure to be devoted to things which do not directly contribute towards earning a livelihood. At present, however, this will largely remain an ideal and a dream, for it is with great difficulty that the majority of people are able to eke out their livelihood while many are considerably below the subsistence level. Sir Rajendranath's other suggestions, however, for the amelioration of the economic conditions of the peasant and middle class unemployment are worth noting. It is an elementary fact that, without education, nothing can be done. He, therefore, first advocates free primary education of the right type, with a certain amount of specialisation in agriculture, as more than 75 per cent of the people depend on agriculture as the premier industry for their subsistence. And in order that the villagers may be put in touch with the results of the agricultural research workers, he advises the creation in them of an enthusiasm for the improvement of cultivation and the science of agriculture and the extension of the benefits of the Co-operative movement. He also lays stress on the fact that the directors of the Co-operative movement should be such guides and friends of the rural folk as will create in them a desire to render mutual help and adopt the habit of team-work and "not haughty bureaucrats installed in a lofty position." Sir Rajendranath also makes out a strong case for the alteration of the land tenure wherever it is found unsuitable or defective. It is a matter for regret that the terms of the Royal Commission on Indian Agriculture announced by the Viceroy preclude it from going into this question, for without it no satisfactory solution of the problem can be made. The question of unemployment has of late received much attention in the country and the Legislative Assembly has passed a resolution urging the appointment of a Committee to go into the question of unemployment in general and of educated classes in particular. A scheme of vocational education and a systematic exploitation of the potential wealth of India, these are the two palliatives which Sir Rajendranath offers for middle class unemployment. Sir Rajendranath also corrects the mistaken impression often held that the interests of town and village are opposed to each other. "Town and country," he said, "are inter-dependent and nourish each other, the former providing manufactures and the latter food. The poverty of one necessarily brings about in the end the poverty of the other. The development of the manufacturing industries need not, by any means, lead to the neglect and decay of the nation's agriculture."

Lord Lytton in his speech evinced much interest in the poor farmer and made five suggestions, with which everybody will be in whole-hearted agreement, for bringing about a material change in his outlook and training him to love and cultivate his land instead of migrating to congested industrial towns. The first is to eradicate epidemic diseases which sap the strength of the cultivator; the second is to improve the yield of the soil which he cultivates by the substitution of scientific for primitive methods of cultivation; the third is to train his intellect so that he may reap the maximum of profit from his labour and maximum of enjoyment from his leisure; the fourth is to save him from dependence on the money-lender by teaching him the principles of co-operation; the fifth is to introduce village industries by which he may supplement his income from the soil. His Excellency regretted, however, that "no political party in Bengal has yet come forward with the object of utilising this machinery of Government for the benefit of the rural population." This is indeed true to some extent of Bengal where, owing to the obstructionist tactics of the Swarajists, the nation-building departments have suffered. There was some talk of village re-construction in C. R. Das's time and some funds were also collected for the purpose, but nothing has been heard of it since. But the progress in other provinces where the Reforms have been utilised to the full has not been in any way remarkable. The fact is that the Transferred Departments have not sufficient funds to carry on their projects and even in cases where the Transferred Department wants to make some advancement in the existing position, the Reserved half often bars the way. The conclusion, therefore, is irresistible that, unless the system of government is radically changed, there is no possibility of any progress in this or in other Departments.

**The Naturalisation Bill:** The Naturalisation Bill to which we referred last week has been passed by the Legislative Assembly. We are glad to see that the House, not excluding the Government benches, unanimously approved of an important amendment to the Bill by Mr. B. Das that one of the conditions of the grant of a certificate of Naturalisation should be that the country of the applicant does not exclude Indians from Naturalisation. It remains to be seen, however, how far it will have a retaliatory effect upon America.

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## MOTION PICTURES AND CRUELTY TO ANIMALS.

Writing nearly a year ago, we pointed out the unfortunate tendency prevalent among picture palaces to screen films and stage plays that appeal to the worst passions in man and quoted an authority to show that most of the crimes in the City could be traced to them. Nor is this all. It was long known that considerable cruelty is being inflicted on dumb animals in the production of motion pictures, and this has only been confirmed by the findings of an influential Committee appointed by *The Christian Science Monitor* of Boston to investigate the charges of cruelty brought to its notice. America, as the home of the sensational million-dollar production, is the worst sinner in this respect and Europe to a lesser extent, though Indian film manufacturers are also slowly beginning to imitate their brethren across the seas. It is a matter for satisfaction, however, that America has begun seriously to grapple with both these evils. The third Motion Picture Conference held last year dealt with the first evil, while the efforts of the Committee appointed under the auspices of *The Christian Science Monitor* to go into the charges of cruelty to animals are slowly bearing fruit. The Committee holds that it has been proved beyond doubt that cruelty to animals in film production has been countenanced and practised in certain picture studios, both large and small. Performing of unnatural and dangerous acts, bull-fights, rodeos, diving horses, stampedes of herds of cattle, animals performing dressed as humans, these are some of the cruelties to which dumb animals are subjected. It need hardly be said that it is highly degrading to public morals, not only because of the physical pain and suffering caused to the animals themselves, but also on account of the harmful and degrading influence upon the moral character of persons, especially children, who witness scenes portraying cruelties. Apart from films where cruelty is actually perpetrated, there are also certain films in which cruelty to animals is suggested and where dummies are employed to produce startling effects. The effect of such "faked" pictures, to use the words of the Committee, is to excite the spectators, harden them to scenes of cruelty, and dull their senses both to the rights of dumb creatures and to man's duty to be kind and merciful towards them. And when it is remembered that approximately 600 feature pictures of five or more reels in length are produced yearly and shown in 15,000 theatres to 50,000,000 people weekly in the United States, it will be seen what a tremendous influence they exert on the life and thought of the people. The controllers of these film industries are, so to speak, the guardians of public morals and they should be held accountable for any digression from the highest standards of conduct. The Committee's efforts, however, are not in vain, for, as a result of its investigation which included conferences with the Hon. Will Hays and some of his associates, the heads of the largest and most influential film producers' organisation which controls over 90 per cent of the film production in the United States, some definite progress has been made towards the ultimate elimination of all cruelty in picture work. With film studios taking the lead in the right direction, the Committee hopes that film exhibitors will naturally follow by refusing to exhibit pictures involving either suggested or actual cruelty. But all this depends upon the education of the people. As the Committee observes: "The mere passage of resolutions, however, will not prevent cruelty to animals in the picture industry. An awakened, aggressive public sentiment is needed to supplement and make effective the action of the directors. When picture patrons give both producers and exhibitors to understand that box office receipts will suffer and that picture houses will not be patronized if cruel films are shown, the evil will soon disappear and motion picture animals will suffer no more". There is also much to be said in favour of a suggestion which we made on another occasion, namely, the need for some sort of self-regulation by an organisation of producers and theatrical managers. As we said before, if it is put plainly to them, as a body, there is no reason whatever why this evil should continue a day longer. Here, then, is a piece of warning to the film-producers and exhibitors as well as to the public of India. We would also call upon religious and other organisations to condemn this evil in no uncertain terms.

## THE MUSSALMAN WAKF ACT.

We have received from the Director of Information, Punjab, a pamphlet which gives a brief account of the Mussalman Wakf Act which came into force in August 1923 and with special reference to the Punjab. This Act, it may be remembered, was passed by the Central Legislature in order to make provision for the better management of Mussalman wakf (public endowments) properties and for ensuring the keeping and publication of proper accounts in respect of such properties. Though the measure was welcomed by Muslim opinion all over India, it was left to the Local Governments to extend all or any of the provisions of the Act to the whole province or any part of it, and to exempt from its operation any specified section of the Mussalman community. It will be interesting in this connection to recall the opposition of a section of the Dawoodi Borah community to this Act as a result of which the Bombay Government excluded the Borah community for a peroid of three years from the operation of the Act when it was applied to this Presidency including Sind on the 1st June, 1925. In response to the unanimous demand of the Mussalman community, the Punjab Government also applied this Act to that province on the 14th May 1924. The Wakf reform movement has a long history behind it. Government's attitude in this matter has always been one of non-interference and so the first move had to come from non-official Muslims. Even as early as 1887, Sir Syed Ahmad Khan brought forward a resolution on the subject at the All-India Mahomedan Educational Conference

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and subsequent Conferences reiterated the same. Eventually, Mr. Abdul Qasim's Mussalman Wakf Registration Bill, introduced in the Legislative Assembly in September 1921, matured into the present legislation. A distinction is to be made here between the Mussalman Wakf Validating Act of 1913 and the Mussalman Wakf Act of 1923. The former, as the name implies, is an act which legalised and validated a certain kind of dedication of Wakf property, while the latter is an administrative measure. The Act imposes a duty on mutawallis to furnish particulars realating to wakfs and submit annual statements of accounts. A penalty is prescribed for non-compliance with these conditions or for submitting misleading and false statements. The Punjab, however, has adopted the Act with some modifications. Section 5 of the Act which makes auditing of wakf property accounts submitted to the Court compulsory, does not apply to that Province for the time being. The consequence seems to be that the Act is more a dead letter there and mutawallis are evading their obligations. The rigorous application of the law in a few cases will no doubt bring them to their senses. We hope Muslims would not fail to avail themselves of the benefits of a legislation that has been furnished them by Government for the better administration of their properties. Mention may also be made in this connection of the miserable fate which Sir Hari Singh's Bill providing for the better management of the Hindu religious and charitable trust properties on the lines of the Mussalman Wakf Act met with in the Assembly. In view of the objection made by the provincial governments that it is a transferred subject and as such should not be legislated upon by the Central Government, the Select Committee to which it was referred has decided to recommend to the Assembly not to proceed with it.

## DURBAR NAUTCHES.

(By Mr. N. Lakshmanan.)

The special correspondent of a Madras newspaper says that fifty dancing girls and hundred Sarangi players performed the Jubilee Karva Dance at the Jubilee Celebration Committee's Garden party held at the Royal Palace, Baroda. *The Indian Daily Mail* of the 16th instant publishes a flashlight photograph of the imposing Baroda Darbar in which two dancing girls of South India appear as standing sentry. This is something quite unexpected from the enlightened State of Baroda; for, Indian social reformers had fondly hoped that *Nautches* in high circles are things of the past.

I showed the flashlight photograph to a dancer and songstress of the same caste in South India and the noble lady was indeed cut to the quick. For, herself an accomplished woman, she gave up, early in life, her lucrative profession and has ever since taken the lead in persuading the members of her sect to give up the profession of dancing. She tells me that, the other day, a well-known lover of art discussed the *Abhinaya Shastra* or the "Mirror of gesture" with her and bemoaned the disappearance of this sacred art from India. In reply, she said that exactly because this is a sacred art it should be rescued and placed in worthy hands.

It is a sign of the specious times in which we live that the response to reform of social abuses has come from even unexpected quarters, namely, the members of the communities concerned. To quote from John Morely: "In matters of social improvement, the most common reason why one hits upon a point of progress and not another, is that one happens to be more directly touched than the other by the unimproved practice." A conspicuous example of this process is the Senguntha Mahajana Sangham which is endeavouring for the last so many years to abolish the twin-evils of *nautches* by dancing girls and of dedication of girls, ostensibly for temple service, but virtually to a life of shame.

The public are aware of the feeling of indignation that stirred India to its depths when a vigilant journalist of Madras unearthed the suicidal proposal for sending a bevy of Indian dancing girls to the British Empire Exhibition at Wembley. It will also be within the recollection of your readers that the anti-nautch movement was started by educated Hindus as early as the year 1892. I beg leave to quote the memorable utterance of one of the pioneers of this movement. "As long as the *nautch* is fashionable among us, and is freely indulged in," said Dr. Ramakrishna Bhandarkar of revered memory, "it is impossible that the morality of our men should greatly improve, or that our respect for women should increase; and in a country in which women are trampled upon, there can be no great advantage in social and moral matters." (*Vide* Mrs. Marcus B. Fuller: *The Wrongs of Indian Womanhood*, page. 173).

I, in common with many a social worker, have learnt to regard His Highness the Maharaja of Gaekwar as the "Patita Pavan", as the upliftor of the fallen, and it is my sincere hope and prayer that His Highness will ere long set his face against the continuance of the *nautch* system in the Baroda Darbar.

## THE NATIONAL RECONSTRUCTION OF INDIA.

(By Mrs. Kumudini Ganti.)

The all-conspicuous problem of politics has stemmed back the tide of important reforms so vital for the regeneration and reconstruction of India. The magnitude of this task is so great that the constructional work done at present is but a poor prelude to the marvellous civilization to be ushered in and the present transitory state is but the drifting wave of the surging sea whose glorious vista is yet unveiled.

Political awakening can have no solid footing for the up-build of a nation, so long as its race-consciousness is not evolutionized into social and moral upheaval.

Human fabric is so coalesced that the workers in the political field are daily confronted with inextricable social and ever-knotted religious problems that need immediate solution for further political progress. No

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political freedom can build up a solid nation on a patched-up foundation that cracks into splits every now and then with every increasing weight of the rising edifice, its gaps exhibiting the shallow unsolidarity underneath.

The strength of a nation is in the strength of its individual unit. What nation can you build when multi-millions of your people are steeped in ignorance, moral and social depravity?

How can you scale the ladder of liberty when the fetters of the inhuman caste-system and the tyranny of man are crushing down the spirit of millions of the unprivileged humanity and the weaker sex?

That liberty, equity and equality which you are demanding from your rulers from the top of your voice, have you imparted it to your people at home?

That injustice, iniquity, inhumanity and exploitations committed by the foreigners in the name of civilization that you are daily decrying from your pulpits, are you not perpetrating them on those that are your own in the name of religion and social custom?

And which political salvation can redeem us into a nation on a basis of equity and equality when the religious codes have social and moral injunctions against the principles of equity and equality?

When religion lost to its spiritual perspectives degenerates into rites and ritualism, it ceases to be the cogent power to inspire higher and sublimer aspects of humanity to the call of righteousness and veracity, as the greatest glory and privilege of mankind.

When religion is stagnant and its spiritual influx to humanity is hedged in, then nobler impulses, higher aspirations and finer sentiments of man die undeveloped and unnourished and all selfish greed, mercenary pursuits and social and moral evils creep in. When men are debased and corruptions have their scope for free play, the national decay is sealed.

National freedom involves the internal freedom India's national regeneration is pre-eminently her socia and moral regeneration and the revival of her spirituality.

## THE PROBLEM OF INDIAN WIDOWS.

The Editor, The *Indian Social Reformer.*

Sir,

I have my best sympathies for these unfortunate countrywomen of mine. It pains me always when I read again and again of their sufferings and the tortures they undergo in a Hindu's home; a home where Sri Krishna is worshipped and Sri Ramachandraji is the ideal of a perfect man.

You will not, therefore, misunderstand me if I have to correct one or two incorrect and misleading statements in Mgr. Rossillon's writings (See *I.S.R*, 30th January 1926).

"Once a widow always a widow", is not substantially correct for *all* the two million of widows about whom he writes. It is equally incorrect to say that all the two million widows he writes about have to undergo *enforced* widowhood.

I may specifically mention the case of Kadva Patidars The Kadvas celebrate marriages once in eleven, twelve or thirteen years. According to the custom in their community even young girl babies of 15 months old are married. If per chance any of these babies, girls or women become widows, they do re-marry. Sometimes if the parents do not get a suitable match for their daughters they are married to "trees or bouquets" and the next day they "become" widows. Such widows, almost without fail, marry again at the age of 12 or 14 or even later In the meantime they are all enumerated and reckoned as widows.

Take again the case of Anavlas of Amalsad, Bilimora etc., Kaliparaj people of Bulsar etc., Ghanchis and Golas, Dublas and Kolis and so many other castes, where remarriage is not objected to but is very common. I wish I could enumerate to you at length the castes and communities which permit widow remarriage and also give you reliable statistics of widows that remarry in them. That would perhaps be very lengthy. I may, therefore, conclude by saying that all reformers and all those who sympathise with the woes and misfortunes need not make such sweeping, incorrect and challengeable statements. Except my differing on such essential facts, I mostly agree with the rest of Mgr. Rossillon's writings.

76, Kandewadi, Bombay. Yours etc.,
1st February 1926. DHIRAJLAL CHHAGANLAL.

## MAHATMA GANDHI ON CHRISTIAN MISSIONS.

The Editor, *The Indian Social Reformer.*

Sir,

In your issue of January 19, I notice a paragraph entitled "Mahatma Gandhi on Christian Missions in India," in which the following sentence occurs:

"The great educational and curative institutions of Christian Missions I also count amongst indirect results, because they have been established not for their own sakes, but as an aid to proselytising."

It is not strange, perhaps, that Mr. Gandhi has this idea, as there are many Christians who would speak of Medical Missions as a means to an end, e. g, a good pioneer agency, or a good evangelistic agency. But such is not the true understanding of their place. No one who has studied the life of Christ would say that His ministry of healing was a means to an end. Recently medical missionaries in India have felt the need of a clear statement on this subject, and the following was drawn up by a Committee consisting of certain medical missionaries meeting with some members of the National Christian Council. It has received the unanimous sanction of the Committee and has commended itself, without one exception, to many others who have been asked to express their opinion in regard to it.

"It is our conviction that the *ministry of healing* is an essential part of the work of the Christian Church, whose mission it is to represent God as revealed in Jesus Christ. We observe that Christ's own testimony concerning His mission was that He came to do the will of the One who sent Him and to finish His work. We must believe then that the ministry of healing for the body is an expression of the attitude and mind of God towards men and has its source in the compassion and love of God. It is our conviction that the Christian should concern himself with the care of the sick apart from whether others are carrying on the work or not. From this conviction it becomes our duty to develop Christian medical work as part of the essential work of the Church in India, and to consider how this may best be done.

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The recognition of the ministry of healing as an essential part of the work of God through the Church involves the thought that the service thus rendered is a natural and vital expression of the Spirit of Christ and can best be engaged in by men and women imbued with the Spirit of Christ who served men for love of them and who, as evidence of His Messiahship, drew attention to the work He was doing. 'The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached unto them'."

United Church of Canada Mission, Yours etc.,
Banswara, S. Rajputana, B. C. OLIVER, M.D.
Jan. 27th 1926.

## "KANARESE" IN BOMBAY—A QUERY.

The Editor, The *Indian Social Reformer*.

Sir,

Pardon my troubling you for a little light on an interesting point. Mr. K. Natarajan speaking at the Senate meeting on the 30th ultimo on the motion to recognise Hindi is reported to have said: 'Where formerly all Government proclamations were published in Kanarese in Bombay, now they were translated into another language.' That reminds me of some similar statement made some years ago in the *I. S. R.* about Kanarese in Bombay. I wonder whether the period referred to is not that during which Bombay was under the Portuguese or some period of time just following it. In that case or even otherwise, I think it is likely that the "Kanarese" said to be once the predominant vernacular of Bombay represents only *Canarin*, the old Portuguese term for the dialect of Marathi spoken on the West Coast including Goa and *Kanara* (whence *Canarin*), now named Goanese or more generally Konkani (Concanim)—and perhaps by extension applied to the literary or standard form of Marathi. *Canarin* is also a term applied by the Portuguese in disparagement —much like *Native* in English—to those of us whose ancestors they converted or perverted to Christianity in Salsette as well as Goa,—a term which can be explained by supposing either that the early Portuguese in India confounded the inhabitants of the latter tract—the principal base of their operations—with the *Kanarese*-speaking inhabitants of the neighbouring parts called Kanara, or that they regarded Goa as a province of the old *Kanarese* Kingdom of Vijayanagar, of which Goa was still an outlying part when the Portuguese first came out to the East.

I should like to know whether my conjecture regarding the "Kanarese" commonly associated with Old Bombay is correct.

Karwar, Yours etc.
Feb. 3rd 1926. S. D. NADKARNI.

[Mr. Natarajan had in mind the foot-note which is reproduced below, to page 121 of "Bombay in the Making" by B. M Malbari:—"A Bombay consultation dated January 31, 1670, refers to an order of the Honourable Company that all cases of difference between the English and the Portugal, be decided by a jury, half English, half Portugal. At the same consultation it was decided to publish a Code of Laws, no trace of which is now to be found. But it is worth noting that the laws were ordered to be translated into Portuguese and Kanarese. The preference given to Kanarese over the other vernaculars then in vogue in Bombay is explained by Mr. Edwards by the fact "that the early population of these islands were to a large extent of Southern Dravidian origin" (Rise of Bombay, p. 2)."—Ed. *I. S. R.*].

## THE CASTE SYSTEM IN INDIA.

The Editor, *The Indian Social Reformer*.

Sir,

In America there is a great deal of colour prejudice. The superciliousness of the white man is especially seen in his not eating with the coloured.

In India we have the caste system which is equally inhuman and it manifests itself in the same manner even though the colour is the same. Our reformers in India, although they recognise the evils of caste system, I am afraid, are yet trying to bring about reforms by half measures. I cannot understand even Mahatma Gandhi saying: "I do not ask you to eat together, but just remove the untouchability." The railway trains are effectively removing untouchability. If the social reformers have not the courage to kill the caste system in its entirety, it is better that they keep their hands off altogether instead of advocating reforms on lines of least resistance. When caste, which is the curse of the Indian Nation and is sapping its religious, social and even political life is done away, then India will have a great spiritual message to give to the world.

Yours etc.,
RAJA RATNAM ISAAC.

## WOMEN'S PROGRESS ELSEWHERE.

Under the auspices of the Women's Indian Association a meeting was held on Saturday the 9th January under the Banyan tree at the Theosophical Society, Adyar, Madras, for the purpose of hearing about the progress of womanhood in the many countries from which representatives had come for the recent Theosophical Convention. In opening the proceedings Mrs. Jinarajadasa, who presided, said that that was the first international meeting of women that had been held in India. There had been women's conferences, but they had been comprised of women of different parts of India, but in seeing such large numbers of women from all over the world she believed that they had a unique international gathering there. She sketched the progress of the Women's Movement in India through its recent educational, social reform and political activities.

Madam Kamensky of Russia said that the characteristics of Russian women had always been courage and faith. By the capabilities of individual women womanhood took rights without asking for them, and the people of Russia have a saying that "if a woman is in a movement then it is alright."

Miss Pallin of Sweden said that since 1923 all Government posts have been open to women. Four women are members of Parliament, of whom one is a member of the Theosophical Society. In her country women are allowed to be ministers of religion. All rights belong to women but they have not as yet appropriated all that has been open to them. She advised Indian women to learn independence from Swedish women and said that independence of thought and action in womanhood gave more happiness to women and made also for the greater happiness of men.

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Mrs. Van Kegban spoke for Holland and said that the characteristic of its women was a love of peace and freedom. She related incidents about their great Queen, saying how they had been blessed by her peace-making qualities for twenty-five years. The Women's Movement had no longer to fight in the open for equality for women, but there were still many points of detail which had to be won.

Madam Bemondt explained why the women in France are not likely to get political recognition for some time because there is much interlinking between the Church and politics, and the Free Thinkers in France are afraid that the women are too religiously influenced. A special characteristic of the Women's Movement in France is its desire to protect animals.

The key of political action was that which unlocked the freedom of British women, explained Mrs. Duckworth. She paid a tribute to the work of the militant suffragettes and instanced that there are now women on practically all Public Boards and there are over eight hundred women Magistrates in the country. Addressing the Indian ladies present she concluded: "Prepare yourself with education so that when your importunity gains your opportunity you may show yourself fitted and capable." As she had lived some years in Egypt she also told something of the very great backwardness of the general masses of the people, their cleanlines and education being conspicuous by their absence. The need of the moment was child clinics, hygiene and primary education.

Mrs. Labberton was most interesting in her sketch of the life and characterisitics of Japanese women, of whom obedience as wives seems to be the most prominent characteristic and a remarkable democracy between all classes of women—the mistress she had seen digging the garden while the servants and mistress say "goodbye" familiarly to the master each morning as he goes to office. The terrible problem in Japan is prostitution and women are beginning to take that seriously.

With a few words from Mrs. Bennett of Australia Mrs. Cousins closed the meeting with the affirmation that there can be no barriers in the future for women who have the desire for service in their hearts in any sphere of life.—The *Swarajya*, Madras.

## THE BOMBAY BABY WEEK EXHIBITION.

The Bombay Baby Week Exhibition commenced on Tuesday last in the grounds of the Improvement Trust adjoining the Vanita Vishram at Sandhurst Road, Bombay. A central dais has been erected for the Cinema Screen and about 40 stalls are running round three sides. The different sections of the show are intended to bring home to both rich and poor the essential factors of life and health, of disease and disability, that influence the lives of young children in India. They are designed to enlighten all who are ignorant of matters that closely affect the health of the mother and child and aim at awakening public interest in order that those adverse conditions which cripple human lives on the very threshold of their existence may be removed. To facilitate demonstration, the Exhibition has been divided into sections which deal with pre-maternity, maternity, common diseases of infants, foodstuffs, faulty environment, the milk problem, etc. Each field of work is dealt with in great detail by a group of medical experts who have prepared posters, charts, diagrams, etc., to convey to the lay mind the significance of the subjects dealt with. Additional value is added to the Exhibition by the incorporation of health hints on general problems of sanitation, such as Malaria.

### Welfare Centres.

As one enters the Exhibition, the first thing that will catch the visitor's eye is a model creche of the Bombay Presidency Infant Welfare Society. It demonstrates how this Society at its centres in Bombay shelters and looks after children of working mothers while the women are away at work and how these little children spend their time in happy and sanitary surroundings for many hours of the day.

A miniature representation of an Infant Welfare Centre follows. It gives the public an idea of how a centre of this nature is worked:—admission and weighing of babies, examination by a lady doctor, distribution of milk, advise to mothers, etc., etc. Cards and charts are kept as exhibits for verification of details.

In two stalls attached to the above two pictures from life are displayed: an opium-drugged baby and a baby with rickets contrasted with a healthy baby; and an untrained dai with the wrong type of implements used by her, contrasted with a trained midwife. A right and wrong type of cradle also forms part of the exhibits of this section.

Miss Golding, Superintendent of the Welfare Society, assisted by the Lady Doctors of the centres and a group of nurses, explain details to the visitors and give them object lessons of the work that the Society is doing for Bombay to ameliorate the adverse conditions under which babies are brought up in this City.

### Health Department.

Dr. J. B Sandilands has created a number of stalls. The Vaccination Stall illustrates by models and statistical charts the effects of vaccination in the prevention of small-pox. The means by which Tuberculosis is spread and can be prevented is impressed on visitors by representations of the conditions which promote the disease, effects of open air shelters which cure it and of the provision that can be made to prevent danger from those who are infected. An electrical apparatus showing how an insanitary room can be made into a sanitary one is an interesting section.

The milk stall is full of interest. The handling and distribution of milk by sanitary and insanitary methods, with special reference to the Indian methods of producing, handling and selling milk, is shown by means of instructive photographs and the exhibition of modern dairy appliances and home utensils Dr. C. Coutinho, Municipal Analyst, who is in charge of this section, shows methods of analysing milk and of finding out what samples are produced under clean and unclean conditions.

An extremely interesting addition to the Health Department exhibits are models of open and closed wells, a plant for chlorinating public water supplies and examples of reliable domestic filters which emphasise the necessity of using the means available for securing water which is safe for drinking purposes.

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"The full-sized models of a clean room marked "where babies live" and the dark and dirty room "where babies die" are again shown this year.

Simple diagrams give the visitors an idea of the infantile mortality in Bombay and the toll that different diseases take on infant life and make this section very informative.

DISEASES OF CHILDREN.

Modern medicine aims more and more at killing the root causes of disease by destroying the circumstances which give rise to them and in this respect the section of the Exhibition dealing with the diseases of children is thoroughly up-to-date and in keeping with the best modern teaching. The exhibits illustrating this section have accordingly been designed to impress upon mothers and all concerned in children's welfare the primary importance of providing for the child such conditions both before and after birth as are conducive to health. The main principle underlying the valuable and striking lessons taught in this section are that prevention is certainly far better than cure.

DENTAL STALL.

Dr. J. J. Modi has an array of numerous exhibits to show diseases of the teeth and lays particular emphasis on cleanliness of both mouth and teeth as effective preventive measures against oral sepsis and decays.

OPTHALMIC STALL.

Two Doctors and a nurse give the public domestic hints regarding the care of the eyes. A large-sized celluloid doll with movable head is being used as a model to give practical demonstrations on how to wash babies' eyes, etc.

VENEREAL DISEASES.

A profuse display of coloured posters call public attention to this great social evil that in all European Cities affect more than 20% of the population and is authoritatively stated to sap the stamina and physique of the Indian race to a much larger extent. These show *inter alia* that in a large Children's Clinic in Bombay out of every five babies that come up for infant ailments one is found to be congenitally syphilitic; and 25% of all causes of blindness in children is due to this terrible scourge of humanity.

EAR, NOSE AND THROAT.

The lessons given are by means of explanatory placards and it is amazing to learn how a small neglect on our part to take care of our childrens' ears, noses and throats causes irreparable harm to them in their after life.

ORTHOPÆDICS.

Orthopædics is the science which teaches the different methods of preventing and correcting the deformities of children.

Proper advice and prompt treatment in childhood prevents development of permanent deformities. Ignorance or neglect on the part of parents in such cases renders the whole life of the child crippled and useless.

MATERNITY.

The care of the mother, preparations for confinement, a model labour room, etc, are well depicted in a special section for which the Health Department is responsible.

OTHER STALLS.

A literature stall distributes advice to parents in all languages, and a stereoscope gives practical lessons by means of magnified pictures. Several dealers in patent baby foods—Glaxo, Horlicks, Nestles and Lactogal—have a display of their wares and explain the advantages of their products. The Bombay Improvement Trust has also a display of models and diagrams showing how slums in Bombay are being turned into sanitary habitations with avenues and roads and gardens. The G I. P. and B. B. & C. I. Railways are advertising in two special stalls.

EXHIBITS.

Major Morrison and the staff of the Haffkine Institute are mainly responsible for the health side of the Exhibition, consisting of the Malarial exhibit, the guinea-worm exhibit, the plague exhibit, the anti-rabic exhibit, and the snake exhibit.

## BROTHELS IN BOMBAY.

A public meeting of the women of Bombay to protest against the continuance of the system of brothels in the Presidency and in the City of Bombay was held on Saturday the 30th January at Marwadi Vidyalaya Hall, Mrs. Saberbanoo P. Vakil presiding.

Mrs. Vakil said it was the duty of every woman to protest against the system of continuance of brothels now prevailing in the City. In many parts of the British Empire this vice was uprooted but she regretted that it was not yet done so in the city of Bombay. Some rich people might not care to take interest in this question thinking it was not their business to interfere with the vice of the poor but they forget that they depended very much upon the poor for their service and if they were affected by infectious diseases there was a possibility of their contracting the same and also their innocent children on whom the servants attended. It was their duty, therefore, to see that their servants' health was good and above suspicion.

Mrs. Hirabai Tata then said: In many localities of Bombay respectable people were ashamed to pass owing to the existence of brothels there. In Great Britain and many important cities brothels were entirely abolished which was due to the protest made by women. The authorities in Bombay were awakened only for some time when a murder or some major offence of that kind took place and again the matter was dropped without taking any tangible action. There were about 900 brothels consisting of 5,000 prostitutes of various classes such as Europeans, Japanese, Jews, Hindus, and Indian Christians etc. Most of them carried on this business against their will by force of circumstances as they did so out of poverty, while others either were kidnapped, seduced or sold by parents for a trifle. It was time, therefore, that the women of Bombay took up the matter and urged the Government to enforce some law for the abolition of this evil in the city. She, therefore, moved :—

RESOLUTION.

That this meeting of the women of Bombay held under the joint auspices of the Bombay Branch of the Women's Indian Association, the Gujarati Hindu Stri Mandal, the Bombay Presidency Women's Council, the Ladies' Branch of the National Indian Association, the Arya Mahila Samaj, the Jain Mahila Samaj, the Pathare Prabhu Mahila Samaj, the Bene-Israel Stri Mandal, the Shravika Ashrama, is strongly of opinion that the continuance of the system of brothels in the Presidency

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and the City of Bombay is highly undesirable, and is conducive to the moral degeneration of the young, and calls upon the Government and the members of the Legislative Councils to frame and enforce laws making the continuance and existence of brothels illegal.

Mrs. Rasikmani Desai in seconding the resolution said if the women did not help other fallen sisters no other person would. The Government, therefore, she hoped, would enact a law to eradicate this evil.

Miss Devis, Superintendent, League of Mercy, then said: The evil of prostitution was not necessary at all. They should, however, try to win the women by love rather than by force. A law had already been passed in 1923 in Bombay to put down this vice and a Vigilance Association was established. She, therefore, suggested to send the resolution to the Vigilance Association urging them to request the Government to enact a law for the suppression of this vice. She was working in connection with the League of Mercy and therefore was in touch with the fallen women and thought that it was better for them to remove the cause of the evil and suppress it bit by bit She did not think an immediate suppression of brothels would do any good to the fallen women as no provision was made for their support afterwards in the shape of rescue homes, etc. They should, therefore, work slowly and patiently for the suppression of this vice and with that view educate public opinion.

MISS GEDGE'S AMENDMENT

Miss Gedge then moved the following amendment :—

This meeting desires to give whole-hearted support to the Vigilance Association in the work that it is doing towards the ultimate suppression of brothels in the city.

The amendment was put to the vote and was lost only 34 voting for it and the original proposition was carried by 48 votes. It was then resolved :

That this meeting authorises the President to forward copies of the above resolution to the Hon. the Home Member of the Government of Bombay and the Secretary of the Bombay Legislative Council.

## NEWS OF THE WEEK.

**An Inter-caste Marriage:** An inter-caste marriage took place in the Theosophical Lodge, Palghat, according to ancient Vedic rites, under the auspices of the Arya Samaj. The parties to the wedding were Mr Saranath Aiyangar, Editor, *Kudi Arasu* and son of Mr. K. Desikachariar of Negapatam, and Sau. Shakuntala Devi, daughter to Shrimati Meenakshi Ammal, Secretary, "Sahodari Sangham," Coimbatore and of the late Mr. S. Thangavelu Pillai, Thillai Vitangan, Chidambaram Taluk. Pandit Rishi Ram, B.A., (Arya Pracharak) from the Punjab, acted as Agnihotri and administered the sacraments to the bride and bridegroom, who were attired in pure, home-spun Khaddar. Pandit Rishi Ram made a short speech exhorting the married couple to live up to the ancient ideals in the Vedic age as a Grahastha and Grahapatni and be a source of joy and help to the community. For his part, he said such marriages between a Brahmana and non-Brahmana family were common in the North, though in the South they were not so common. Mr. E. V. Ramaswami Naicker returned thanks to the assembled guests for their presence. The bride and bridegroom paid a donation to the Arya Samaj and distributed money doles to the large number of the Cheruma and other submerged classes gathered outside. This is the first time in the annals of Palghat that an inter-caste marriage has taken place.

**Problem of the Abnormal Child:** Under the auspices of the Bengal Presidency Council of Women, a meeting was held at the Y. M. C. A., Chowringhee, recently, when Major O. Berkeley Hill spoke on the "Problem of the abnormal child." He said that there must be co-operation between the scientist, the political economist, the legislator, and the tax-payer, for the mentally defective child was not only a disturbing factor in the social fabric, but also liable to become a menace to public peace and safety. There was at present no legislation in this country in relation to mental deficiency although last February there was some discussion in the Legislative Assembly. The criterion, he said, of mental defect was purely an intellectual one. It was from the ranks of the temperamentally defective that these juvenile delinquents came. The lecturer gave a brief survey of some of the main points in causation and prevention of mental deficiency and discussed the question of treatment by institutional and extra-institutional means. For this work he said the existence of clinics was most essential because they afforded one of the best means of ridding the mental defective. India, he said, had no institution for mentally defective children except the ordinary mental hospitals which were most unsuitable for the purpose. It was high time that an institution for the juvenile mentally defective was started. Every community had to pay for this institution and the longer they waited the more serious the problem would become.

**An Admirable Spirit:** Mahatma Gandhi writes under this caption in *Young India* of 21st Jan : A friend who was at the bedside of the Maharaja of Nattore during his fatal illness thus describes the last scene: "The Maharanee is bearing up wonderfully. It does one a lot of good just to see her once! Such a sensible dignified dear little woman! For four days and nights before the death, she took her place at his bedside, did not stir, without food, without sleep, she nursed him. Did everything with her own hands. Chanted hymns in his ears at the last and closed his eyes with the last breath. She does not weep, nor does she let anybody else weep. She goes about the house, like a shadow, attending to all her duties! Such a dignified house of mourning I have never seen." Such devotion, dignity and resignation are worthy of imitation. In Hindu households there is too much and unseemly weeping and gnashing of teeth though our religious literature strictly forbids weeping over death. In many places weeping over the dead has become the fashion and it is stimulated where it is not spontaneous. It is a barbarous godless custom and should be prohibited. Those who have faith in God, should welcome death as a deliverance. It is a change as certain as youth and old age and no more to be deplored than the latter.

**Bombay Baby Week:** As a part of the programme of the National Baby Week which was opened on Tuesday the 9th instant, the Sub-Committee is organising two Baby Shows to be held simultaneously on Sunday the 21st inst. at 2 p.m, one at the Vanita Vishram, Sandhurst Road, Girgaum, and the other at the Working

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Men's Institute (Damodar Thackersey Hall), Parel. The competition is open to Indian babies of those classes whose family income does not exceed Rs. 100. Babies up to 2 years may compete and will be classified in four classes, namely, from birth to 6 months, 6 to 12 months, 12 to 18 months and 18 to 24 months. Some of the leading specialists in Obstetrics and Diseases of Children in Bombay are being invited to act as judges, and it is proposed to have two physicians for each class who will adopt a uniform standard of judging according to a definite plan of examination. Prizes in money will be distributed to the first three successful competitors in each class and a few consolation prizes will be given to the next best. Special certificates will also be issued to the prize winners. Lady Wilson has kindly consented to distribute the prizes.

**Royal Military College, Sandhurst:** It has been announced that an entrance examination for the admission of candidates to the Royal Military College, Sandhurst, will be held at Simla during the latter half of May 1926. Copies of the "Provisional Regulations respecting the admission of Indian Gentlemen to the Royal Military College, Sandhurst, England, 1925" and of the "Report on the Written Examination of Indian Candidates for the Royal Military College, Sandhurst, September, 1925" can be obtained from the Manager, Government of India Central Publication Branch, 8, Hastings Street, Calcutta, at a cost of two annas per copy. Candidates who fulfil the conditions laid down in the Provisional Regulations, and are desirous of appearing at the above examination, should submit their applications either through some responsible officer such as a Commissioner, Collector, Head of a Recognised College, etc., or direct to the Private Secretary to His Excellency the Governor of Bombay.

**The Non-Brahmin Ideal:** The following comments of the *Tribune*, Lahore, on the Non-Brahmin Congress, written before its second session at Amraoti in Berar on the 27th, 28th and 29th December, we had to hold over for want of space. Referring to its creed which was stated as "the attainment, as early as possible of Home Rule or Swaraj within the British Empire," "the safeguarding of the interests of all the several castes on the principle of communal representation," and "the eradication of social inequalities," our contemporary wrote: "To the first and the third article of the creed no patriotic Indian will object. The first is substantially identical with article (1) of the constitution of the Indian National Congress, while the third has always been the express or implied goal of all national workers in India, and is, indeed, an indispensable, unalterable condition of Swaraj. The second, however, is absolutely unacceptable, not only to the Brahmins in the South, but to all or most of the Hindus, whether Brahmins or non-Brahmins in the North. It evidently does not occur to the promoters of the Congress that with the interests of all the several castes safeguarded on the principle of communal representation there can naturally be no such thing as Swaraj in India. It would at best be caste or communal Raj. In every place one particular caste or community will be permanently in possession of political power—in the South the non-Brahmins viewed as one community, if they can be so viewed, in the greater part of India the Hindus, in Bengal and the Punjab the Mussalmans. To call such a constitution Swaraj would be a violent misuse of words. Swaraj may and in many cases does mean majority rule, but the only majority rule that is consistent with the basic idea of Swaraj is the rule of a political and, therefore, changeable and temporary majority and not of a communal and, therefore, inflexible and permanent majority."

**Social Service Leagues in South India:** We are glad to see that a Social Service League has been started in the Tinnevelly District with the object of working among the poorer and depressed classes of people in this District in order to uplift them and to ameliorate their conditions through education and civilization. Among its objects are: (1) Starting wherever possible some night schools for the labourers and day schools for the benefit of their children. (2) Starting free reading rooms and vernacular libraries on a small scale. (3) Working for the improvement of the sanitary conditions of their filthy habitations and hamlets. (4) Arranging public lectures and illustrated magic lantern discourses on civilization, education about the evils of drink and other unclean habits and social evils, about sickness, cleanliness etc. (5) Starting Co-operative stores, Credit Societies and Savings Banks on co-operative principle. (6) Encouraging higher and vocational education by founding scholarships and educational funds. We are glad to note that attempts are being made to organise a Social Service league in Madura also.

**Marriage Among Bhatias:** "Sympathiser" writes to the *Sind Observer* :—In spite of the resolution passed by the Bhatia Mahasabha that, owing to the paucity of girls in the community, any body could marry from a different community, the same stringency in the observances of the caste custom of marrying within the community prevails. On account of this rigidity the youths of my community in whom everyone centres his hopes are rotting without real family life. If this state continues serious harm will ensue to the whole community. It is very well to pass a few resolutions in a conference, it is easier still to make a few suggestions. What is difficult is the summoning up of all powers to suggest a practical programme and help towards its being put into operation. Where is the harm, then, if instead of persisting in their exclusiveness they combine with the other sections of the Hindu community? Has their aloofness brought them any good? It is for the younger generation of Bhatias to awake before it is too late.

**Bharat Dharma Mahamandal:** We are asked to announce that H. H. the Maharajadhiraja of Durbhanga will leave Patna for Dwarka on the 8th Feb., arriving on the 11th to preside over the Maha-adhivesan of the Bharat Dharma Mahamandal to be held there on the 12th and 13th February. H. H. leaves Dwarka after about a week's stay.

**Satyagraha at Suchindram:** It is understood that the Avarna of S. Travancore under the leadership of Dr. E. M. Perumal Naidu, have commenced Satyagraha recently at the Suchindram temple. The authorities, having received information beforehand, held a conference of the A. S. P., the Additional District Magistrate and the Assistant Dewaswom Commissioner and resolved to adopt a policy of non-interference. All the same, as the Avarnas proceeded to enter the temple gate, a batch of the Pidakakars met them and offered resistance. They stood there from four to six in the evening, each watching the other, and then withdrew.

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**Pulayas Admitted into an Ezhava Temple:** The Ezhava temple in Palluruth, Cochin, was recently thrown open to the Pulayas for the first time. Swami Budhananda led the Pulayas into the temple, and Swami Satyavritan and Mr. K. Aiyappan addressed the gathering.


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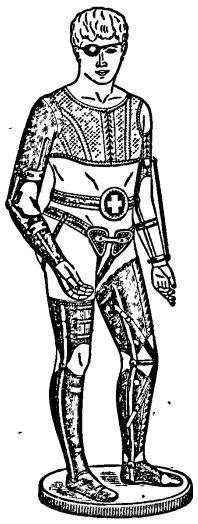

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Mahatma Gandhi's Autobiography:** The autobiographical notes which Mahatma Gandhi is contributing to *Young India* have evoked widespread interest. Mahatmaji's object in publishing them is to help wayfarers in life's highway to benefit by his experience, to avoid his mistakes and to avail themselves of whatever they find helpful in his narrative. The strict accuracy of the facts which he has chosen as the salient features of his personal life, is vouched for by the fact that there is nothing special or unusual about them. The account of his relations with his father, friends and relatives is true of hundreds and thousands of persons through the length and breadth of the country. It is not, therefore, the facts themselves but the peculiar angle from which he views them that constitutes the interest of the story. Apart from every other consideration, even the simplest fact in one's life works differently when viewed in retrospect from what it does when viewed either in prospect or in actual process. Death, for instance, is more fearful in prospect than in actual experience as described by persons who have narrowly escaped it. Birth must have been extremely painful in experience, but in retrospect it creates scarcely a ripple in one's memory. Add to this the desire that others should profit by one's experience and it is impossible for the most conscientious narrator to avoid an unconscious tendency to emphasise the didactic aspect of a fact beyond its actual experiential value to himself. The question to our mind, therefore, is not whether the facts are accurately stated, but whether the point of view from which they are stated is right. Some critics have blamed Mahatmaji for referring in detail to the experiences of his early married life, while others have applauded him for doing so. To us it seems that there is as little occasion for the one as for the other It is entirely within his right, subject to the feelings of those near and dear to him, to make public or to refrain from doing so the intimate facts of his own life. Mahatma Gandhi has elected to take the public into his confidence in matters which the majority of men treat as of purely personal and private interest. His doing so, however, has imposed, at least so we think, a duty on those whose experience or interpretation differs from his to state wherein the difference lies. We are no admirers of the institution of boy and girl marriages, but it cannot be fairly charged with being an influence making for sensuality. On the contrary, we do not know of any system in which the physical aspect of the marriage union is so little considered in comparison with its ceremonial and sacramental aspect.

**Reforms for the Frontier:** Too much unnecessary heat was imported into the discussion in the Legislative Assembly the other day on the resolution brought forward by a Swarajist Mahomedan member from Madras urging the extension of the Reforms to the North West Frontier Provinces also. In response to the demand of the Muslims from the N. W. F. Provinces to be placed on an equality with the other provinces in the matter of constitutional Reforms, the Government of India appointed a few years ago a Committee to go into the question. The majority of the Committee, consisting of three European officials and three Muslim members, recommended the extension of the Reforms to that province also, while the minority consisting of two Hindu members favoured re-amalgamation with Punjab from which it was separated by Lord Curzon in 1901. The Government did not take any action on the Report of the Committee, but the Muslim League took up the cause of the Frontier Muslims and in obedience to its mandate, Syed Murtuza brought forward a resolution for the purpose. The Muslims and the Government, of course, are in entire accord with the resolution. But some Hindus under the leadership of Pandit Madan Mohan Malaviya have been opposing it on the ground that, as the Muslims are in an overwhelming majority in the N. F. W. Provinces, it would jeopardise the Hindu minority. This, however, is a panicky view of the situation, for the Muslims are assuring Hindus of proper safeguards for the protection of minorities. But the right view, which we think is also the predominant Hindu view, was expounded by Mr. B. C Pal. He said that though he is a Hindu, a member of the Hindu Sabha, and a supporter of the Sangathan movement in Bengal, his sympathies were entirely with the mover of the resolution, and that the Hindus of the Frontier Province should accommodate themselves to the Muslim majority in the same way as Muslims in other parts of India should accommodate themselves to the Hindu majority. We hope that when the Assembly resumes discussion of the question, this sane view will prevail.

**Germany and the League:** Europe is not yet ready for the much-talked-of Locarno spirit. The Locarno agreement notwithstanding, some of the European powers have not yet ceased to regard Germany as a defeated enemy. The blustering Mussoulini, the dictator of Europe, who bullied Greece and Afghanistan in turn, tried to force a war on humbled and disarmed Germany when the latter demanded the legitimate rights of German minorities settled in South Tyrol. Fortunately, however, Germany adopted a conciliatory attitude and the whole matter ended with empty threats from both sides.

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Even more than Italy, France has never forgiven Germany as the arch-offender in the Great War and she has been looking with jealous eyes on the wonderful recovery post-war Germany has made. This was strikingly brought out in her attitude towards Germany's application for admission to the League of Nations entailing her possession of a permanent seat on the League Council. In order to secure an anti-German majority in the Council, France is favouring an increase in the number of permanent seats on the Council from four to eight by the addition of Spain, Poland and Brazil, besides Germany. Britain, of course, is opposing this move of France not only because it will weaken her position in the League Council but also because of her anxiety to give Germany an equal status with other first class European powers in the League Council. If France persists in her narrow fool-hardy policy, it is likely that Germany may withdraw her application to the League.

**Madras and Prohibition:** From the fuller reports of the discussion which took place recently in the Madras Legislative Council on the Excise Committee's report, we see that the resolution which the Council passed and which the Ministerialist Party adopted as its own for bringing about prohibition by gradual steps within 20 years, is not in any way calculated to bring about prohibition in the near future. As the *Hindu* rightly points out, it is only a milk-and-water resolution and makes no advance whatever upon the present policy of the Government except a vaguely-worded pious hope that prohibition should be reached within 20 years. It is significant that the Opposition members did not vote at all for the resolution. All parties in the country are agreed that immediate steps should be taken to put an end to the drink evil and to spread its abolition over a long period of 20 years does not speak much for the sincerity of a party which poses to be democratic and as representing the voice of the masses. The fact is that in this as in other respects, the professions of the Justice party are at variance with its practice. The same callousness to the welfare of the public characterised its attitude towards the adjournment motion brought forward subsequently by an M. L. C. on the refusal of Government to close three shops in accordance with the recommendations of the Excise Licensing Board. The arguments advanced by the Hon. Minister for Excise in the course of the debate were highly reactionary. Because a shop had been in existence for 40 years, he saw no reason to close it. He even made the astounding statement that the people did not consider it as an evil at all. Unfortunately, the motion for adjournment was negatived by a large majority, and we cannot help thinking that the House missed another occasion for showing its resentment against the Government excise policy.

**A Proposed Tax on Betting:** When last year the Bombay Government proposed to meet the deficit in its revenue by a tax on totalizator betting, this immoral proposal of the Government naturally met with strong opposition at the hands of the Legislative Council and the public of Bombay. We are surprised to see a similar proposal made the other day in the Madras Legislative Council by a non-official and a Swarajist member to boot. Mr. S. Satyamurthi moved an amendment to the Select Committee Report on the Madras Local Authorities Entertainments Bill that the means of taxation by local bodies should also include the proceeds of betting and totalisators. We have on many occasions pointed out how, if we make betting a source of income, we not only legalise but also stabilise a growing evil which is the means of bringing ruin and destruction to many a poor family. The mover of the amendment and those who supported him argued that, for their part, they would like betting abolished, but that, so long as racing and betting continued, they were perfectly justified in making it a source of revenue. This sort of reasoning, however, will not stand a moment's scrutiny. If today, they make betting a source of income, tomorrow, they will find it difficult to abolish. The difficulties experienced in enforcing prohibition as the goal of Government excise policy, owing to the fact that the drink evil is made a source of revenue, amply bear this out. In all the Council, there was only one man who opposed the amendment on high moral grounds which is the only thing that ought to have weighed with the members in a matter of this kind. The only consolation is that the amendment was ruled out of order on a technical defect. We are sorry that when serious attempts should be made to abolish races and betting altogether, a proposal of this kind should have been made at all.

**The Indian Medical Service:** The action which the Government of India proposes to take of reserving 300 posts on the civil side for the European members of the I. M. S., has been justly commented in scathing terms by the Indian press. If this proposal were given effect to, it would not only put a bar to Indianisation but will also put on statute the principle of racial discrimination which has hitherto been accepted only as a convention, and make the I. M. S. a close preserve for Europeans. The Indian members of the Service, though theoretically equal in status now to the Europeans, are by no means treated in practice on an equal footing. For instance, they are excluded from special posts and research work in this country and they are denied the facilities for periodical studies abroad which their European colleagues enjoy. It is with great difficulty that a few Indians manage to get into the Service and even to this small number the full scope for the development of their talents and skill is scrupulously and deliberately denied. And if the present retrograde proposal of the Government is accepted, then the door of the Service will be completely shut in future to Indians. We are glad to see that Dr. U. Rama Rao has given notice of a resolution in the Council of State viewing with grave concern the proposed maintenance of racial distinctions in the I. M. S.

**The Burma Act:** The Assembly has passed by a large majority Mr. Amaranath Dutt's resolution asking the Government of India to recommend to His Majesty to veto the Burma Expulsion of Offenders Act recently passed by the Burma Legislative Council or in the alternative to bring in a Bill to repeal the said measure. The Government spokesmen, of course, took great pains to explain that the Bill was directed only against criminals, but Mr. Tomkinson let the cat out of the bag when he admitted that the schedule of crimes which the Expulsion Act dealt with did include Section 124 A. Thus, under this provision, Indians who are a little aggressive in their political activities can be expelled as undesirables. Lala Lajpat Rai denied that the Burmese Nationalists were in favour of this measure. He also pointed out the constitutional error involved in the measure. When the talk of a Federation for India is so much in the air, it is certainly not advisable that one province should be thus allowed to legislate against another. The fact that even Col. Crawford voted for the resolution, shows the unpopularity of the measure and the intensity of feeling against it.

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# INDIAN SOCIAL REFORMER.

*BOMBAY, FEBRUARY 20, 1926.*


## THE WRONG REMEDY.

It is distressing to find the Government of India stiffening the criminal law when it ought to be promoting social legislation. Two important Bills touching the amendment of the criminal law in the land were discussed recently in the Legislative Assembly. The one, of course, was the official Bill introduced by Sir Alexander Muddiman, the Home Member, to restore discretion to courts to award rigorous imprisonment under Section 109 of the Criminal Procedure Code for failing to furnish security for keeping the peace. A similar Bill, it will be remembered, was brought by Sir Alexander Muddiman in September last year, but was thrown out by a majority of one. We are sorry that the Assembly in passing the Bill by a large majority has gone back on its previous verdict, for we do not think any new situation has now arisen to warrant the adoption of a proposal which was considered unnecessary a few months ago. The Home Member's arguments for bringing about this change in the law were based on two grounds. First, that under the provisions of the English Vagrancy Act, persons coming within the purview of Sec. 109 of the Criminal Procedure Code are much more severely dealt with than in India, and secondly, that as a result of the figures lately supplied to him by the Local Governments, it is found that more than 33 per cent. of the people in jail under this Section had previous convictions for offences including an element of theft. The Home Member instanced in particular the case of a man who, with thirteen previous convictions, is thoroughly enjoying simple imprisonment at Government expense. Realising the past history of this Section and the abuse to which it was put in connection with the Nagpur Flag Satyagraha when a large number of young men were hauled up by Sir Frank Sly's Government, the non-officials naturally put up a heavy opposition. Sir Henry Stanyon's defence that, if the Nagpur Satyagrahis had applied for a revision, their cases would have been properly considered by the High Court, is utterly indefensible, for as Mr. Pal pointed out, if the High Court were so minded, it could have exercised its power under Section 435 by calling for records of the Nagpur Satyagrahis. There is, however, a broader aspect from which the whole question should be looked at. As Dr. Gour pointed out, a preventive action should not be converted into a punitive action. Sec. 109 only contemplates preventive action, that is to say, it deals with cases where offences are about to be committed and not where they have actually been committed. When the administration of justice is being humanised in accordance with modern concepions all the world over, it is nothing but perverting the ends of justice to put offenders under this Section to hard labour. Mr. Pal and Lala Lajpat Rai also pointed out two other objections to the vesting of discretionary powers in the Magistrates in the present circumstances, viz., the combining of judicial and executive functions in the person of the same Magistrate and the deplorable conditions in jails as evidenced by the startling disclosures made before the Punjab Jails Enquiry Committee. The only relieving feature in the situation is that the Home Member has promised to circularise the Local Governments not to use this Section for political purposes, but it remains to be seen how far this will be translated into practice.

The other important Bill which the Assembly discussed and which has been postponed for another day, relates to the motion brought forward by a Swarajist member, Mr. Amaranath Dutt, to repeal the Bengal State Regulation III of 1818. The country has with one voice declared that this ordinance of the Executive under the cloak of which political agitation has been stifled and inconvenient political leaders have been clapped into jail without even the formality of a trial, should go. The Repressive Laws Committee also recommended its repeal, but Government is still clinging to its warning that, in view of the widespread disorders in the country, its repeal might be kept pending till a calmer atmosphere prevailed. The Government itself admitted that it is an old and archaic law, but was not prepared to repeal it unless the Legislative Assembly would give a helping hand to it to fashion a legislation more in conformity with modern conceptions and ideas. The only result of the debate was the discovery of a fine Government spokesman in the person of Mr. Donovan, the representative of Bengal and an Irishman who, as Lala Lajpat Rai said, has changed completely in arguments and mentality on becoming employed under the British. In his enthusiasm, he naturally overdid his part, as Sir Alexander Muddiman himself admitted, and summoned all the old arguments in the armoury of the Government in favour of the Regulation, the havoc caused by great conspiracies, the terrorisation of witnesses, the boon Regulation III had conferred upon the people etc. Not content with this, he then tried the game of playing one community against another which is often resorted to by officials in this country. He suggested that not even a single Mahomedan was arrested under the Bengal Regulation and that Mahomedans as a class were not opposed to the Regulation. He even went to the length of saying that the fact that Sir Abdur Rahim, the Law Member in the Bengal Government when the Regulation was applied, has been returned unopposed to the Legislative Council, vividly shows that the people acquiesce in the Regulation. But quickly came the rejoinder to all this sweeping assertion of the Hon. Member from some Mahomedan representatives themselves. The heaviest speeches on the non-official side came from Mr. Pal and Lala Lajpat Rai. We have no doubt that, when the Bill again comes up for discussion, it will be passed by a large majority in the Assembly and the present constitution of the Council of State will also ensure a safe passage through it. We hope Government, which does not tire of asking for signs of co-operation, will for its part respect the wishes of the people expressed through the Legislature and will not allow a lawless law to disfigure the Statute Book any longer.

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## HINDI RELIGIOUS POETRY.*

We have received a copy of the above book from the publisher who is a well-known poet of no small insight among the missionary circle and who is the author of several valuable and informatory religious works treating of all the three great religions in India. The book contains a collection of 301 religious hymns spreading over 200 pages, composed and sung in their devotional moments by about 38 Hindu *sadhus* like Kabir, Nanak, Mirabai, Tulsi Das, Ram Das and others whose names are on the lips of everyone in Northern India, especially of the peasantry. The authors have appended to the volume a separate list of the names of the saints with the number of hymns they composed in a chronological order and have added an alphabetical index and a chronological table of some of the allied poets, besides giving a brief biographical sketch bearing on the places of birth, activities and death of each saint at the beginning of the respective hymns composed by him. The poems are in original Hindi in Nagari characters, covering Hindi religious thoughts of all schools. A poetical translation in English by the authors, in apt words, of each stanza is given on the corresponding page. These hymns are very interesting to devotees of Bhakti School as they rouse religious emotion in them. In the hymns the composers have given free vent to all their thoughts and prayers and described pictures of their every-day life. The book gives a systematic arrangement of the religious hymns which were scattered in stray verses up to this time and is well worth the authors' labours of many years. The authors in their introduction point out traces of Mahomedan and Christian influences on some of the *sadhus*, which are inseparable, in our opinion, in the devotional path, as true divine love knows no man-made boundaries of caste, race, nationality or religion; the votaries are often so elevated in their hours of rapturous absorption as to transcend all limitations as will be evidenced by a reference to the Maharashtra Christian poet, Narayan Vaman Tilak, of recent times and to Sadhu Sundar Singh, both of whom have become well-known by their religious writings, songs and lives which are not less influenced by some school or other of Hindu and other religions with which they came in contact. We congratulate the publishers on getting up these hymns in a collective form thus making them available to all interested in religious poetry and we are sure the readers will find in this nicely printed volume, bound in cloth with gilt letters, a treasure of religious knowledge notwithstanding the rather high cost of the book

K. G. Mahar.

* By Rev Ahmad Shah and Rev. E. W Ormerod, published by Rev. Ahmad Shah, S. P. G. Mission, Cawnpore. Price Rs. 4-8 or 7-8 for European countries.

## NEW YEAR HINDI PUBLICATIONS OF THE "CHAND", ALLAHABAD.

We have often noticed in these columns the excellent work done by the Hindi journal, *Chand*, in the cause of social reform by advocating the cause and elevating the position of women in this country in right and pure directions worthy of the ancient culture and civilisation of India, thus enabling them to take their place among the women of other nations of the world as chalked out by broadminded seers, assimilating the best of the Western culture and by doing away with all obstacles standing in the way of their emancipation. In the special number devoted to the cause of Indians leading an exiled life overseas pictures are presented of the various difficulties and disabilities under which they groan. The Pravasi number contains articles both in Hindi and English by eminent persons who have devoted a considerable part of their lives in studying the condition of Indians in various countries in a sympathetic manner. We reprint in our *Overseas Supplement* one important article from the pen of Mr. T. E. Inasi. The *Chand* has just completed its third year and has justified its existence as one of the best Hindi magazines which are not many in this country, considering the proportion of the Hindi-speaking population. We have received from the above office a series of the following Vidyabinod Granthamala books in Hindi which can be had from their office.

1. Manoranjak Kahaniang or tales of interest by Adhyapak Zahur Baksh Ji, price Rs. 1/-:— This is the name of one of the above series intended by the writer for impressing on the receptive minds of children who are naturally fond of hearing stories, the various deeds and problems of the adventurous lives of heroic personalities in a novel manner. It contains 17 narratives extending to about 200 pages written in chaste simple style to suit the tastes of boys and girls in their rudimentary educational stages and to help them in their studies. It will be found useful to beguile the idle hours of relaxation and at the same time promote knowledge.

2. Manohare Aitihasik Kahaniang :— This is another book of about 250 pages by the same author consisting of 75 small traditional stories and can be had at Rs. 1-4-0 a copy from the publishers. The stories can be easily understood by children and are useful to teach them to emulate the ideal qualities, such as humaneness, compassion, liberal-mindedness, philanthropy, power of endurance in adverse times etc., as embodied in the characters of great men and women who figured in history. There is nothing to be desired in get-up and style and the book is bound in an attractive form.

3. Grahaka Pher (Household Life) or the evil eyes of Saturn, price 8 annas :—This is a free translation by Mr. Shyam Sundar Dwivedi, M B.B. A., of the original Bengalee novel written by Jogendranath Chowdhury, M.A., the famous Bengali novelist, and is issued from the *Chand* office. The author in the work relates through the pathetic story of the unfortunate girl, Indumati, whose parents died one after another before she attained 9 with nobody to look after, how thorny and hazardous the lives of such Hindu orphans are, the day-to-day increase of terrible sufferings, both internal and external, one has to undergo on account of ill-mating, marriage before maturity and discretion. The book has a particular purpose to serve in that it helps to direct the lives of

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youths in this country in the right and responsible manner in order that they may not repent at leisure after marrying in haste. The book also points out the undue advantages taken by *padres* to ridicule and condemn outright the social conditions obtaining in Hindu society and create in them a desire to forsake their religion in their moments of weakness and disabilities. The book is divided into 18 chapters, each beginning with a choice quotation in English from the works and sayings of famous westerners like Shakespeare, Byron, Dryden, Pope, Thompson etc., which form the basis of the narration following. The book will be of interest to all reformers.

We have also received a copy of "Devdasan," a novel of social interest, translated by Mr. Akhauri Ganga Prasad from the original Bengalee written by the celebrated novelist, Saratchandra Chattopadhyaya, priced Rs. I, and a copy of "Mangala Prabhat" by Chandi Prasad of the Chand Office written in an advanced style covering 800 pages, priced Rs. 5, and printed in nice paper which for lack of space we are not in a position to review in detail.

K. G. MARAR.

## RANDOM TAXATION.

The Editor, The *Indian Social Reformer*.

Sir,

Of the several baits thrown by British statesmen to our Indian politicians to appease their impotent fury and create internal feuds and factions, a noteworthy one is the imposition of the institutions of Local Self-Government in its nebulous forms of Municipalities and Local Boards. By frequent super-impositions and coercive interference on the part of the Government, causing impediments to civic amelioration and reconstruction, these institutions, designed for civic happiness, have lost all their potential utility. The Chief Executive Officer, the President and other important personages are thrust upon these so-called self-governing institutions thus making all real public utility and welfare impossible. We in Bombay are not wanting in instances when the alien Commissioner has flouted the opinion of the Corporation not once or twice but on several occasions. The fate of the Municipalities, sensitive to self-respect and national interest, is a matter of history well-known to all. At present they serve merely as an instrument for further taxation of the people without any responsibility to the Government.

The people are already taxed to their utmost capacity and any more imposition of a further taxation will only be an intolerable exaction from people, who are already groaning under heavy burdens. In this connection I may quote one instance. The Branch of the Singer Sewing Machine Company at Katni was assessed at Rs. 43 a year for Hasiyat and Conservancy Tax. This tax was suddenly raised in the year 1925 to Rs. 123 without adequate reason, though the business transacted in that year was less than that of the previous years. It goes without saying that taxation on commercial commodities is in effect an indirect levy on the people, and more especially in the case of this increased tax on Singer Sewing Machines. The Singer Company do their business mainly among the vast starving section of the populace This super-imposed tax will result in the increase of cost of production, which in its turn inevitably leads to an increase in the selling value of the machine, and thus ultimately the whole thing tells upon the poor customers, who have to purchase the machine to make both ends meet. The facilities offered by the Singer Sewing Machine Company by the system of monthly payments of Rs. 5 under Hire Purchase is really praiseworthy and highly beneficial and a boon to all. If I remember correctly, Mahatma Gandhi has spoken very highly of this system in his *Young India*. To those, whose earning capacity is low, the sewing machine as a cottage industry renders incalculable service. Hence to burden such a useful commodity with a super-tax is nothing but a defiance of public good. Will the Government look into this monstrous imposition of increased taxes on articles of necessity and save the poor folk from utter economic ruin? Or are they going to make the people believe that these Municipalities are intended only to levy further taxes without causing any blame to the Government?

Mahim, Bombay, 13th Feb. 1926.

Yours etc., N. N. MENON.

## INDIA'S POVERTY—A REMEDY.

The Editor, The *Indian Social Reformer*.

Sir,

In one of your Notes in the November 14 issue of your magazine you say: "It is a notorious fact that commercialism is the dominant note of our present-day education. Education for education's sake, is not the goal." And in another Note in the same issue you say: "Every visitor to India has been struck with the appalling poverty of India's masses, and recently the subject has figured prominently in some of the American newspapers."

Now, it seems to me that, whatever it may be possible to do to improve either of the above situations temporarily, there is no permanent solution of the problems involved short of a complete change in the basis of our monetary unit.

Now, the world over, whether it represents gold or not, the monetary unit of each country represents something more than human work, and because of that fact it puts a price on natural resources. And the fact that a price can be charged for the natural resources makes people monopolize them, keeping others from using them free of charge. And that makes it so difficult for the masses to get a living, that the gaining of as large financial returns as possible becomes the dominating influence in well-nigh all spheres of activity.

The remedy is to make the monetary unit of each country represent one hour of adult human work. Then, nothing but human work would command a price; and the incentive to monopolize the natural resources would be gone. And the incentive to gain the respect of others by doing something to merit that respect would become the controlling incentive to human activities.

The above is something the people of all countries should consider with care.

PHOENIX, Arizona, U. S. A.

Yours etc., VAUGHN BACHMAN BROKAW.

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## GAMBLING IN THE NAME OF CHARITY.

The Editor, The *Indian Social Reformer.*

Sir,

I was interested in what your correspondent, Mr. P.A. Krishnan, had to say on the subject of Lotteries in your issue of the 23rd. Jan. It seems from his remarks that he is informed concerning the various laws that may be brought to bear upon this evil. Probably most of us who have convictions on the subject do not know the remedy. But. Mr. Krishnan raises our hopes by stating: "They are not at all sanctioned by Government." And he refers to the fact that some of the lotteries make use of the word "Private." He seems to imply that there is something about the lottery being "private" that is intended to save the originators from responsibility before the law. All this is a mystery to me.

I wish to raise the point as to whether it might not be worth while giving full publicity to the exact status before the law of the type of lottery we are meeting in India today, whether "Private" or "Public" It may be that, if the public could be assured that these are not sanctioned by Government, a goodly per cent would not support them and possibly if the legal status of such lotteries could be generally known, there would be fewer individuals and organizations ready to promote them.

It seems to me, also, that there should be some public organization, a Committee of the All-India Social Conference or other proper body, that could be doing a wholesome bit of vigilance work in the matter of lotteries and to whom specific cases as they arise might be referred. This would help the publicity end of the programme and would afford the individual who receives books of tickets, unasked for, expert advice as to what might be done to help check the evil. If any law is actually being violated, a public Committee would be in a much better position to direct prosecutions than the individual victim. The S. P. C A in its work in preventing cruelty to animals, gives a clue as to how a public organization can help the individual in putting down various evils. Possibly the *Indian Social Reformer* can help in bringing some definite relief that will prove a great public benefit.

Ballia, U. P. Yours etc.,
8th February 1926. Fred M. Perrill.

## WOMEN AND HINDUISM.

The Editor, The *Indian Social Reformer.*

Sir,

I have been a reader of your paper, with profit, for the last few years. There is a matter about which I would like if you would write an article in the *Indian Social Reformer*. I remember seeing some time ago a statement to the effect that when you were distressed by the corruptions of Hinduism and had thought of abandoning it, the two things that held you to it were its spirit of toleration and the kind of women it produced.

Now, in every meeting of social reformers (as for example see the *Indian Social Reformer*, p. 291, Jan. 9, 1926) it is always insisted that the condition of the women is one of the hindrances to progress. How can you reconcile these two? Is it possible that you are thinking only of outstanding women and not of women as a whole? And if it was the kind of women Hinduism has produced, that has bound you to it, would you not like to see perpetuated the conditions that have, in your opinion, made such women?

Banswara. Yours etc.,
January 27th 1926. B.C Oliver, M D.

[Hindu women are a hindrance to progress in the same sense as passenger coaches and goods wagons in a railway train are a hindrance to the progress of the locomotive engine. But the engine exists only to draw the train. Ed. *I. S. R.*]

## EXTRA MARITAL RELATIONS.

The Editor, The *Indian Social Reformer.*

Sir,

I agree with the views expressed by the Mahasabha in the above connection (vide the *Indian Social Reformer* dated the 30th January), but permit me to communicate a fact or two.

Round about Bulsar and Bilimora, a sect of people known as Kali Paraj inhabits. It is a custom amongst this class of people for the would-be-husband to stay with a would-be-wife at the latter's place of residence. During this stay, which you may, for more clearer understanding, call by the civilised name of courtship or engagement, sexual intercourse is not objected to and there are instances when the marriage has been celebrated after the girl or the young woman has conceived. The ages no doubt in these cases differ a good deal. If either the girl does not like her partner or the parents think that the would-be-son-in-law cannot maintain and support his wife, he is asked to leave the girl's residence and she is free to choose another partner.

I think the above information may interest you.

76, Kandewadi, Yours etc.,
Bombay, 1st Feb. 1926. Dhirajlal Chhaganlal.

## THE POSITION OF JAPANESE WOMEN.

Mrs Yuri Sugimura writes in the *Young East*, the Japanese Monthly Review of Buddhist Life and Thought:

In spite of the scores of years that have elapsed since the intercourse between the West and the East was opened, there is no gainsaying that there still remain many things of which the former does not possess exact knowledge and correct understanding of the latter and *vice versa*. But it seems to me that the West knows and understands the East less than the East does the West. At least it seems to me that we Japanese people know and understand Europeans and Americans better than they do us. For more than half a century past our best students have been learning from, and studying the West with might and main, with a spirit of humility and with the zeal of an admiring and devoted pupil. The West, however, did not think it worth while to study the East, rightly or wrongly considering that there was not much to be learned from it. It is only natural that except a few zealots, who seem to have taken up the study of the East more for the purpose of satisfying their thirst for knowledge than for gaining any practical benefit therefrom, the Western peoples as a whole are amazingly ignorant of the thought and idea, life, manners and customs of the Eastern peoples. The word Orient as used in Europe and America commonly meant what is called the Near East, anything to the east of the Ægean, the head of the Levant, and possibly the Red Sea, and Orientalists, men learned in languages, literature and religions of those regions, while Japan, China and probably India were until recently quite outside of the domain of Oriental studies.

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It is a matter for congratulation that in recent years the Western nations have begun to show keen interest in things Eastern, particularly in things Far Eastern, and are endeavouring to have a full knowledge and correct understanding of the Chinese and Japanese peoples. Mutual knowledge and understanding beget mutual respect, affection and confidence and lead to peace and amity. If the West and the East come to know each other better, there will be less racial prejudice, less suspicion and less jealousy between them and less danger to international peace. So let each of us study more of the other until we know that we are all brothers and sisters, members of one great human family.

### Western Ignorance of Japanese Women.

In spite of the increasing accumulation by the Western peoples in recent years of knowledge concerning the Far East, as I have already said, there still remain many things concerning us of which they are ignorant or ill-informed. One of these things is the position of the women in Japan. I do not know anything about our sisters in China, India and other Eastern countries, but I suppose that they too do not occupy such a low position and are not in such a sad plight as we women of Japan have persistently been represented by many Western writers, missionaries and travellers to occupy and to be in. In fact, to read accounts given of us by these Western observers makes us wonder whether our life is worth living. We have been represented by them as being little better than slaves and plaything of men, who are petted one day and cast away the next day as their whims change. According to them, we are creatures with little education having no high ideal and possessing no personal rights; we are superstitious, ignorant, morally weak, degraded, wretchedly unhappy at all times, permanently doomed to do menial work and have little or nothing to enjoy in life.

Men are apt to measure and judge things by their own standard. Hence arise errors in judgment and understanding. Western observers and critics seeing us through coloured glasses, judging us through race prejudice and measuring us by a standard of their own mode of living, manners, customs, and religion, take it for granted because we Japanese women live and behave ourselves in a way different from the way of Western women, that we are inferior, unhappy, degraded in morals and are being trodden down by our men. Particularly objectionable is the way of certain persons, who, carried away by professional zeal, purposely misrepresent us or tell half-truths about us. Such a sort of a man, I must say, is a missionary in a city in Japan, of perhaps one hundred thousand, who is quoted by Bishop Herbert Welch, of the M. E. Church for Japan and Korea, in one of his books, "That One Face," as having said: "I do not know one happy home in this whole city, except the few homes where Jesus Christ has gone." There is no doubt that the few Christian homes he refers to are happy, but I know many non-Christian Japanese homes, which are cleaner and happier in every respect than some so-called Christian homes I happen to know.

### Happy Women of the East.

To my Western sisters, I may here honestly and positively state that I consider myself exceedingly fortunate that I was born in Japan and brought up in the pure and simple atmosphere of Eastern culture. In fact I sometimes think, with all drawbacks, we Eastern women may be happier than Western women. True, as Bishop Welch says in the book I have just referred to, "the women of the Orient are used to work. They have always worked, millions of them, as house servants and as farm hands." But are all the women of the Occident living in ease and comfort with no work to do? Are not there in the West millions of women who work in households, factories, shops, offices, as servants, operatives, saleswomen and typists? Granting that menial work is heavier and cheerless than the work of typists, saleswomen, telephone girls and similar business women, does it mean that the women who carry it on are unhappy? Happiness is a state of mind and does not necessarily accompany ease and comfort. Superficially business women, who receive good salaries, dress themselves in pretty clothes and occasionally have time to see movie pictures or hear jazz music, may appear happier than women who have to keep indoors all the time doing routine household work or who have to work in the fields. Who knows, however, the former with troubles of heart and mind, disappointment, jealousy, vanity, constraint and anxiety, are more unhappy than the latter, who are care-free, simple-minded, and being conscious of their indispensability are contented with their lot? Most Japanese women stay at home nearly all the time doing all sorts of household work, caring for children as well as for men. They never go to society, rarely go on pleasure trips, are not much interested in social works, much less in politics. They are old-fashioned, conservative, shy of strangers and apparently very weak. To the people of the West especially of America, where women are given much freedom and outwardly paid much respect, the plight of Japanese women may appear to be extremely sad. Nevertheless I may tell them that we are not unhappy. Far from being unhappy, we are very happy, probably, as I have already said, happier than our Western sisters.

The reason is quite simple. We are happy because we sacrifice ourselves in order to make our children and men happy. We do not like the drudgery work we are assigned to, and we would like to enjoy all the nice things and comforts we deny ourselves and give to them. But we gladly work and give, because we know that by doing so we are making them happy and that we are indispensable to them. Nothing gives a man such happiness as the consciousness that because of his self-sacrifice others are happy. In fact what makes us happiest women on earth is the sense that we are doing our duty, that because of the service we give them by denying ourselves pleasures and comforts our children grow up well and strong and our fathers, husbands and brothers can live happily and do their duties to our sovereign and country, to humanity without anxiety for their homes. As taught by Christ, we know that love is the root of happiness and that to love most is to obtain supreme happiness. Many men and women are known to have sacrificed even their lives for love. How easy it is for us to deny ourselves transient pleasures and small comforts for the sake of those we love!

### Loved and Respected by All.

In return we Japanese women are loved by our children, by our fathers, husbands and brothers. As we are indispensable to them, we are made much of by

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them. As daughters we are caressed and petted by our fathers, as wives we are dearly loved by our husbands, as mistresses we are treated as queens of homes and as mothers we are respected and obeyed by our children. Physical pleasures and material comforts are of course enjoyable, but they are temporary, transient. They soon satiate and what were pleasures or comforts before cease to be so after a short time of enjoyment. Many women of the West, who have enjoyed every pleasure and comfort, seem to feel bored, weary of life and to have no happiness in the midst of all the luxuries their wealth has bought. Let such women do as we are doing. Let them think first of, and work for, the happiness of others before minding their own ease and comfort; in other words, let them live not for themselves but let them love and live for those whom they love; they will find that life is one stretch of joy.

### Emancipation of Women.

Of late I hear very frequently of the emancipation of women. What does it mean? Does it mean the entry by women into professional fields, into business? Are women who have become doctors, authors, journalists and teachers, or who have taken up the professions of typists, secretaries and book-keepers emancipated women? Or does the participation in politics of women or the possession of franchise by them mean their emancipation? If these things I have just mentioned are signs of the emancipation of women, it seems to me, that it means taking by women of work hitherto exclusively done by men. If so, the emancipation of woman is rapidly taking place in Japan, especially in cities, and if this is a sign of the progress of civilization, as it seems to be considered so in the West, Japan has no reason to feel ashamed. But is this emancipation of women, this replacing of men by women, conducive to the happiness of mankind, particularly of women? To a woman like myself who has been brought up in the traditional Oriental way, it seems that it is destructive of the law of nature, and if fully realized, instead of promoting our happiness it will greatly disturb, if not completely destroy it. It goes without saying that men and women are equals, but equality does not mean that women should take the place of men and *vice versa*. Nature has made men and women different in sex or physical constitution. Is it then strange or abnormal that for many centuries past men and women should have occupied, as they did, different positions in society and pursued different work? It is the result of evolution and natural selection. In other words, it is a phenomenon of the great law of nature. Now, if the emancipation of women is anything like what I understand to be, it is a movement going contrary to the fundamental principle of the universe. Any such movement is certain to end in disaster. I venture to say that this feminist movement was started by egoistic and shallow-minded women under the mistaken idea that men monopolize all privileges and life's good things. They had some weak-minded men, who wanted to curry favour with women, to support and encourage them in their revolt against men and the movement has been spreading to the Far East. In Japan it has been taken up by a few women with a smattering of Western civilization. As is usual with such sort of people, they make a great noise and so their agitation seems to be rapidly gaining ground. In reality, however, I am glad to say practically all the women of Japan have no sympathy with them As a matter of fact, many Japanese women are engaged in various professions, earning decent salaries. But most of them are doing so for the purpose of saving money for marriages or of helping their aged parents or younger brothers or sisters. Only a few remain single to the last and it is generally such unhappy women who are feminists crying for the emancipation of women.

### Marriage in East and West.

Speaking of marriages, Western observers and critics often find fault with the Oriental custom which does not permit the free mingling of unmarried young people of the two sexes and the engagement of a young man with a young woman by themselves. It is true that marriage is generally arranged by parents, courtship being practically unknown in the East. But it is a question whether the Western way of allowing young men and women to have social intercourse and to choose their life's companions by themselves is really wise? It is claimed that marriage in the West is the climax of love between man and woman. If so, why are there in the West so many marriages which end in failure and even in tragedy? It seems to me that the Western way of leaving choice of husband or wife to the free will of young man or woman is very hazardous Young people do not possess much experience and knowledge of life and are apt to act on impulses without deep thinking. In many cases they mistake passion for love and on the impulse of passion they bind themselves with the tie of matrimony, thinking that they really love the other party. Passion soon cools down and they find that they have committed a blunder of life. This seems to explain the origin of the well-known western adage, "Marry in haste and repent at leisure," the truth of which is so often proved by facts in the West

In the Far East, in Japan in particular, it is older and experienced men and women who make choice for their sons and daughters of their future partners for life. Before two families enter into matrimonial relations, one with another, parents and senior members of each of the families make a full investigation into the social status, lineage, usage and so forth of the other as well as into the personal character, abilities, temperament, taste and health of the young man or woman concerned and only when they are satisfied that all is right, the young people are allowed to see each other, and if they are willing to become man and wife, their marriage is arranged. In former times it was not rare that young men and women were obliged to marry against their will in consideration of the interest of their families. Such marriages, however, are now very rare, the final decision being left to the free will of the young people concerned. Marriages arranged in such a way are generally successful and the homes thus set up are as happy as any in the West. It seems to me that of the two ways of arranging marriage ours is better, wiser, at least less hazardous than the Western. But this is a matter of difference of custom; it is not right for the East to disparage the West for the custom it follows, just as it is wrong for the West to find fault with the East for sticking to its usage.

As a woman of Japan, I have still many things I want to say to the people, particularly to my sisters, of the West and the East. As, however, I have written already too long, I lay down my pen, reserving them for a future issue of this journal.

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# INDIANS OVERSEAS

## SUPPLEMENT

TO

## The Indian Social Reformer.

No. 12 BOMBAY—SATURDAY, FEBRUARY 20, 1926. Price One Anna


### THE SOUTH AFRICAN INDIAN POSITION.

Since we wrote last, the two pieces of anti-Indian legislation which have been hanging over the heads of the South African Indians, threaten to become an accomplished fact. The Mines and Works Amendment Bill, popularly known as the Colour Bar Bill, which restricts the employment of Asiatics and Native Africans in certain occupations and which will have the effect of throwing thousands of Indians out of employment, has already passed the third reading, while the Anti-Asiatic Bill which seeks to segregate Indians in certain reserved areas, thus making their lives miserable and forcing them to leave the country, has already passed the first reading. The Colour Bar Bill, it will be remembered, was rejected last year by the South African Senate owing to the stout opposition of General Smuts. Whether it will share a similar fate this time also remains to be seen. That the Whites are determined to carry this legislation through at any cost is evidenced by the lengths to which they are prepared to go. The White press and responsible Ministers are repudiating even solemn undertakings which they have entered into and are treating them as nothing more than mere scraps of paper. In an interview to the *Cape Times*, Mr. Patrick Duncan, the Minister of Interior in General Smuts's Government, declared that no agreement was ever made with Indians that their rights would never be subject to any further restriction and that the present legislation is not a breach of the Smuts-Gandhi Agreement as is often alleged. The *Cape Times*, commenting upon this, also echoes that General Smuts did not pledge the South African Legislature for all time not to alter the existing laws. The Smuts-Gandhi Agreement was arrived at as the result of the famous Passive Resistance Struggle which Indians in South Africa, under the gallant leadership of Mahatma Gandhi, had carried on for eight long years. As Mahatma Gandhi points out in a statement which we publish elsewhere, it is not to be supposed that after eight years of solid suffering, Indian settlers would be satisfied with an arrangement that might lead not to further amelioration of their status, but to further degradation, ultimately resulting in extinction. In this connection, we cannot do better than quote the *Times of India*, a paper certainly not unfriendly to the Whites:

To anybody with a spark of fair-mindedness the contemplated "colour" legislation is not only of itself a disgraceful act of Government but is also a breach of solemn undertakings. Mr. Duncan denies that the Smuts-Gandhi agreement has been in any way violated. Well, it is easy to prove it. The official (and mutually agreeable) interpretation of the Smuts-Gandhi agreement is "that the vested interests of those Indians who were then (in 1914, at the time the agreement was made) living and trading in townships, whether in contravention of the law or not, should be respected." The right to earn a living by any skill one naturally possesses or may have acquired may surely be regarded with propriety as a "vested right." Since the Mines and Works Bill expressly deprives Indians, simply because they are Indians, of a right to earn their living in specified occupations, it is surely no exaggeration to say that the present legislation is a gross breach of a solemn undertaking.

The Anti-Asiatic Bill is so heinous in its conception that it has provoked hostile comments even from the South African press. Even the *Cape Times* which has of late acquired much notoriety by its persistent vilifying propaganda against the Abdur Rahman Deputation, is forced to shed crocodile tears. It confesses to having read it with dismay and apprehension and characterises the procedure as utterly savage and wanton and without a vestige of jurisdiction. The *Cape Argus*, after regretting the refusal of Government to concur in the proposal for a Round Table Conference, says "In these days, no Government can afford to assume a purely dictatorial attitude. It must have not only right but reason on its side, or its prestige will inevitably suffer". The *Natal Advertiser* denounces the measure as cruel and unjust and impolitic from the Imperial view-point. There is not only a section of the press, but also a number of high-minded men like the Bishop of Pretoria who realise that, after all, there is a limit even to white racial arrogance. In the Assembly Mr. Alexander said that he opposed the Bill on the ground that it proceeded on racial and class lines and that a reasonable request from a sister member of the League of Nations for a Round Table Conference had been refused. The Bishop of Natal, preaching at St. Paul's, expressed his anxiety as to whether South Africa, without breaking her pledged word, could legislate on the lines proposed. India, he said, had kept, more than kept, her part of the Smuts-Gandhi Agreement.

Meanwhile, a new clause introduced in the Bill is hailed by the White press as a great concession to Indian interests. Far from improving the old Bill, it only makes matters worse. The concession amounts to this,

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that Indians are prohibited from hiring or renewing the lease of immoveable property for a period exceeding five years. It is thus clear that it is the intention of the Legislature to prohibit Indians from owning land anywhere in the country at the end of five years, though Government lawyers are at great pains to explain that hiring or leasing of immoveable property does not terminate in five years but can continue in periods of five years. Again, whereas the old Bill left the Cape Province free to apply or not its provisions, the new clause makes its application compulsory even in that province where Indians are treated better than in any other part of the Union. Anyway, it does not offer any material concession in the principles of the Bill which the Government of India with even a spark of self-respect can accept as a basis for compromise. A Reuter's message said the other day that the Anti-Asiatic Bill would be referred to a Select Committee before the second reading and a statement to that effect has also been made by Government in both the Houses of the Legislature. Though the Government of India Deputation will be heard on the principles of the Bill, it is highly improbable that any material change will be made at all in the provisions of the Bill by the present South African Union Government. This, then, is the situation in South Africa. The question that arises now is this: what is the Government of India doing in the face of all this? True, the Government of India is making representations to South Africa on the intensity of feeling in this country against the proposed legislation. It has also taken the Assembly into its confidence by private discussions with Pandit Motilal and other leaders. But we are afraid that, unless the Government of India brings pressure to bear on the South African Government from higher quarters, it will not be deterred from pursuing its inequitable legislation.

## THE LIFE OF EAST INDIANS ON A SUGAR PLANTATION IN BRITISH GUIANA.

Mr. T. E. Inasi writes in the *Chand*, the Hindi Magazine, Allahabad:—

The first thing to attract a visitor's attention in a Sugar Plantation in British Guiana is the inadequate accommodation provided for the Female East Indians residing in that Plantation. The Sugar Plantations are owned by companies, most of the share-holders and Directors are Europeans. The Managers and Overseers are of European descent. They live in beautiful mansions, constructed on modern sanitary lines, with all necessary accommodations and conveniences, including recreation grounds; but the East Indians (called coolies) live in ranges of varying dimensions, approximately about 50 by 14 sq. ft. in area, with little or no openings for ventilation. These ranges or logies are divided up into rooms of about 120 sq. ft. in area. These have mud-floors, very few are half-wood and half-mud. These rooms are cleaned and plastered with a mixture of cow-dung and earth. Each has a window about 3 by 2½ sq. feet and a door about 21 sq. ft. in area. The openings are being closed at night for one or two obvious reasons, and thus, fresh air is entirely shut out. The rooms more or less resemble the stalls in a stable.

A family of males and females of about 5 or 6, generally occupies one of these rooms; a part-off made of paper, or any thin piece of cloth (from the family's expense) divides the room in two compartments. Privacy is entirely out of the question. There is no space for that. During the wet-seasons these rooms are damp and become very cold. Many of the East Indians who can't afford to buy a coat are bound by privation to spread a few bags on the mud-floor and rest themselves until the morning. This kind of rest is, I am quite sure, detrimental to the East Indian women especially during pregnancy and after child-birth. In these periods little or no nourishment is given to the woman, because the husband's wages are too small, and nothing can be saved out of them to meet up the needs. The Planters make no provision whatever, neither do they care a straw for what might be the consequence. Whenever the critical stage is reached, the female East Indians are admitted in the hospitals to be attended to by unsympathetic Negro mid-wives and nurses, who very often use physical force as part of their attendance. It might be well to mention that the surroundings of the ranges are insanitary, and because of this, the East Indian mothers and children are subject to a disease called *Ankylostomiasis* which is prevalent in British Guiana; and after a few months the whole community becomes anæmic, and most families are doomed, physically wrecked. After child-birth, say about 5 or 6 months, the East Indian women are called upon to work. If they disobey, a part of their husbands' wages is deducted for house-rent. Children above 8 years of age are compelled by the Plantation authorities to work in the "creole gang" for 6 days a week, beginning from 7 a. m. and close at 5 or 6 p. m., having an interval of one hour for breakfast. These children receive no education, and for this reason they become slaves to the Sugar Planters. Exploitation of child-labour has become a Planter's pleasure, and I am mentioning it without hesitation that that is one of the many forms of a cheap labour scheme. During the grinding periods, East Indian women are made to pick out water canes from the punt-trenches, they have to be in the water for several hours, returning home in the evening to sleep on the cold mud-floors. If at any time they refuse to do this kind of work, harsh treatment is meted out to them. In the public hospitals, railway trains, steamers and in other Government Departments insult to an East Indian is a common occurrence. The regular staff of these Departments is composed of Negroes. For some reason or other a Negro has a touch of hatred for an East Indian. It sometimes happens that a Negro would pull East Indians out of their seats in any of the Railway carriages or steamers and if the latter should resist, the Negro would compliment them with a few blows. On many occasions the East Indians generally hold their peace. If this matter is reported, the East Indians get no satisfaction. The Government controls these Departments, and it is to be regretted that it is blind to such treatment.

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"The next thing I shall like to say something about, is the awkward system of Education in British Guiana; only the well-to-do East Indian parents can afford to educate thdir children in a secondary school by paying a monthly fee of a few dollars. In the elementary schools, there is no compulsory education for the East Indian girls; there is for the boys up to the age of 14. The Government allows the Planters to do as they please. The poorer classes of East Indians have not got the ghost of a chance to receive any kind of education in any of the Vernaculars. Sewing and domestic economy are unknown as subjects in schools for girls in this part of the British Empire. The only occupation for the East Indian children is the cleaning and manuring of the sugar-canes. Most of our grown-up girls are untrained; thus it becomes difficult for them to meet the future requirements of their homes, because their time and energy are wasted in the interests of the Sugar Planter.

The Immigration Department of British Guiana is a mere tool in the hands of the Planters. This Department is suspected of being a party to the oppression against the East Indians. In my opinion, there is no necessity for this Department to function any longer; the sooner it is got rid of the better would the East Indian's interests be represented. But before coming to a close, I would like to mention that the above are from my personal experience, and I have been an eye-witness to the many happenings. I grew up in a Sugar Plantation, and lived with my parents in a room in one of the very ranges. I received my education in the midst of wants, and by dint of hard labour, my parents helped me out of the mire. I extricated myself from the grip of theSugar Planters through the influence of the Canadian Mission in British Guiana, and to this Mission, especially to the Rev. Dr. J. B. Cropper, I give my thanks.

The Government has neglected to further education among the female East Indian children in the past, but I hope that, in the future, it will give some thought to remedy the evils of the present backward system of education by spending money in providing technical along with general education for the East Indians in a way which will mould them for the future man and womanhoods, and will help them to keep up the dignity of their race and encourage them to become the worthy citizens of Greater India.

## HOW THE FRANCHISE WAS SECURED FOR INDIANS IN AUSTRALIA.

The Delhi correspondentof the *Bombay Chronicle* in the course of a communication to that paper recently unfolded the interesting history behind the recent grant of Federal Vote to Indians in Australia which was wrongly advertised in Anglo-Indian quarters as solely the result of the pledge of the Australian Prime Minister at the Imperial Conference. That nothing is further from truth was gathered by him from Mr. P. B. Bateman, a member of the Bar in Australia, who was on a visit to Dehi recently and who was instrumental in forcing the Australian Goverament to grant the Federal Vote to Indian residents. About 10 or 12 years ago Mr. Hughes who was the then Prime Minister of Australia, promised at the Imperial Conference in England that he would restore the vote (that had been taken away) to Indian residents in Australia. Mr. Bruce, the present Prime Minister of Australia, some years ago made a similar promise when Mr. Sastri visited Australia three years ago. He was also promised franchise. But these promises remained nothing more than pious declarations, and not the slightest move was made to restore the vote to the Indians. After Mr. Sastri's return from his Dominion tour, Mr. Bateman being a lawyer looked into the legal aspect of the whole business and in his opinion the Electoral Act which had been passed in 1902 and by which the franchise had been taken away from the Indians was unconstitutional. Mr. Bateman decided to get hold of some Indian residents in Australia to institute test proceedings against the Commonwealth Government. After a great deal of work and considerable delay entailed thereby he got hold of an Indian named Mitta Bullosh who consented to bring in the proceedings. The proceedings were started and carried on in accordance with the Commonwealth Ordinances before a Police Magistrate, although a very strong bar was retained. Mr. Bateman fought the matter out himself and succeeded in getting an order that the name of Mitta Bullosh should be placed upon the rolls, thereby causing a stir in the Commonwealth. The Federal Government immediately appealed against this order to the High Court of Australia. It might be mentioned that the bar of Australia practically laughed at Mr. Bateman's attitude, but two or three days before the matter was to be heard by the High Court, the Federal Crown Solicitor waited upon Mr. Bateman and announced that the appeal proceedings were going to be withdrawn. Mr. Bateman, of course, expressed astonishment and at the same time he pointed out that his purpose was more than merely securing the vote for the particular Indian. He desired the Federal Government to give him an undertaking that the right of franchise to Indians would be acknowledged later on. He obtained a letter to this effect and then waited upon the Crown Solicitor and pointed out that, as two of the States, namely, Western Australia and Queensland did not grant the State rights, Indian residents there could not, therefore, obtain those federal rights. The Crown Solicitor admitted this and a trouble arose as to the best method to overcome the difficulty.

Finally, Mr. Bateman drew up a Bill consisting of a few lines which enabled Government to get out of the mess into which it had got. The Prime Minister promised to make the Bill a Government one. It was introduced in the Senate. M. Bateman had to overcome the strong opposition of the Labour Party and had to do a good deal of lobbying day and night and finally obtained an agreement from the Labour Party that it would not oppose the Bill. It consequently went through the Senate. It had then to be dealt with by the House of Representatives. Here again Mr. Bateman did a similar amount of lobbying and the Bill was finally passed and became law.

It will thus be seen that the contention of one or two Anglo-Indian papers that the Federal Ministry was honouring a pledge given at the Imperial Conference is incorrect. No move whatever would have been made had it not been for Mr. Bateman's ingenuity in discovering the constitutional flaw and successfully fighting a test case and to him is, therefore, due the credit for this achievement and for his selfless labours on behalf of the Indians.

**Mahatma Gandhi on Satyagraha in South Africa:** In the latest number of the *Young India*, Mahatma Gandhi advises Indians in South Africa to await the result of the negotiations of the Government of India with the Union Government and adds that, when they have explored and tried every other available channel and failed to find a way out, the case for Satyagraha is complete.

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## MAHATMA GANDHI ON THE SMUTS-GANDHI AGREEMENT.

Mahatma Gandhi has made the following statement regarding the Smuts-Gandhi Agreement of 1914:—

Mr. Andrews has sent me a cable inviting me to make a statement on the Smuts-Gandhi Agreement of 1914, as it has given rise to a controversy in South Africa. I observe too that two South African divines have supported my contention.

Let it be remembered that the Agreement is a matter of record. It closed a struggle that had lasted for close on eight years, and covered many intermediate and interlocutory arrangements and agreements. Let it be also noted that the Government of India was not unconcerned with the Agreement. It supplemented the Indian Relief Measure that was almost simultaneously passed. As is common in all such arrangements, correspondence between parties is previously seen and approved by them. So was this correspondence mutually seen and accepted. My letter to General Smuts refers to the disabilities not covered by the Relief Act and expresses the hope that even those disabilities which were not then dealt with would be removed in course of time.

It is not to be supposed that after eight years of solid suffering, Indian settlers were satisfied with an arrangement that might lead not to further amelioration of their status but to their further degradation, ultimately resulting in extinction. But I do not wish to labour the point. There is the Indian offer—the Congress offer—to go to arbitration on the point. Let the Government of India ascertain for themselves the meaning of the Agreement and invite the Union Government to accept the principle of arbitration.

It is not for the first time that the South African Ministers have repudiated the arrangements and promises made by themselves. They repudiated the promises made to Mr. Gokhale about the £3 tax which, as a point of honour, was added to the objects of the Passive Resistance struggle and which ultimately the Union Government had to repeal. So it is the old trick now repeated. It is a matter of honour for India to insist upon the fulfilment of the Agreement of 1914.

**South African Indian Deputation:** Messrs. James Godfrey, V. S. C. Pather, A. H. Mirza and Amoo Bayat, members of the South African Deputation left for South Africa by the S. S. "Khandalla" on the 17th instant on the termination of their work in India. The other members of the Deputation, including Dr. Abdur Rahman, the leader, will remain in Delhi in order to render such assistance and information to the Indian leaders as may be necessary for a thorough grasp and understanding of the position when the debate takes place in the Assembly.

**Protests Against S. African Legislation:** Calcutta held a large non-party demonstration at the Town Hall on the 3rd instant to register her protest against the Class Areas Bill. Every community and every political party was represented. The Lord Bishop of Calcutta presided. Sir Abdur Rahim represented the Mahomedans while Mr F. B. James represented the Calcutta Europeans. All the speeches emphasised the fact that the Bill was a breach of the Smuts-Gandhi Agreement of 1914 and that no occasion had arisen for the violation of what Mr. Andrews has well described as a "gentleman's agreement." Delhi also held a well-attended meeting at which Maulana Mahomed Ali, Pandit Malaviya and Lala Lajpat Rai participated to record her emphatic protest against the Colour Bar Bill recently passed by the South African Assembly.

**Delhi's Reply to South Africa:** The Delhi Municipal Committee after considerable discussion passed on the 3rd inst. unanimously Mr. Asaf Ali's resolution: "That in view of threatened anti-Indian legislation in South Africa, this Committee hopes that the Imperial Government will do all in its power to prevent materialisation of threat and should efforts of Imperial Government be infructuous, this Committee places on record its emphatic resolve to secure in as effectual a manner as possible the exclusion of non-Indian South African subjects from all municipal rights and privileges". The President of the Committee, Mr. Johnston, Deputy Commissioner, suggested deletion of the last part of the resolution, but as members wished to retain it he allowed the resolution to be passed unanimously.

**Madras Governor Disallows Adjournment Motion on South Africa:** The adjournment motion to be moved by Mr. S. Satyamurthi on the 8th inst. regarding the South African question in the Madras Legislative Council was disallowed by His Excellency the Governor. It was in the following terms: "That the business of the House be adjourned to discuss a definite matter of urgent public importance, viz., the critical position of Indians in South Africa brought about by the passing of the Colour Bar Bill and by the progress of the Class Areas Reservation, Immigration and Registration Bill with a view to the local Government representing to the Government of India the urgent and imperative need of their bringing pressure to bear on the South African Government to agree to a Round Table Conference before these Bills are proceeded with further and failing which to urge the Government of Great Britain to advise His Majesty the King to veto the Bills when they are finally passed."

**Sir Hubert Carr on S. African Indians:** Referring to the treatment of Indians in South Africa at the European Association's meeting held in Calcutta on the 9th instant, Sir Hubert Carr observed that all shades of opinion were united in the keenest resentment against the latest legislation by the South African Government. Indeed, he said, the Asiatic Bill was of a character which impelled those who spent their days in India to take steps to try and rectify the position. Their sympathy must be with their Indian friends in the struggle against the legislation under which they laboured in South Africa. It was no easy task for their Indian friends to be patient under that condition, but it was useless to attempt retaliation. The only course open to them was to press the Home Government to second the efforts of the Government of India in awakening more considerate spirit in the South African Government.

**I. I. C Association's Wire to the Viceroy:** The Council of the Imperial Indian Citizenship Association has addressed the following telegram to the Viceroy: "The Council of the Imperial Indian Citizenship Association begs to call your Excellency's attention to the fact that the Colour Bar Bill just passed in the South African Assembly is the first of its kind and is expressly directed against non-white peoples, and, as such, as your Excellency observed while opening the Legislative Assembly, is fundamentally inconsistent with the principles which bind the Empire together. The Council of the Association, therefore, considers this to be the appropriate occasion for the exercise of the power of veto vested in His Imperial Majesty and earnestly beseeches your Excellency to be pleased to *urge His Majesty's Government to take necessary steps* to prevent this catastrophe dangerous alike to the Indians in South Africa and to the integrity of the Empire."

**Boycott of Natal Coal:** The Bombay Council which opens on Feb. 22nd has in its list of agenda a resolution to be moved by Mr. Lalji Naranji urging the Government to issue instructions to all concerns managed by them not to use the Natal or the South African coal.

**Natal Ordinance:** A message from Durban says that the Bill validating the Natal Ordinance 7 of 1923 has passed all stages in the Assembly and the Senate and is awaiting the Royal Assent.

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## IS WAR INEVITABLE?

The *Contemporary Review* for November 25th 1925 has a well-written article on "Combative Instinct and Abolition of War" of which the following is a summary:

In discussions on the possibility of abolishing war, some one will say that the combative instinct in man will render wars inevitable and some one else will reply that the instinct can be sublimated and made to find a natural vent in games and allied activities. Popular notions about instincts are the results of generalisations based on the critical examination of one or two particular instincts. For example, the instinct of hunger is a constantly active process that keeps accumulating energy which must be discharged periodically in a specific activity. Similarly as regards the sex instinct, which can be satisfied directly or indirectly through "Sublimation." But these considerations cannot apply to all instincts. [Even as regards "Sublimation," very often, the more natural explanation will be to say that, though certain instincts have certain energies attached to them, there is also a large amount of general, undistributed psychic energy which, if blocked along the line of one instinct, flows the more strongly towards activities connected with other instincts.] Fear or combativeness is not constantly active but needs external circumstances to evoke it, so that, if the necessary object is absent, the instinct is absent. In fact it will be a disadvantage to have this class of instincts working constantly. For example, if, apart from the presence of an enemy, a species of animals were impelled to fly or fight periodically, this will be positively harmful to them. To say then that the combative instinct wants a periodical out-let is as bad as to say that, because man has the instinct of fear, he must, every now and then, be scared into fright. The fewer the occasions for such instincts the less readily are they evoked.

On this view games cannot offer an out-let for the combative instinct. On the other hand, they are a discipline for its repression. The specific emotion of the instinct is rage and aim, the destruction or disabling of the opponent. To the extent that the instinct intrudes into games, these become dirty and unsportsmanlike. The ruling motive in games is the love of glory finding the end in seeking the admiration rather than the fear or hatred of the opponent.

The fallacy that games are a substitute for war depends on the general observation that games are an out-let for pent-up energy and involve contests. But the emotional quality of the satisfaction is entirely different. The good health of which the energy is a sign is generally attended by good temper and is free from the irritability devoting combativeness. The man of boundless energy is less likely to be quarrelsome than one of less vitality. Secondly, the same surplus energy can find other out-lets for energies of body and mind which the conditions of modern life do not always give in times of peace, but the energy so released is of a general sort not specifically attached to any one instinct

The justice of this conclusion is seen in the fact that races most prone to fight are not the most energetic. The comparison here is not efficiency in war but readiness to fight without compelling occasion. The readiness to draw knife does not prove the existence of the courage and vitality connected with war.

We must be careful not to confuse combativeness with persistence in the face of obstacles. Witness ants dragging home food. The cause of the confusion is the incurable poetry of human speech. An obstacle is not necessarily an enemy. One may as well connect the love of a man for potatoes with the sex instinct.

Another consideration is this. The combative instinct has a peculiar power of calling up reserve energy at the right moment. In anger we are abnormally strong. The appearance of anger upon slight cause is a proof that the ordinary supply of energy is not enough to overcome the opposition. An allied fact is the case with which a man secretly feeling himself inferior in any direction gets angry. It is clear from all this that the usual argument about war being inevitable is due to loose thinking The combative instinct is not normally active unless it is provoked.

It may be argued that, since it is practically impossible to avoid occasions for provocation, it is useless to hope for a cessation of wars. But the stimulation of the instinct need not necessarily result in war. The instinct shows itself to be one of the most amenable to control. Firstly were such control lacking all wars will result in wholesale destruction of women, children and works of art. Secondly, in human history, victory has been to the race that has its combativeness well in hand. In actual war, the most valuable courage is the cool sort that does not need the support of anger. Unless the combative instinct is capable of severe restraint, no nation can have the unity which is strength.

Here again we must carefully distinguish between fighting tradition and a fighting instinct. The tradition affects the warrior caste or class whereas the instinct betrays its presence in all classes alike. The tradition is found in closer alliance with pride and love of glory than with sheer combativeness. It may also be noted that the tradition is confined to the male sex though the combative instinct is very strong in the femal sex when a mother has to guard her young. This and the combative instinct of the male for possession of the female still persist but, partly by change of taste, partly by law, civilisation has succeeded in securing that these instincts do not eventuate in violence on a large scale. There is also this consideration that, when private quarrels lead to blows, it is generally because they proceed to extremities too rapidly for deliberation, whereas in national disputes there is more time and incentive to think. It will follow that corporate combativeness is more amenable to control. Wars, therefore, are not due to the spontaneous pursuit of the nations' combative instinct, but the deliberate stimulation of it by Governments. Mob violence may now and then get out of hand for a short time, but there is no such thing as an organised Government being dragged into war against its will. The conclusion then is that the combative instinct is not so much to blame as love of power, unreasoning fear—real or pretended—of aggression on the part of others or the economic urge. In the last analysis it is such self-regarding instincts that are the real cause.

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## NEW MORALITY*

I do not know who used this phrase first but I came across it first in one of Ellen Key's books; so it is not original though very striking and, I fear, more striking than precise. At the outset, I want also to express the misgivings I have in mind while writing this short paper: there may be some amongst you to whom my ideas may not appear quite moral. In her book "Love and Marriage", Ellen Key has rightly said that, "only the profoundly moral can discover the dividing line, sharp as the edge of a sword, between new morality and old immorality"; for there is one very glaring characteristic of new morality, which makes it liable to be so confused even by well-meaning persons; it is this: new morality is subversive of the basis of conventional morality. How this is so I will try to make clear in what follows:—

Let us see what things are at the basis of the conventional morality. It is very significant that the average man at a certain stage of his growth, finds that he considers many things immoral without knowing clearly why. Even very primitive men have got this sense of sin. This phenomenon has led the early psychologists to think that there is a special faculty in man, the moral faculty, which can discern the bad from the good. Even the modern man has not completely got over this obsession of sin. Though he tries to give reasons for his moral judgments, those reasons are merely afterthoughts: the judgments were in his mind before he thought of justifying them. Anybody can verify this with reference to our ideas about sexual morality; the most emancipated amongst us have got in some corner of our minds inbred moral notions on the matter. Thus one important thing at the back of conventional morality is this absolutism: certain things are immoral, because they are inherently immoral. There are other factors beside this, as, for example, the sanctions of religion; conventional morality thus resolves itself mainly into a number of taboos, conventions and religious beliefs. It is this body of moral sanctions which has made possible the stability of all societies that have made any considerable progress in civilization; for otherwise, men would have destroyed each other and the whole social structure, by giving free play to their blind egoistic impulses, as they had not sufficient knowledge to guide their actions in the safe path of enlightened self-interest

But with the assertion of supremacy of the rationalistic outlook in [illegible] spheres of thought, specially after the great revolution in the thought-world brought about by the theory of evolution, men began to doubt, what has been called before, the absolutism in the ethical field. It was soon found out that the taboos, conventions and beliefs differed widely in different countries and different times We now find that the upper strata of all civilized societies are fairly free from this kind of conventional morality, though the masses are still chiefly influenced by it. The upper strata have, however, substituted rationalistic formulas for the older ones. Positivism, utilitarianism, hedonism, etc., are the results of this tendency. With the help of reason and intellect they hold up single patterns to be rigorously followed by life: instead of the dogmas of faith which had been reigning till then, they have substituted dogmas of the intellect, such as the "greatest good of the greatest number", etc Many of the older dogmas were also affiliated under some of these later intellectual formulas Nationalism and Patriotism, based as they were on the powerful herd-instincts and instincts of pugnacity or fighting, had to be accepted as parts of the moral scheme; not only there, but in several other cases, it was found that reason was quite unequal to the task of giving sanctions unaided for a harmonious moral life.

Recent advances in the field of psychology, made by the aid of experiments of a body of medical men, headed by Freud and Jung, have thrown a flood of light on deeper problems of ethics also. It has been conclusively shown by these thinkers what a great part our unconscious desires and wishes play in life, and how much fraught with danger is any course of action which ignores them. But it may be said: "If the desires and wishes are unconscious, how can we take account of them?" The chief contribution of Freud and the Psycho-analytic school of thinkers lies just here, in so far as it has practical value for our ethical life: not only is it demonstrated that the power of the unconscious wishes is very great, but also the way to bring these wishes out into the light of consciousness has been discovered by these thinkers.

Another school of psychologists, known as the Behaviouristic school has also contributed a great deal to revolutionise our ethical outlook. The eminent psychologist, Prof. McDougall, has been the first in the field to classify and formulate scientifically the different instincts which constitute the elements of our volitional life, and to trace the growth of higher morality from those animal instincts.

These advances of knowledge in different fields have revolutionised the ethical outlook of mankind so completely that we now speak of a new morality, which is not based on any static code of social or religious sanctions nor do we look up to any formula of the intellect, equally static, for guidance. New morality being an advance on the morality of the rationalistic thinkers, does not reject reason, but accepts it as the supreme instrument in the hand of man to serve life's purposes. But the very knowledge which reason gives him is the knowledge that the elements of his life are his own conscious and unconscious wishes, tendencies in the individual which have to be fulfilled in greater and greater degree according to his growing knowledge. Thus, the chief ethical problem for man is to know and to realise the depths of his own personality: so far, the new morality harks back to the doctrines, "wisdom is virtue" and "know thyself", of an age far older than that which is just passing. "Ethics is solely a question", as Epictetus so long ago said, "of dealing wisely with the phenomena of existence". The Ancients had realised this by a certain faculty which was *not* the moral faculty but a faculty of realising truth integrally instead of apprehending it by the intellect. But as Aurobindo points out: "The past encrusted a real nucleus of truth with such an accretion of perverting superstition and irrationalising dogmas that all advance in true knowledge was rendered impossible". Rationalistic materialism has done mankind the great service of destroying this crust of the past age and setting mankind on the path of progress. The path is laborious, but it is the only path leading onwards, and it is more than likely that we shall, as a race, again reach the same truths which the Ancients had individually realised by taking another path. Aurobindo writes: "Since the very soul of modern materialism is the search for knowledge, it will be unable to cry halt; as it reaches the barriers of sense knowledge and of the reasoning from sense knowledge, its very rush will carry it beyond." The path that the age just past had taken was not the path of the Ancients, but a blind alley of religious dogmas and social conventions; perhaps it was necessary for the stability of society, as the path of the Ancients could not have been followed by society as a whole.

The creed of new morality is based on the faith in the essentially progressive character of life—therefore, in the sanctity and primacy of personality. The individual is no longer sacrificed at the altar of some transcendental dogma of religion, society or event of the intellect; we, new moralists believe that "the happiness of the individual is the most important condition also for the enhancement of the race". This sounds very much like egoism which is likely to end in incessant struggles between all the individuals. Such fear does, however, betray a lack of knowledge about what con-

* A paper read by Mr. Naba Chaudhuri at the Visvabharat Sammilani at Santiniketan, Bolepur.

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stitutes the happiness of a man Love of others of the social instinct in man is as powerful a force as any other egoistic instincts.

While concluding, I must admit that this new morality is as yet for only the few in each country, the idealists, whose needs of self-realisation have grown beyond the scope afforded by their societies. In the words of Ellen Key, these idealists "know that this dying-off and replacing never takes place uniformly; that laws and customs, which have become a drag upon the lives of those in a better position, are still of advantage to the majority, and, therefore, ought to continue in existence, as long as they remain so. But they know at the same time that it is through the few in a better position—those whose needs are most ennobled—that a higher standard of existence will finally become the portion also of the majority. The condition of all development is not to be content with the present, but to have the courage to find a right answer to this question in thought or in action."

## NEWS OF THE WEEK.

**LL. D. for Mahatma Gandhi:** Last week an *A. P. I.* message stated that notice has been given of a resolution to be moved at a meeting of the Senate of the Madras University on 17th March next recommending that the honorary degree of LL. D. be conferred on Mahatma Gandhi for his services to humanity. How is it that no such proposal has emanated from the Bombay University which is supposed to be very liberal in conferring honorary degrees? Conservative Madras is taking the lead in this matter. Verily, a prophet is not honoured in his own country.

**The Message of Vedanta:** Swami Premananda, President, Vedanta Centre, Boston, U.S.A., author of numerous poetical works and works on Indian Philosophy, and editor of a Vedanta monthly, *The Message of the East*, arrived here last Friday after an absence from India of nearly 20 years. A public reception under the chairmanship of Mr. K. Natarajan was given to the Swami last Saturday. The Swami, replying, said the message he would give to India as a result of his experience in the West was that the true joy lay not in external possessions, but in the inner vision and self-consecrated service of others. That was also the message of Hinduism.

**A Case Under the Prostitution Act:** The following is from the *Sind Observer*: In order to evade the clutches of the law several notorious male pimps who have been living on the earnings of prostitutes have been giving out that they are paid servants of the prostitutes. A case has just been disposed of by the Additional City Magistrate of Karachi in which one Nur Mahi Karam Elahi, a Pathan, was placed on trial under the new Prostitution Act. It was alleged by the Prosecution that the accused had been living with one Barkat in Karachi since seven or eight years and, about five or six months ago, two more women, Kurshed and Sardari also came and lived with Barkat and her pimp Nur Mahi. The Magistrate in the evidence found that the accused had no other means of livelihood except a portion of the earning of the above prostitutes. He, therefore, sentenced him to three months' rigorous imprisonment and Rs. 200 fine or two months' additional imprisonment.

**Divorce and Crime Statistics in U. S. A:** The *Catholic Leader*, Madras, writes: The most recent official figures show that crimes of divorce and murder are on the increase in the United States. Divorces increased from 165,096 in 1923 to 170,867 in 1924. And the homicide rate has more than doubled since 1905 and is now the highest in any country of the world. Dr. Frederick L. Hoffmann of New York assigns three causes for this alarming growth of crime: "a diminishing sense of responsibility to society, a diminishing sense of self-control, and a diminishing sense of responsibility to God for one's actions. Hence we can destroy or weaken these sources of evil only by teaching religion. For religion insists on duty to God, neighbour and self." It is the unfortunate separation of intellectual from religious education that is largely responsible for the increasing prevalence of crime not only in the United States but all over the world. No amount of intellectual culture can serve as a substitute for virtue. It is religion which furnishes the best motives for conduct and the noblest ideals of life and a godless sytsem of education must necessarily produce a generation of men who are without a sense of responsibility and dangerous to society.

**Vocational Education:** Sir Sivaganam Pillay, the present Development Minister, Madras, in his address at Trichinopoly to the Tamil University Conference, referring to the importance of vocational education in the Vernacular Middle Schools, said:—"It may also be useful to introduce in the Vernacular Middle Schools short courses of vocational training in such crafts as will arouse in the boys a sense of self-reliance and self-help in petty matters, otherwise requiring the intervention of a trained craftsman. The Vernacular Middle Schools in the Punjab have taken a definite step forward by introducing Practical Agriculture in their school course, and this innovation has been welcomed by the people, with whom the schools are now exceedingly popular. I may quote here with appropriateness what Mr. J. A. Richey has to say on this: "The special features of the Punjab scheme are that (a) a farm is attached to the school with an area and equipment sufficient for practical training on a reasonably large scale, and that (b) the training is given not by one of the specially selected for the vol teacners, but by a teacher the Agricultural College at Lyallpur. The [illegible] year at achieved an immediate popularity, and arrangements for the teaching of practical agriculture are already in progress, or nearing completion, in about 50 institutions or a quarter of the total number of Vernacular Middle Schools in the province." " The other provinces would also do well to follow this example.

**Cochin Depressed Classes Conference:** The tenth annual conference of the Cochin Ihiyya Maha Sabha was held at Cranganore on the 26th Jan. Over 2,000 delegates attended the session. Resolutions were passed urging the removal of all restrictions in the use of public roads and thoroughfares by the backward and depressed classes, the admission of non-Nairs into the State military department and the abolition of animal sacrifices in Bnogavathi temples One resolution urged that an Ezhnava judge should be appointed in the Cochin Chief Court, while another recommended that the period of service of the present Commissioner of Police be extended, or the appointment on the expiry of term of a Hindu to safeguard the interests of the community.

**Traffic in Moplah Women:** The Calicut correspondent of the *Hindu* (Madras) writes to that paper under date January 13th:—Since a year or two some Arab agents have been carrying on a regular traffic in Moplah women with some places in Arabia. The traffic commences with the advent of

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the Arabs in Calicut after the monsoon, and the latter are assisted in this shameful transaction by certain Moplah agents, who seem to be going about the district and inducing Moplah women to accompany the Arabs. In almost every mail train that leaves Calicut, Moplah women are seen taken by the Arab agents. They are sent in veiled garbs, which are not generally used by the women of the Moplah community in Malabar. The motive underlying the traffic is not known, and nobody knows the nature of the life these women are expected to lead in their new environments.

**Cholera in Nepal Ended:** The Director of Information, Bombay, writes to say that information has been received by the Government of Bombay that the outbreak of cholera at Birganj in Nepal has ended. Pilgrims who desire to visit Pasupatinath near Katmandu may therefore use the Raxaul-Birganj route, which was notified in a Press Note of January 27th as being closed to travellers.

**The Madras Corporation and Khaddar:** The Madras Corporation, at a recent sitting passed two resolutions, one imposing a Khaddar uniform on all Municipal employees, and another making spinning a compulsory subject in all Municipal schools in the city.

**Cow Slaughter Prohibited:** The Maharajah of the Sondur State, in the Bellary district, declared recently at Davangere that the slaughter of cows shall be forbidden in his State and that old and dry animals in the hands of itinerant butchers, if they happened to pass through his territory, would be liberated at the cost of the Government.

**An Inter-communal Marriage:** The *Sunday Times*, Lahore, reports the marriage of Mr. Jermandas, Private Secretary to H. H. the Maharaja Sahib of Kapurthala, with the daughter of Izzat Pasha, the ex-premier of Egypt. The marriage was celebrated in Paris according to Arya Samaj rites.


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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**Gokhale and Gandhi:** Public meetings were held in Bombay, Poona and other places on Friday the 19th instant to honour the memory of Gokhale who died eleven years ago on that date. Gokhale died a few days after Mahatma Gandhi returned from South Africa. The two men were bound to each other by ties of deep affection and it almost seems as if there was a plan in the coincidence between the arrival of the one and the departure of the other. It was Mahatmaji's original idea, we believe, to join the Servants of India Society and make that body the principal venue of his work, but he and the other members found that there were differences between them on fundamental matters, and the idea had to be given up. The main difference between the Gokhale and the Gandhi view is that while the former regarded the English-educated class as the chief agency of national salvation, the latter regarded it as a devitalised body incapable of achieving any solid good, and as the first step towards national service, insisted on its divesting itself of all its acquired characters and becoming indistinguishable in outward appearance, if not inward aspiration, from the masses. In fact, the Gandhi scheme involved the skipping of a century of modern education and plunging right into the middle of the eighteenth century. The wheels of history never run back and the scheme has failed, and people are now turning again to the Gokhale plan which is the one which Indian leaders since Raja Ram Mohan Roy have favoured. The interest and enthusiasm shown in the recent Gokhale anniversary celebrations are evidence of this reaction from the Non-Co-operation scheme. There are negative and positive phases in the life of every individual and nation. They are like our waking and our sleeping hours, both of which are needed for a healthy life. The somewhat severe criticisms of some speakers at the Gokhale anniversary of the Non-Co-operation movement, should have been tempered by this consideration.

**The Reforms Debate:** The rejection by the Council of State of the resolution moved by the Hon. Mr. Phiroze Sethna urging the immediate appointment of a Royal Commission to inquire into the working of the present constitution and to formulate a scheme for the establishment of responsible Government in India, clearly shows that the mentality and complexion of the Elders, after the new elections, have not materially changed. That the national demand which has been endorsed by almost every party in the country and by every conference that held its sessions during the Christmas week should have been thus unceremoniously turned down, does no credit to the wisdom or responsibility of the Elders. The Swarajists in the Council were more compromising in their attitude than before. Though Mr. Govind Das did not want a Royal Commission at all, because, in his opinion, such Commissions were a mere waste of time, Mr. Ramdas, the leader of the Swarajists in the Council of State, said that though there was no charm in a Royal Commission, he would accept it provided the personnel and terms of reference were satisfactory. But it is the Government that remain unresponsive. The Swarajists, with the talk of obstruction on their lips, have been as a matter of fact co-operating in every detail and there is no meaning, therefore, in Government asking at every step for more signs of good-will and co-operation. This reactionary attitude of the Government is only calculated to give a set-back to the movement for co-operation which is slowly gaining ground in the country as a result of the Responsive Co-operationists' propaganda.

**The Railway Budget:** The main features of the Railway Budget for 1926-27 introduced in the Assembly and Council of State simultaneously last Thursday, are that Government anticipate a profit of 10·45 crores and, deducting the loss on strategic lines, the net gain would be 871 lakhs and the net contribution to General Revenues 601 lakhs. The capital programme for the year would cost 22 crores, of which 15½ crores is for open works and 6½ crores for new constructions. In the Assembly, Sir Charles Innes also announced a 10 per cent reduction in the coal freight charged for a distance over 400 miles and the restoration of the grant of 32 lakhs rejected by the Assembly for giving effect to the Lee Commission concessions in regard to the railway companies' officers. On the whole, Sir Charles Innes should be congratulated on presenting once more a prosperity budget at the end of his term. Government have been, as usual, rather too pessimistic in their budget anticipations. In spite of the reduction in coal freights and fares in some railways, past experience fully justifies us in anticipating greater surpluses than what the Government have actually budgeted for. The policy of the Railway Board in respect of third class passengers has always been one of total neglect. While the first and second class fares have been reduced considerably, only a tardy concession has been given to third class passengers in respect of their fares. The Council of State this time took precedence over the Assembly in discussing the Railway Budget and, except for a few vehement protests from one or two Swarajist members and a mild demand for more Indianisation from others, the Government members had an easy time of the discussion in the Upper Chamber. Very different, however, was the case with the Assembly. As a

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protest against the Government's restoration of the Lee cut and their failure to appoint an Indian as successor to Mr. Sim, the Financial Commissioner, the Assembly by large majorities has turned down many demands. Government, of course, have got their weapon ready to their hands, but, as Lala Lajpat Rai said, it only paints the constitution in its true colours.

**The Bombay Council :** The budget session of the Bombay Council opened here last Monday with an inaugural address from His Excellency Sir Leslie Wilson. In the course of his speech, His Excellency adverted to the deficit in the Budget for the coming financial year, the need for the revision of the Meston Settlement and the intention of his Government to complete the three blocks in the Development Scheme as recommended by the Majority of the Advisory Committee and provide 20 lakhs in the Budget to meet sinking charges and interest on the estimated loss of 3 crores. Beyond saying that the more he visited the scheme, the more anxious he became, His Excellency did not give any hopes of bringing to book all the parties concerned in the scheme which has been condemned as a scandal of the first magnitude not only in the Indian but in the British press. The press and the public of Bombay have been clamouring for a thorough inquiry into the whole question before any further steps are taken. We think it a reasonable suggestion and Government would be well advised to adopt it. The Sukkur Barrage Scheme also promises to go the way of the Back Bay Reclamation Scheme unless immediate steps are taken to prevent the alkaline salts which have been subsequently discovered in the soil. As regards the Bombay Budget for 1926-27 introduced by Sir Henry Lawrence the same day, the estimates show a deficit of Rs. 60 lakhs for the year. To meet this deficit, Government propose the re-imposition of the Stamp Act, the re-introduction of the revised schedules under Court Fees Act, and the imposition of increased taxation on the Transfer of Property in Bombay City, the remainder to be made up from balances. The Swarajists, under their new leader, Mr. L. B. Bhopatkar, have discarded their vow of silence and are taking part in the discussions.

**Bengal Council Incident :** We cannot too strongly condemn the strange methods indulged in by some of the Swarajist and Nationalist members of the Bengal Legislative Council at its recent sitting. It is a well-established convention that the dignity of the chair should be preserved, but no less a person than the Mayor of Calcutta and some gentlemen holding the dignified position of M. L. Cs. have been guilty of violating this elementary rule of conduct. The incident arose as follows. The President, Kumar Shibsekhareswar Roy, admitted an amendment to a resolution without the requisite previous notice. He was perfectly within his right to do so. But, whether he used the discretion vested in him well or ill on the particular occasion, is quite beside the point. If the President had mistakenly used his discretion, there were certainly open other constitutional ways for the members to ventilate their grievances, but it was nothing short of arrogance and deliberate insult to authority on their part to characterise his action as "insane," "unworthy," "childish" and similar abusive epithets, and thereupon they were rightly asked to clear out of the Council. But the malcontents, not content with the sorry exhibition of their rage and anger towards the President, held a meeting and brought forward a resolution in the Council urging the removal of the President, and we are glad to see that it has been thrown out by a large majority, a fate which they well deserved.

**Sir Sivaswamy Iyer's Evidence :** Some Liberal leaders have been giving evidence recently before the Skeen Committee. All, of course, emphasise the urgent need for the establishment of an Indian Sandhurst. The evidence tendered by Sir P. Sivaswamy Iyer is perhaps the strongest of all. Sir Sivaswamy is considered to be an expert on army matters and it is much to be regretted that his services have been denied to the Committee. Sir Sivaswamy said that he favoured the immediate establishment of an Indian Sandhurst not on grounds of sentiment, but because to compel the youths of the country to go to foreign countries for the purpose of military education seemed to him to be an anomaly which existed in no other civilised country and was inconsistent with the self-respect of India. If a moderate of moderates speaks thus, there can be no doubt about the opinion of the country as a whole. Sir Sivaswamy also pointed out Australia as model for India. Australia has got its own Duntroon, though it admits that it would be less expensive to train its officers abroad. The same applies to us, perhaps, with greater force. Sir Sivaswamy also warned that the principle of vicarious reward for the merits of the father should not be applied so as to override the claims of rival candidates of superior qualifications.

**The New Party in the Assembly.** The initial debate in the Legislative Assembly on the resolution brought forward by a Mahomedan member urging the extension of Reforms to the North West Frontier Provinces also, has led to a sharp cleavage of opinion between Hindu and Muslim M. L A.s. Both the communities seem to be organising on communal lines so as to secure their view-points. The secession of Pandit Madan Mohan Malaviya, Dewan Bahadur Rangachariar and some others from the Independent Party, though ostensibly for the purpose of forming a Nationalist Party, is represented as an attempt to consolidate the Hindu forces as a counterblast to a Muslim Party in contemplation at Delhi. We have already a surfeit of political parties and any party based on communal lines should be seriously discountenanced by all honest well-wishers of the country. Communalism has already attained its zenith and will only be fanned to alarming proportions by the proposed move of some our leaders. Since the above was in type, we have had the reassuring news that there is no foundation for the rumoured formation of a Muslim Party and that Pandit Madan Malaviya was thinking of forming a Nationalist Party long before the N. W. F. P. resolution came up for discussion in the Assembly.

**The British Liberal Party:** The secession of Sir Alfred Mond, Mr. Hilton Young and a number of other Liberals from the Liberal Party to the Conservative fold, takes away whatever remains of Liberalism. Indeed, Lloyd George's socialistic land policy has dealt the death-blow to Liberalism, which was for long one of the greatest forces in the country and which numbered among its ranks some of the greatest names in English history. Verily, as Mr. Macdonald says, it will not be long before Liberalism is confined to one man (Mr. Lloyd George) and three newspapers.

**The Late Mr. T. V. Seshagiri Iyer :** We deeply regret to record the death of Mr. T. V. Seshagiri Iyer. Since his retirement from the Madras High Court Bench, he actively interested himself in social and humanitarian movements. His thoughtful and cultured personality will be much missed in these fields.

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INDIAN SOCIAL REFORMER.
*BOMBAY, FEBRUARY 27, 1926.*

## SRI RAMAKRISHNA PARAMAHAMSA.

The 91st birth anniversary of Sri Ramakrishna Paramahamsa was celebrated on Sunday last at the Ramakrishna Ashram, Khar Road, Bombay, and a public meeting was also held on the same evening at the Marwadi Vidyalaya for the purpose. It is an immemorial Hindu tradition that while the death anniversaries of human ancestors are celebrated every year, it is the birth anniversary or jainty of divine avatars and personages that is commemorated from year to year. The celebration of the birth anniversary of Sri Ramakrishna Paramahamsa is due to the fact that he is regarded by many Hindus as an avatar incarnation of the Deity. Undoubtedly he attained in the flesh the stage at which the man in God becomes the God in man. What was his mission and his message?

Many eminent men who have observed Hinduism from without have criticised it as a religion without any definite creed or creeds, as comprising contradictory beliefs and as lacking in coherence. The fact, however, remains and must be explained that Hinduism, Hindu culture and the Hindu community have survived shocks which have extinguished other ancient civilizations, and are still very much alive. The secret of this wonderful vitality has been attempted to be explained by these critics as caste, the conservatism and the credulity of the Hindu temperament. But caste and credulity are not vitalising forces—quite the contrary. Hinduism, it would be more correct to say, has endured in spite of caste, in spite of custom and superstition. These are but the scaffolding which the builders of the Hindu socio-religious polity had to put up in order to facilitate their task, and they were never intended to be the structure themselves. We must seek for the source of the vitality of the system in some other quarter. Which is it? It is that, pre-eminent among the world-religions, Hinduism is the one which has taken the most care to maintain contact with the central power-house of the Universe. Hinduism is a cosmic religion, not a personal or national, or ethnic or ethical religion. It has its personal, national, ethnical and ethical aspects. But these are incidental and consequential. Above and beyond and beneath them all is the universal, the cosmic principle from which all the Hindu sects and schisms draw their spiritual sustenance, and in which they all find, in spite of their differences and conflicts, their central affinity.

In India, at the beginning of the last century, Hinduism had become perilously near breaking loose from its moorings. The need for a spiritual re-birth was most urgent. Raja Ram Mohan Roy founded the Brahmo Samaj to this end. The Samaj, however, developed a social and secular programme of its own which rather tended to overshadow its spiritual mission. Sri Ramakrishna Paramahamsa was, therefore, needed to concentrate on this spiritual work, and it is profoundly significant that not only was Keshab Chunder Sen, the great Brahmo leader, among the first to recognise the message of the Paramahamsa, but that Swami Vivekananda, the most illustrious of his disciples, who stands in the same relation to him as St. Paul to Jesus Christ, received his early religious bent as a member of the Brahmo Samaj.

A tree or a plant draws its sustenance from the soil through its roots hidden deep down in the earth—the larger the tree, the deeper does it strike its roots. A religion—every religion—has its roots in the religious experience of the mystic and, when the hidden springs of such experience run dry, the religion ceases to be a living principle—it becomes a dead formula. It no longer influences, but is itself influenced by its secular environment. Sri Ramakrishna Paramahamsa's great work was to remind India and the Hindus of this eternal truth, and to demonstrate to them the reality and the potency of religious experience as the foundation and justification of the idealistic view of the world.

Sri Ramakrishna Paramahamsa came to remind us that what India and the world lacks is a fresh outflow of the living waters of the spirit, and that, while *with* it political and all other problems will find an easy and natural solution, *without* it we must be constantly groping like the blind man in a dark cave for something which is not there. Since his time this ancient truth has gripped the finest minds among our people and is bearing fruit in a hundred different ways. The professed votaries of Sri Ramakrishna Paramahamsa may be counted by hundreds and thousands, but the grand truth that he preached and proved by his own life has reached far beyond the limits of India and is fast becoming a pervading world influence.

Nearly contemporaneous with the Paramahamsa was Swami Dayananda Sarasvati, the founder of the Arya Samaj. But the two men were as the poles asunder in their spiritual outlook. While the Paramahamsa worked out a spiritual synthesis in which all great religions were harmonised, Swami Dayananda isolated the Vedic not only from all non-Hindu but also from all post-Vedic Hindu religious evolution. The Vedic and the Vedantic revivals thus started side by side—the first in Gujarat and the second in Bengal. The former for a time made great progress in the Punjab and the United Provinces, but the latter though of slower growth has taken a more permanent hold of some of the most spiritually-minded people. An incident which occurred in the early life of the two men, gives a clue to the differences in their religious outlook. Both were Brahmins and they had as boys to officiate in the temples in their respective villages. One night young Dayananda is said to have seen a rat running up the stone idol of the temple and that upset his faith in idol-worship. Ramakrishna too failed for many days to get a glimpse of the spiritual significance of the idol of the goddess at whose daily puja he officiated. One day he vowed that if the goddess did not appear to him, he would kill himself. And, it is said, the vision was vouchsafed to him that very day and gave the turn to his mind which it retained all through life. The Paramahamsa was no more a believer in idol worship than Swami Dayananda. But he had no blind hatred of it either. He took the view that while the more highly-evolved minds needed not any concrete aid to their worship, such assistance may be beneficial in the case of less evolved minds, and that, therefore, it will not do to decry idol-worship in all cases. The poet, Tennyson, in his *In Memoriam*, has given expression to a similar view:

O, thou that after toil and storm
Mayst seem to have reach'd a purer air,
Whose faith has centre everywhere,
Nor cares to fix itself to form.

Leave thou thy sister when she prays
Her early Heaven, her happy views;
Nor thou with shadow'd hint confuse
A life that leads melodious days.

Her faith thro' form is pure as thine,
Her hands are quicker unto good.
Oh, sacred be the flesh and blood
To which she links a truth divine!

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## THE BOMBAY EXCISE ADMINISTRATION REPORT.

The salient features of the Excise Administration Report of the Bombay Presidency for the financial year 1924–25 may be summed up as follows: (1) the nett excise revenue of the year decreased from Rs. 3,55,19,364 in the previous year to Rs. 3,52,71,239; (2) the consumption of country liquor declined from 1,708,118 gallons to 1,582,125 gallons; (3) the consumption of toddy decreased by 6,31,764 gallons; (4) there was a substantial increase in the consumption of potable foreign liquor with the exception of wines, the increase in imports and sales in the Presidency proper being 55,000 and 65,000 gallons respectively; (5) there was an appreciable increase in the consumption of ganja and bhang and a small decrease in the consumption of opium; (6) there was an increase of offences in regard to liquor from 3880 to 4236.

The policy of discouraging the consumption of the stronger country spirit by the restriction of a certain number of shops in each district to the exclusive sale of the weaker spirit which has been in force in the Presidency for the last four years is being continued. In spite of the fact that there was a further reduction by 5 per cent in the mofussil and 10 per cent in the Town and Island of Bombay in the rations fixed for the year, the consumption nowhere came up to the rations. The Commissioner of Excise, Mr. J. Ghosal, here corrects what he calls a fallacious argument advanced by many that, as the ration is not fully used up, the demand must be less than the ration. He explains that, whatever may be the quantity rationed, the licensee so fixes the price that all his money more or less comes to him. Unlike the previous year, toddy shows a decrease in consumption in 1924–25. But the Commissioner is still indulging in his alarmist observations that the diminished consumption both under country spirit and toddy would have been a matter for great congratulation, if there was not the lurking fear that the deficit was being made good by illicit or foreign liquor or by importation from Indian States. In fact, the whole Review of the Administration Report by the Commissioner of Excise is full of such anti-prohibitionistic bias which tries to minimise the effects of prohibition which the Bombay Government have accepted as the goal of their excise policy, and Government also in their Resolution seem to echo the reactionary views of the Commissioner. Elsewhere in the Report, the Commissioner complains of the lack of temperance propaganda as if to show that it is the Government that are very solicitous about the welfare of the masses but that it is they who do not take advantage of the facilities offered.

During the year under report, there was a staggering increase in the import and sale of foreign liquor. The Commissioner explains the increase in the consumption of fermented liquor, mostly those imported from foreign countries, as due to the preference shown by the labouring and middle classes for beer, on account of its cheapness compared to country liquor, and to the increased sales to troops at military canteens. The increase in the consumption of potable spirits the Commissioner is inclined to attribute to the fact that people resorted to cheap foreign spirits, mostly from Java and Germany, on account of their high strength and low cost compared to country liquor. The increase in the consumption of denatured spirits is explained as due to the larger use of this spirit for domestic and industrial purposes. We are glad to see that Government are taking steps for preventing the abuse of this spirit for potable purposes. Besides these general causes mentioned above for increased consumption of foreign liquor, the popular use as a preventive for plague in some places and the prohibition of "off" sales of country liquor in other places seem also to have led to an increased use of foreign liquor. There was only a slight decrease in the consumption of wine, in the year and the consumption of liquors manufactured in India and paying duty at tariff rates decreased as they could not compete with the cheaper brands of imported spirit. The increase of foreign liquor is thus a serious matter which demands urgent attention. In their Resolution on the Report, Government themselves admit that greater restrictions should be placed on foreign liquor. They have already raised the scale of license fees for its vend and we hope they will lose no time in taking further steps to prevent the importation and consumption of foreign liquor. Unless this is urgently done, the good effects produced by the decreased consumption of country spirit and toddy would largely have been nullified and the foreign liquor interests would be firmly entrenched in the country.

The increased use of the drugs is attributed by the Commissioner to diversion of custom from country spirit, due to the high price of liquor, the low selling price of ganja and the abolition of "off" sales of country spirit. Government also evidently accept this view. All the same, we welcome their proposal to take suitable steps to prevent the increased consumption of hemp drugs in the Presidency proper. Notwithstanding the decrease in the number of offences of illicit distillation in the year under report, the Commissioner asserts that the testimony of experienced officers proves that illicit distillation is on the increase. Though there may be some truth in this, there is no basis whatsoever for the alarming picture he raises when he says that crime has increased to a dangerous degree. Government, however, take a sane view of the matter. In their Resolution they admit that severe restrictions placed on old established habits must inevitably result in frequent breaches of those restrictions and to that extent the increase of excise crime, although it cannot but be viewed with alarm, is normal. Anyhow, there can be no objection to Government making a substantial increase in the excise force of the Presidency to deal

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with such crimes whenever and wherever they arise. In order to strike at the root of the evil, Government also propose a more radical remedy by the application of the Mhowra Act to the whole of the Presidency.

Government in their concluding remarks in their Resolution refer to the acceptance of total prohibition as the goal of their excise policy and the financial and administrative difficulties in the way of putting it into execution. They urge the need for the Legislative council to co-operate with them in suggesting to them ways and means for supplying the loss of revenue consequent upon the adoption by them of total prohibition, and put their faith on the new Committee that has been appointed for the purpose. We publish in our news columns the personnel and terms of reference of this Committee. Though the Government had accepted as early as November last year the resolution moved by Mr. R. G. Pradhan, it had taken them so long to give effect to it. As will be seen, the terms of reference to the Committee make it clear that, unless the Committee finds out new sources of taxation, the policy which Government have accepted as their goal will not be given effect to. The Province is already heavily taxed and proposals for other taxes for meeting the budget deficit are already being made and, in the circumstances, if only the Government are so minded, they can find out the necessary money by a systematic policy of retrenchment.

## THE INDIAN INDUSTRIAL AND COMMERCIAL CONGRESS.

After an interval of six years, the Indian Industrial and Commercial Congress held its third session in Delhi on Saturday last under the presidentship of Lala Harkishenlal. It was mainly due to the initiative of the Indian Merchants' Chamber, Bombay, that the session of the Congress this year was made possible. The Hon. Mr. Phiroze Sethna, in his welcome speech as Chairman of the Reception Committee, pointed out the necessity for such an organisation. As he said, without the adequate tackling of industrial and economic problems, our national progress will only be a lop-sided instead of a harmonious and balanced development. It was Ranade who first realised that the economic domination of one country by another is more insidious and dangerous than political domination and increasing attention has since then been paid as much to social and economic as to political progress. More than ever, the present seems to be a fitting occasion for the formation of a body which can voice forth the unanimous demands of India in the industrial and economic field. The Royal Commission on Currency has almost finished its deliberations; the Report of the Taxation Enquiry Committee will soon see the light of day; and the Royal Commission on Agriculture is about to begin its deliberations. We, therefore, welcome the decision of the Congress to establish an Indian Associated Chamber of Commerce and we hope it will begin to function soon. The fact that nearly forty organisations took part in the Congress shows its thoroughly representative character and the interest taken in it by all the provinces of India.

The address of the President, though it fell much below ordinary expectations, was a lucid summary of India's economic downfall, its causes and remedies. "All the arts of legislation and the resources of the administration", he said, "joined hands with the enterprising Englishman to reduce India to a state of complete dependence on English manufacturers, leaving to her only the resources of agriculture. The State, no doubt, did take action in building railways and digging canals; but their utility in rehabilitating Indian manufactures and commerce has always been doubted. Further actions of the State, in imposing excise duties on cotton goods, in carrying on a currency policy in favour of England, adverse to Indian interests, in buying her requirements of machinery, railways, telegraphs, and telephone requirements in England, in using English-made stationery, in importing all the military requirements from England and even the requirements of jails, all this showed a distinct bias in favour of England". This is fairly a good summary of the causes which have turned India from an industrial to an agricultural country. Lala Harkishenlal was, however, inclined to attribute the present economic distress in India not only to the policy followed by Britain in India but also to the lack of faith and enterprise on the part of Indians and the spirit of social exclusiveness engendered by the social system in vogue. Whatever may be the causes which have brought about the present state of things, it is no use rueing over the past. As regards the remedies which he suggests, his remarks on Swadeshi, Charkha and Khaddar require only a brief notice here. Swadeshism is intimately connected with the system of administration in the country and, unless the Government is made more responsive to the people, there is no hope of inducing it to foster indigenous industries in the country by a system of thorough-going protection which even advanced countries have found necessary in their earlier stages of development. Charkha and Khaddar represent the same economic aspect. It cannot be denied that both of them have a place in any scheme of rural reconstruction, but it is idle to expect the economic salvation of India through them. Lala Harkishenlal's observations on the joint stock banking enterprise in this country are well worth considering. It need hardly be said that, to achieve any position now whatsoever, be it in industries or agriculture or in subsidiary industries or transport by sea, land and air, we require in the first instance banking, insurance and similar other modern financial institutions founded, organised, run and maintained on a national scale. Joint stock banking in India is still in its infancy and has touched only the fringe of the problem. As Lala Harkishenlal remarked, the resources of the Central Bank of India and the Punjab National Bank, certainly two of the biggest joint stock enterprises in this country, will not suffice to buy a broad-gauge railway from Delhi to Amballa and build for us one of the big ships that England is now building. Unless we have many

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more banks like these, joint stock banking will not have made much progress. In this connection, Lala Harkishenlal did well to point out the unfair competition which indigenous banking has to meet with in undeveloped areas from such big banks as the Imperial Bank of India which is opening its branches in tiny little places and doing direct lending business. Lala Harkishenlal made some valuable suggestions for the consideration of the Royal Commission on Agriculture: intensive and extensive, careful and selective agriculture, migration of population to industrial centres and the creation of industries, and the overhauling of the co-operative movement. In conclusion, the President pleaded for the cultivation of what he called a national opinion in these matters, so that the State action may soon change from unfavourable to neutral and then to a favourable one, and it is to the creation of this that the Commercial Congress will now have to turn its attention.

The resolutions passed at the Congress represent almost all the problems that are now agitating the commercial world and are in full consonance with public opinion. Among them may be mentioned the demand for a gold standard and gold currency, the restoration of the pre-war ratio between the rupee and gold, protection of indigenous industries on the model of the British Safeguarding of Industries Act, the encouragement of Indian shipping and transport by water, the Indianisation of the Services, the abolition of the company super-tax, a further reduction of coal freight etc. We hope Government will not fail to give effect to the resolution of the Congress demanding that a qualified Indian in active touch with the problems of Indian shipping should represent India at the International Labour Conference to be held in May at Geneva.

## ENGLAND'S EDUCATIONAL POLICY IN INDIA.

The Editor, *The Indian Social Reformer.*

Sir,

I shall feel obliged to you if you will kindly allow me to reply to the criticism made by you on my book "England's Educational Policy in India" in your editorial dated April 18, 1925. Owing to pressure of work I could not do so earlier.

You say: "Mr. Oak's estimate of Lord Curzon's educational measure follows too much the predictions made of them by their opponents, which, however, have been largely falsified by subsequent events. It may be that these critics were right in assuming that the late Viceroy was actuated by a desire to curtail the facilities of higher education; but if that was his intention, his measures have proved ill-calculated to give effect to it.....It is easy to be wise after the event, but Mr. Oak seems to have scorned even this easy wisdom in this case."

All this criticism was unnecessary. My contention is that Lord Curzon's policy was intended to check the rapid growth of secondary education. Whether Lord Curzon succeeded or not is another matter. But, even then, one has to admit that His Excellency did succeed, though temporarily. From the statistical table given on page 131. (The Seventh Quinquennial Review. Vol. II) we find that, while the Quinquennial year ending 1901-02 showed an increase in secondary schools by 337, the Quinquennial year 1906-07 showed an increase by 188 only. We find the same thing with reference to the enrollment in schools. During the first period the increase was over 82,000 whereas during the second period it was under 51,000. If we include in this the growth of schools of girls also, the picture will be still worse. The contention of the progressive-minded people is that, taking into consideration that Indian education at that time was in its infancy, Lord Curzon's policy *did* change the *trend* of growth so far as secondary education is concerned, though after five years or so, secondary education once more started its onward march with the same vigour as before. Even a child can see that the *ratio* of growth fell down between the years 1903-08. If Lord Curzon had adopted a policy of paternalism or at least 'let alone', progress in that direction would have been faster than it actually was. Let me hasten to add here that, from the point of view of Lord Curzon, he was perfectly right and no Imperialist would have done otherwise. As I observed in my Preface: "The obvious reason why they (our rulers) do not follow the right policy is not because they do not know it, but because they believe, and perhaps rightly, that by so doing they would not be able to continue their autocratic rule over the economic exploitation of India."

Continuing you say: "In another particular, too, he has been led away by a current shibboleth about Indian Universities. The commonest criticism of them is that they are not teaching institutions. ..." The important difference between the American and the Indian Universities is", says Mr. Oak, "that, whereas, the former are residential and teaching bodies with a very liberal scheme of education, the latter are merely examining bodies." ...This is entirely wrong."

According to your opinion the Indian Universities are teaching bodies because the colleges that do the actual teaching are *affiliated* to them. The mere fact that our colleges are affiliated to Universities does not make the latter teaching bodies. Well might one say that because all our secondary schools are affiliated (recognized) by the Universities and teach the prescribed courses, secondary teaching also is done by the Universities. There is complete autonomy given to colleges in the selection of professors and in the method of teaching. The Universities appoint (without consulting the teaching bodies—the colleges) the examiners and conduct the examinations by one stereotyped set questionaires drawn to find out what the students do not know rather than to find out what they do. In America, on the other hand, the examining bodies and the teaching bodies are identical in every respect,—the examinations being conducted under the same roof. Whether this is the best mode to test students' knowledge or not is another question. What I am trying to prove is that it is an anomaly of facts to say that Indian Universities, with the exception of the Benares Hindu University and others of the kind, are teaching bodies.

From the press-opinions sent to me by the International Press-cuttings Bureau I find that my book has been very favourably received by the Indian press. I am contemplating, in the light of the criticism made by

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educators, to revise and enlarge the book so as to exclude all the errors of commission and omission made by me in this edition. It is not possible for me to get all the material I need from India. Under the circumstances I shall feel highly obliged to your readers if they would kindly send me their own publications of books and articles, dealing with educational reform, defects in the present system, etc. These would be returned to them if so desired.

P. O. Beacon, Yours etc.,
New York, U. S. A., V. V. Oak.
Jan. 1st 1926.

## BIRTH CONTROL.

The Editor, The *Indian Social Reformer*.

Sir?

I hope you will make room for a few lines in reply to Mrs. Ganti's attack on me in your issue of the 16th January which has just been brought to my notice. It is difficult to answer people who live in the clouds and refuse to descend to the realities of life, who probably regret that they have a body at all with its vile exigencies. Where this attitude is not sheer hypocrisy, there is a great deal of unconscious vanity in this kind of mentality. Nobody prevents these people from practising self-control or any other fad, even at the risk of injuring their bodies—what do they care for anything so low as the body after all? But when it comes to laying down rules for other people, these cannot be based on the mentality of a Buddha or a Paramahamsa. However desirable it may be for everybody to be a Buddha—in my opinion it is not—facts have to be faced, and Mrs. Ganti turns her back at them. I give all credit to Mrs. Ganti's patriotism when she speaks of India as 'a land where the most rigid cult had greatest followers, where hovel and the palace were alike sanctuary, and where every function of life was a sacrament'. Evidently there is no such thing as physiology for Mrs. Ganti; all is sacrament. Patriotism apart, there is not the slightest reason to suppose that India was any way different from other countries in respect of sex. The followers of rigid cults do not necessarily practise what they preach; in fact, great rigidity invariably leads to wide-spread hypocrisy. There may be widows in India, who, as Mrs. Ganti says, 'minister as divine deities of self-control and self-sacrifice,' but personally I would have respected them more if this deityhood had not been forced on them, not only by prohibiting marriage, but by disfiguring them to make them repulsive to men. As it is, I can only pity them. Forced celibacy never did anybody any good. The celibacy forced on the catholic clergy is known to have led to the grossest abuses. Besides, it is now known that the moderate exercise of every function of the body cannot but do good, and that it is only excess that is bad. What is moderate and what is excess is to be determined by individual experience as in the case of food, and not by a dictator. 'Purity of life' and 'high character' are not destroyed so long as one is moderate, i.e., so long as one does not injure oneself by passing the limit determined by experience.

Mrs. Ganti exclaims: 'Is not the secret key of India's vitality and power, spirituality and honour, home and society, self-control?' Where is this pretended vitality and power and all the rest of it? She adds further: 'Thoughtful men and physicians (which means those who agree with Mrs. Ganti, I suppose,) should protest against the propaganda of modern birth-controllers, which is doing great harm in the West whence it is imported.' The only harm I can see is that done to superstitions. I ask any honest reader to compare the present condition of India with that of Western countries. Apparently the result of all the 'vitality, spirituality etc., of India is that it becomes a ready prey to any foreign invader who cares to take advantage of its weakness. Western methods have led to scientific advance. None but a blind patriot can think India's present condition desirable or admire the methods that led to it. I do not.

'Whether the masses are capable to attain this high standard or not, is no reason to abandon it.' Vague talk of high or low standards does no good. Mahatma Gandhi lays down that the interval between successive children should be five years at least, and this is to be effected by self-control. Only a Utopian can think this possible for a married couple with normal bodies. Even the elite cannot pretend to this absurd standard; why talk contemptuously of the masses? What the elite refer to as carnal desire depends on the internal secretions of the sex glands in both sexes in the elite as in the masses. The ease or difficulty of self-control depends on the balance between these internal secretions (which cannot be controlled) and the strength of mind of the individual if he is inclined to use it. This strength of mind may, by practice, be increased up to a certain limit, different for different individuals. It ultimately depends on heredity and environment, like every other quality. In any individual, the maximum limit of strength of mind may or may not be enough to control the desire produced by the internal secretions. The individuals who can control it may thank their stars for it, but they have not the least right to assume airs of superiority. On the other hand, control is not always desirable, even if possible, beyond a certain limit. It may unduly hamper the action of the glands, and diminish the secretions which lead to general health.

There is absolutely nothing sordid or shameful in artificial methods. In fact the women who use them know more about their own bodies than those who consider ignorance synonymous with innocence, and hence can keep themselves cleaner. Giving a dog a bad name does not make it bad, though it may furnish an excuse for hanging it.

Says Mrs. Ganti: 'The solution of the problem of India's poverty lies entirely on humanitarian and not bestial lines.' Quite so. No beast has been known to practise birth-control by artificial methods, or by self-control either, which last is really as artificial as any other method.

Finally, I would inform Mrs. Ganti that there is a science called physiology.

20, New Bhatwadi, Yours etc.,
Bombay 4. R. D. Karve.

## WANTED INDIVIDUAL ACTION.

The Editor, The *Indian Social Reformer*.

Sir,

The fate of the political movement in India has always been the creation of new parties with diversity of views and convictions as well as different courses of action for

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the same goal; but no party can claim to have exercised that amount of patience that is required to exhaust its own line of action to a successful end. They obviously fail through their own fault and attribute the cause to the people. The nation's precious time, energy and money are wasted for nothing but to settle the internal dissensions of our leaders, who are practically doing nothing for the political, social or economic advancement of the country. When the political agitation was conducted by moderates, there was no action required on the part of either the people or the leaders, because the so-called agitation involved no other work except that of passing pious resolutions, recording vehement protests and indulging in platform oratory. The Non-Co-operation movement was hailed with joy by the people, but a faction was created among the leaders on the plea of independent views and convictions, because it required a certain amount of sacrifice and not bluff, which was cold comfort to our easy-going politicians. Twenty-five to thirty thousand blooming young men gave up their desire for comforts, conveniences and even existence, and went to jail freely submitting to and ungrudgingly suffering the inhuman treatment of a civilised Christian Government, but through the action of a few ill-advised young men at Chauri Chaura, who constitute not even a drop in the ocean of Indian population, the movement was suspended on the ground that the country was not ready for Civil Disobedience. Can the whole people of India be held responsible for that? The Satyagraha campaigns at Nagpur and Vaikom and the Akali struggle in the Punjab are glaring instances when the people have unhesitatingly responded to the call of our leaders.

The sufferings of jail life prompted some of the leaders to enjoy Council chairs for some time and a new programme was placed before the country. The people meekly submitted to the wishes of the leaders and contributed their mite according to the then existing circumstances and, before that programme is worked to a successful end, the country is again to be goaded with another programme called "Responsive Co-operation", a vague term incapable of being convincingly explained by the authors themselves. When the Swaraj Party came into existence, they had to fight against No-Changers and hence they could not succeed in the last election; but now when the No-Changers have kept aloof and the Swarajists are given a *carte blanche* by the Congress and are hopeful of getting a sweeping majority in the next election, there comes a fight between Swarajists and Responsive Co-operationists, as a result of which the change of getting a sweeping majority to either party is perhaps sealed. After the next election, there will be four parties in the Indian Legislature, viz., Liberals, Independents, Swarajists and Responsive Co-operationists and, to form a majority, three of the four must join together, which is impossible and impracticable, judging from precedence. Therefore, success through constitutional agitation and destruction of dyarchy is out of the question. Are the people responsible for this? It is high time that we give up our yoke of loyalty to the leaders and take to our own course of action for the realisation of the political salvation of our Motherland. In the absence of leaders, the only course left open to us is to resort to individual action which, I feel certain, will take us to our goal earlier than any other course of action in the present circumstances. Let every Indian make up his mind not to wear foreign cloth, not to purchase English-made articles, not to do anything which is likely to wound the feelings or religious susceptibilities of other communities, not to observe the caste system, and not to allow evils of any kind to blemish his character. These can be practised without the advice of a political leader or a mandate from the Congress, and if the 320 millions of people will make up their minds to do as stated above, Swaraj is ours to-morrow.

Mahim, Bombay, Yours etc,
13th February 1926. N. N. MENON.

## THE CASTE SYSTEM IN INDIA.

The Editor, The *Indian Social Reformer*.

Sir,

In your issue of the *Reformer* of the 13th February, I read a note entitled "The Caste System in India." In that note Raja Ratnam Isaac says that some of the social reformers in India, including Mahatma Gandhi, are trying to bring about reforms by half measures. Mr. Raja Ratnam Isaac does not approve of half-way reform. He has placed before his readers as an example of "half-way reform" an extract from Mahatma Gandhi's speech on the subject of removing untouchability. The following is the extract: "I do not ask you to eat together, but just remove untouchability." By saying "I do not ask you to eat together", I think Mahatmaji means that he does not ask anyone to eat from the same plate with another. While touring in East Bengal, Mahatmaji expressly told an audience that he was against eating from the same plate with another for hygienic reasons and that, in spite of being a Hindu, he never permitted even his wife to take food with him from the same dish. Further, he clearly stated that he did not find any harm in taking food from the hands of an untouchable if it is cleanly cooked. He gave the audience to understand that removal of untouchability means that the touchables should not think themselves polluted if they are touched by the untouchables and that the touchables by all reasonable means should permit the untouchables to cook food for them.

Although it is a fact that newspaper reports are not always found correct, this statement of Mahatma Gandhi was given wide publicity and Mahatmaji has not contradicted it. So we can easily believe the correctness of the report. While I am drawing the reader's attention to this fact, I feel justified in concluding by saying that it is not quite fair to classify Mahatma Gandhi with the half-way reformers.

Suri (Birbhum), Bengal, Yours etc.,
17th Feb. 1926. SUDHA KANTA ROY CHOUDHURY.

## PROHIBITION CONVENTION AT DELHI.

The following are further details of the Prohibition Convention kindly sent to us for publication:—

FIRST BUSINESS MEETING: JANUARY 29th 1926.

The Meeting along with other resolutions discussed the acceptance of a resolution proposed by Mr. K. L. Rallia Ram urging Provincial Governments to introduce more scientific Temperance instruction in all Indian schools. The resolution was eventually withdrawn.

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A discussion then took place on the urgent necessity for a sound financial basis for the future work of the League. It was decided that the sum of Rs. 12,000 was required annually for the work urgently necessary. The President suggested that a beginning should be made at once by personal and public appeal during the meetings of the Convention.

The following sums were promised:— Dewan Bahadur Ramachandra Rao, M. L. A., Rs. 100, Pandit Madan Mohan Malaviya, M. L. A., Rs. 100, Maulana Mahomed Ali, Rs. 100, Bishop J. W. Robinson, Rs. 100 (pd.) Rai Bahadur R. S. Lala Paras Das, Rs. 100, the Punjab Temperance Federation per Mr. S. Singh, Rs. 100, Haji Wajihuddin, Rs. 50, Rev. Herbert Anderson, Rs. 50, Sardar Bahadur Lena Singh, Rs 25, Rev. Pickett, Rs. 25, a sympathiser, Rs. 25 (pd.) Mr. Prabhu Dayal, Rs. 10 (pd.,) Mir Mahomed Hossain, Rs. 10 (pd.,) Bangalore Temperance Federation, Rs. 100 (pd.,) Lucknow Temperance Federation, Rs. 100 (pd.,) Calcutta Temperance Federation, Rs. 100 (pd.,) W. C. T. U., Rs. 100 (pd.,) Total Rs. 1195.

It was resolved that Maulana Mahomed Ali should be appointed Vice-chairman of the Arrangements Committee.

The Meeting appointed a small Nominated Committee to suggest names for the officers and executive of the Prohibition League of India to report to the business meeting at its next session.

In view of the absence of Mr. K. Natarajan and Kumar Ganganand Sinha, M. L. A., the Meeting requested Pandit Madan Mohan Malaviya and Maulana Mahomed Ali to speak at the mass-meeting in the Sangham Theatre on Saturday evening, January 30th.

SECOND BUSINESS SESSION: JANUARY 30th 1926.

The Constitution having been accepted, delegates from the Temperance Societies and Social Service League present, with life members whose names are hereby recorded, duly constituted themselves the Prohibition League of India:—

The Bangalore Temperance Federation, the Calcutta Temperance Federation, the Lucknow Temperance Federation, the Punjab Temperance Federation, the Amritsar Temperance Society, the Women's Christian Temperance Union, the Ahmednagar Total Abstinence Association, the Magetha Temperance Society, Amritsar District, the Madras Temperance League, the Mysore Civic and Social Service Progress Association, the Delhi Central Social Service League, Temperance Section, the Gujerat Temperance Association, All-India Bhatnagar Sadar Association Hind, Friends Foreign Mission Temperance Society, and the Telugu Church Temperance Association.

LIFE MEMBERS: Dewan Bahadur Ramachandra Rao, Pandit Madan Mohan Malaviya, Haji Wajihuddin, Rai Bahadur R. S. Lala Paras Das, Bishop J. W. Robinson and Maulana Mahomed Ali.

MEMBERS OF THE EXECUTIVE: Maulana Mahomed Ali, C. F. Andrews Esq., Dr. Joseph Benjamin, Rai Bahadur Chuni Lal Bose C. I. E., Miss M. J. Campbell, Miss Helen Maya Das, Rai Bahadur R. S. Lala Paras Das, Dr. W. L. Ferguson, Rev. A. T. Hoffert, N. M. Joshi Esq., M. L. A., Subbu Krishnayar, Maulvi Abd ul Kasim, M. L. A., Lala Nand Lal K. T. Matthew Esq, B. A., B.L, Mr. Jamnadas Mehta, M. L. A, Dr. Harold Mann or Nominee, K. Natarajan Esq., K. T. Paul Esq., Rev. J.W. Pickett, K. L. Rallia Ram Esq., C. Rajagopalachari Esq., Lala Lajpat Rai, M.L.A., Maulvi Mahomed Shaffee, Master Sant Singh and Kumar Ganganand Sinha, M. L. A.

It was decided that the headquarters of the League should be Calcutta.

FINANCE: The League then considered further the necessary financial arrangements and accepted the following provisional budget for 1926-27:—Organizing Secretary Rs. 200 p. m. (house rent inclusive). Rs. 2,400; Travelling expenses for O. S. Rs. 100 p.m., Rs. 1200; Publicity quarterly notes and literature Rs. 200 p.m., Rs. 2400; Office Rs. 100 p.m., Rs. 1,200; Sending library of prohibition literature, Rs. 1,000; Lantern slides and lecture department, Rs. 1000; Executive Committee meeting, Rs. 1000; Stationery, postage etc., Rs. 500; Incidental Rs. 500; Total Rs. 12000 (approximately).

The Executive Committee was authorised to spend the income derived from affiliations, fees and donations upon the purposes suggested in.

THE OBJECTS OF THE LEAGUE. The representatives of the W.C.T.U., presented the following request under the signature of Emma S. Price and Ada R. Ferguson:—

The Women's Temperance Christian Union has circulated throughout India and Burma a petition to the Viceroy asking that he recognize the principle of local option and grant to local and provincial Governments the privilege of legislating concerning the same, this legislation to apply to all kinds of intoxicating liquors and drugs, whether foreign or domestic. We request that the Prohibition League endorse this petition which has secured over 25,000 signatures and forward the same to the Viceroy through some of its members who are in the Legislative Assembly.

It was resolved that the Convention endorses the petition and suggests that it be presented by deputation to the Viceroy-elect through members of the League who are members of the Legislative Assembly, viz.,:—Dewan Bahadur Ramachandra Rao, Pandit Madan Mohan Malaviya, Jamnadas Mehta Esq., Lala Lajpat Rai, M.L.A., Maulvi Mahomed Shaffee, and Kumar Ganganand Sinha.

THIRD BUSINESS SESSION: JAN. 31ST 1926.

The General Secretary moved that the Constitution be confirmed. Dr. Ferguson suggested that it might be wise not to have the number of Vice-Presidents confirmed to two and moved that the number 2 be eliminated. This was seconded, put to the meeting and carried.

The Secretary then moved that Miss M. J. Campbell be a Vice-President of the League and that Dr. S. P. Shroff, F. R. C S. B, be appointed a member of the Executive. This was seconded and carried.

A discussion then took place upon the immediate work upon which the League should concentrate. Various suggestions were made. Among them the first was the creation of fresh centres of prohibition interest throughout India. Suitable literature giving up-to-date facts and reporting any indication of

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growing public opinion was essential. It was felt that as many movements were getting definite attention paid to them by special activities lasting for a week, so it might be well to inaugurate a Prohibition Week in various important cities.

A further suggestion was made that the number of Hony. workers should be greatly increased—the League meeting travelling and out-of-pocket expenses when and where necessary.

On the subject of finance, the General Secretary said that two or three influential Indian friends had promised to do as much as they could in the immediate future. The weak spot of the Convention's enthusiasm had been its financial results, but he was hopeful that the difficulty would be solved. Meanwhile, when the promises given of support were fulfilled, they had enough to carry on the work without a paid Organizing Secretary for some months.

The general opinion seemed to be that the Convention had been a great success, and with the usual vote of thanks to hosts and hostesses, the local Reception Committee and especially its officers, to the Press, the speakers and the General Secretary, the Meeting came to a close.

## COLOUR FEELING IN EUROPEAN COURTS.

Mr. K. M. Panikkar, sometimes Editor of the *Swarajya* and *Hindustan Times*, who is now on a visit to Europe, writes in the *Hindu*, Madras:—

For a long time the tradition in England was undoubtedly that law should be administered equally between man and man. It was so conservative a judge as Lord Mansfield who declared "Let the Black be Free" when a negro slave was brought by writ of *Habeas Corpus* before him. But recent events in England have tended to show how marked has been the change that has come over English judicial administration in this matter. In a number of cases which have recently come prominently before the public, to which I shall allude later, English "justice" has shown marked signs of being distinctively "white." We in India have long been familiar with this principle of a different law for the black and the white. Cases from South Africa, Malaya, Kenya and Ceylon are often enough reported in our newspapers to make us realize that in certain parts of the British Empire it is impossible to obtain justice against Europeans. Neither have instances been lacking in India itself. But there was always a belief that justice in England itself was unprejudiced and that in English Courts a man, whatever his colour, may receive justice. But after a close scrutiny of recent cases careful observers—including many liberal-minded Englishmen—have come to the painful conclusion that the old spirit of equality before law is vanishing in England.

This has been emphasised all the more by comparison with tendencies in the United States. The recent Rhinelander divorce case in the New York Courts in which the defendant, one of the wealthiest Americans, sued for the dissolution of his marriage with a negro domestic servant on the ground of her being "coloured," went against the white husband, much to the astonishment of English people A comparison of this case with the decision in a recent breach of promise suit by an English girl against an Indian Barrister of high standing affords an instructive parallel. In the latter case, the Indian was sued for a breach of promise to marry by a girl who claimed to have had a child by him 13 years ago. No evidence was produced. There was not even a letter, the only communication which passed between them being a Christmas card. There were no presents exchanged and the girl frankly said that he had not bought her even a box of chocolates. Sir Henry Slesser who defended the case declared that the act of courting must have changed greatly since his days if a couple engaged to marry were to carry on that courtship in this manner. Again it was pointed out that he was married at the time and that a photograph of his wife was on the mantel-piece. Yet with all this evidence the English jury awarded the girl £ 1,000 damages, probably the record in a case of this kind.

The case of Madame Fahmy—the French woman who shot her Egyptian husband in an English hotel—tells the same tale. The decision was frankly on the basis of the right of the white woman to protect herself from the depravity of her coloured husband. The history of Indian political trials in England is well-known. At least in two of the most celebrated instances—Tilak *v.* Chirol and Nair *v.* O'Dwyer—opinion in India holds that the decisions were influenced by extra judicial considerations. In fact it has plainly come to this now that as between Englishmen and Indians it is impossible to get justice in Courts even in England. As Mr. Sastri declared not long ago, the Empire is becoming permeated by the spirit of Boer-ism.

It is a pleasure to turn from England to other countries which have Asiatic possessions. It is well-known that in France colour feeling is totally absent in this as well as other spheres of life. In Portugal it is even better. Indians hold very high judicial offices in the mother-country itself. Cajitano Gonsalves, the Chief Justice or High Majesty, as he is called, is an Indian from Goa. During my short stay in Portugal what has struck me as being singularly important is the absolute equality between Portuguese citizens of colours and creeds. I shall try in another article to describe the position which Indians hold in this country and the rights and liberties they enjoy. For our present purpose it is sufficient to remember that, so far as judicial administration is concerned, there is no prejudice of any kind and that men without distinctions and colour can have equal law administered to them.

The change of spirit in England in this matter is to my mind an indication of the growing spirit of solidarity between the white races of the Empire. The feeling is visibly growing that the opinions and prejudices of colonial communities should be respected in England. Add to this the ever-increasing number of people who have themselves spent considerable portion of their time in Africa and Asia and the result is the growth in England of a feeling more akin to the spirit of the Boers than to the old freedom of England. In its relation to India this spirit is more antagonistic, and more retrograde. Unless the growth of this prejudice is checked, it seems to me that there cannot be any lasting understanding between England and India.

**An Inter-Caste Widow Marriage:** The Godhra correspondent of the *Indian Daily Mail* writes to that paper under date Feb. 22: A widow of the Modh Brahmin caste of Mentha near Mekanna has remarried a patidar youth of the same village. This is another instance of inter-caste remarriage, the first being that of Mrs. Lilavaty Sheth, a Jain woman of Ahmedabad remarrying Mr. Kanhaiyalal M. Munshi, a Bhargava Brahmin of Broach at Bombay.

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## NEWS OF THE WEEK.

**Two Noted Anniversaries:** Bombay celebrated last week the anniversaries of the late Mr. Gopal Krishna Gokhale and Swami Paramahamsa, the illustrious Guru of Swami Vivekananda. At the former meeting held on Friday the 19th inst., Sir Stanley Reed presided and Messrs. K. Natarajan and G. B. Trivedi were among those who spoke on the life and work of the illustrious Gokhale. Mr. K. Natarajan presided over the latter meeting held on Sunday last when enthusiastic speeches were made on the life and teachings of the great Swami.

**The Bombay Presidency Social Reform Association:** The Elocution Competition of Hindu girls under the auspices of the Bombay Presidency Social Reform Association, which was unavoidably postponed, will be held from Tuesday the 9th March to Sunday the 14th March at the Vanita Vishram Hall, Sandhurst Road, Girgaon, between the hours 6 to 8 p.m. Competitors who have already applied and those who may hereafter apply to take part in the competition are requested to get ready with their subjects. Detailed programme will be announced later on.

**Personnel and Terms of Reference of the Prohibition Committee:** In November last the Bombay Legislative Council passed the following resolution moved by Mr. R. G. Pradhan, M.L.C.:—"This Council recommends to the Governor-in-Council that a small Committee consisting of some elected members of the Legislative Council, officials and financial experts, be appointed to consider and report on the financial measures that should be introduced in order to give full effect to the policy of prohibition of the traffic in alcoholic drink and drugs." In pursuance of this resolu tion Government have now appointed a Committee consisting of the following gentlemen:—Mr. J. A. Kay, Chairman. Members: Mr. B. P. Madon, Mr. R. G. Pradhan, M.L.C., Mr. Lalji Naranji, M.L.C., Mr. L.B. Bhopatkar, M.L.C., Mr. S.T. Kambli, M.L.C., Mr. Hooseinbhoy Abdoolabhoy Laljee, M.L.C., Mr. A.R. Dalal, I.C.S., Mr. B. W. Perry, I.C.S. Mr. Perry will also act as Secretary to the Committee. The Committee are requested:—(1) to calculate the net loss to Government due to total prohibition, including the cost of extra preventive staff; (2) to enquire into and suggest fresh avenues of taxation for making up the above loss; and (3) in consideration of the fact that the period within which total prohibition can be fully established cannot be definitely foreseen and that the amount of deficit in revenue will vary greatly from year to year, to lay down a programme by which extra taxation can be levied by stages as necessary.

**C. P. Temperance Bill:** We are glad to see that Mr. B. Raghavendra Rao, M. L. C., Nagpur, is introducing in the coming session of the C. P. Legislative Council "The Central Provinces Temperance Bill 1926." His Excellency Sir Montagu Butler, unlike the Governor of Bombay, has acted more wisely by allowing Mr. Rao's Local Option Bill. In his statement of objects and reasons, Mr. Raghavendra Rao says:—"The object of the Bill is to confer on municipal voters the power of controlling the issue of licences for the sale of country liquor in urban areas, and thereby to effect total prohibition which is officially accepted to be the ultimate goal of the excise policy of the Government. In August 1921 the local Government accepted the following resolution moved and unanimously passed in the Legislative Council: "This Council recommends to the Government to stop within as short a period as may be practicable the sale of liquor throughout the whole province." The practical result of the application of the policy dictated by the Council and the pressure exerted by general propaganda against drink as a social evil during the past few years has been a phenomenal reduction in the quantity of country liquor consumed throughout the province. Prohibition having been accepted to be the aim, local option by means of a referendum is, it is submitted, a stepping stone to the end in view. With the broad-based municipal franchise now in force in the province, the Bill will enable the Government to share with the people the responsibility for the location of liquor shops and thus respect local public feeling either way. The Bill has been drafted on the lines of the Scottish Temperance Act of 1913 and some other Acts in force in the self-governing Dominions of the British Empire."

**Mahatma Gandhi on Prison Reform:** Referring to Lord Lytton's statement in his recent address to the Calcutta Rotary Club that Government only hamper and spoil by interference in the work of prison reform, which should be undertaken only by humanitarian agencies, Mahatma Gandhi writes in *Young India* of the 18th instant: "As an old and experienced prisoner, however, I believe that Government have to begin the reform Lord Lytton will have his hearers to undertake. Humanitarians can but supplement Government efforts. As it is, the humanitarian, if he attempted anything, will first have to undo the mischief done in prisons where the environment hardens the criminal tendency, and in the case of innocent prisoner they learn how to commit crimes without being detected. I hold that humanitarian effort cannot cope with the evil wrought in the jails. Lord Lytton must have recognised this patent fact when in his introduction he talked of substituting 'reformation for retribution as the basis of our Penal Code.' But evidently in winding up his speech he forgot that he had intended his Penal Code to be the basis of reform, and as he realised that he had no reform to show to the credit of his Government, wound up by saying that it was no business of Government to attempt the reform."

**Swadeshism in England:** The *Hindu*, Madras, writes in its issue of the 20th instant: It is only in India that Swadeshism is viewed with suspicion by the authorities. In England His Majesty the King himself leads the way in advocating the encouragement of indigenous industries. Reuter reports a dramatic incident which occurred at the British Industries Fair yesterday in which His Majesty has given us a striking example of the Swadeshi spirit. On hearing that the type-writers used by Government offices were of a foreign manufacture he is reported to have exclaimed: "If British type-writers are used by other Governments, why are they not used by our own?" and added that it was a scandal into which he would personally enquire. Indians could point out to a thousand and one scandals of a deeper hue, but the pity is that we have none placed in high authority over us who would take such personal interest in our national affairs as the King.

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**Prohibition of Export of Fodder.**: A Press Note from the Director of Information, Bombay, says that, owing to the shortage of fodder in some of the districts in the Northern Divison, the export by rail of fodder from any of the districts of the Northern Division except Thana and the part of Surat south of the Tapti has been prohibited.

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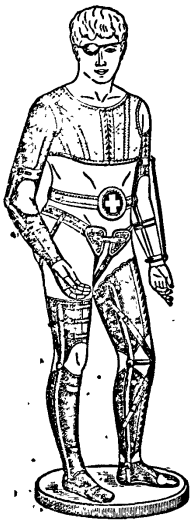

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Vol. XXXVI. BOMBAY—SATURDAY, MARCH 6, 1926. No. 27

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## NOTES

**The Indian Budget:** The outstanding features of the Government of India Budget for the current financial year are the abolition of the excise duty, a further remission of provincial contributions and no new taxation. The revenue for the year 1926-27 is expected to bring in a surplus of 305 lakhs, the estimated revenue being 133 crores and expenditure 130 crores. Of this surplus 175 lakhs will go to meet the abolition of the excise duty and 125 lakhs will be devoted to a further reduction of provincial contributions. In this latter respect. Bengal has always been the most favoured province as being thoroughly exempt from contributions from the beginning and Madras gets again the lion's share of the reduction, while the claims of Bombay, though contributing more to the Imperial revenue, have been completely ignored. Though Sir Basil Blackett may congratulate himself on his surplus budget and the sound finance which has made it possible, the country, however, cannot find any reason to congratulate the Finance Member. If the production of surpluses alone were sound finance, then credit should go to Sir Basil. But, sound finance should always connote increasing prosperity and contentment of the people. Judged by this standard, however, Sir Basil's financial administration is a failure. Surely, we do not want a surplus budget which starves essential services and takes away much from the poor taxpayer without giving him anything adequate in return. The abolition of the Excise Duty which Sir Basil makes much of has been acknowledged on all hands as long due. The same applies also to provincial contributions. As regards military expenditure, though we are assured of a paltry reduction of 1½ crores in the coming year, it is still higher than that recommended by the Inchcape Committee. And if only the Government were really solicitous about the interests of the masses which it professes to be, it would have lost no time in bringing down the postal rates to the old level. For all these reasons, therefore, the Budget is likely to meet with heavy opposition from all parties in the Assembly and the Swarajists are contemplating throwing out the Finance Bill wholesale. The proposed reservation of Rs. 50 lakhs from last year's surplus for an archæological fund, can well be utilised in other ways.

**A Serious Indictment:** Apart from the particular significance of Mr. Goswami's adjournment motion in the Assembly on the hunger-strike among the Regulation and Ordinance prisoners in Mandalay Jail which it carried by an overwhelming majority, the revelations of the *Forward* from Col. Mulvany's evidence before the Jails Committee which Mr. Goswami quoted serve to show the callous and inhuman treatment meted out to State prisoners. And the strangest part of the affair is that this damaging indictment was not made by an interested outsider but by an official who was directly concerned with the administration of the Jails department. The Colonel stated that not only was the solitary confinement to which State prisoners were subjected positively inhuman, but that misleading reports were deliberately submitted to Government. "I feel very strongly on the point," he said, "and I write under the greatest restraint. I consider that the share I was compelled to accept in the painful business was and is a disgrace which can never be obliterated and I cannot say any less than that my feelings were outraged by the cruelty of treatment I was ordered and expected to carry out." Nor was this all. The Colonel submitted his report to the Inspector-General of Prisons expressing his opinion against solitary confinement, because it would drive sensitive prisoners mad. But the Inspector-General returned the letter, asking him to reconsider it, because "it had to go to Simla and would arouse Olympian wrath" adding that "the degree of confinement was dictated by the Police", and requested that he should withdraw his report and substitute another in its place to the effect that the prisoners in solitary confinement were permitted exercises daily and that they were cheerful and keeping good health. But what was the attitude of the Jails Committee in this matter? It simply brushed aside Col. Mulvany's evidence and expressed its satisfaction at the treatment meted out to State prisoners. The only reply Government could give in defence was that this alleged ill-treatment took place in 1915 and that things have improved since then. But promptly came the contradiction to this from Lala Lajpat Rai, who had been himself a Regulation prisoner subsequently. Who knows how many evidences like that of Col. Mulvany have been suppressed and whitewashed?

**Worship in Islam:** We are indebted to Rev. E. E. Calverley, Ph. D., for the English translation of Al Ghazzali's Book of Thya published by the Christian Literature Society, Madras. Islam and Worship are inseparable. One who abandons the Islamic worship is called a *Kafir* who has freed himself from the protection of Mahommed. Worship is the devotional expression of Islam. Anyone who wishes to know something of Islam will find this translation a most useful one. Al Ghazzali is considered a learned ancient authority on the traditions and practices of Islam. Excellence of worship,

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inward acts and outward signs connected with the prayer, Imam and Friday congregations, are some of the subjects dealt with in the book. It contains hundreds of quotations from learned men of those days to support some of the sanest of views. It may be found very useful to educated Indians who will find in it a useful solvent of communal differences if only they listen to what their own religion teaches. Very suggestive is the story of Abu Abdulla Bin Yasar Al Basri who was once worshipping in the mosque at Basra, when a side of the mosque fell. Thereupon the people gathered together, but he was not the least cognizant of it until he withdrew from the worship. Amir Bin Abdulla was one of the most lowly of worshippers and when he would worship, his daughter would perhaps beat the tambourine, the women would talk of whatever they want in the house and he would hear that but would not understand it. The translation is in a very easy style and the translator deserves congratulations on the most useful work he has done. The index adds value to the book. The book is handy and nicely printed. It is priced at Rs. 2-8.

**A Missionary Enterprise:** The Report of the Union Mission Tuberculosis Sanatorium, Arogyavaram, near Madanapalle, (South India) for the years 1915-25, bears eloquent testimony to the valuable work the Christian Missionaries are doing in the field of medical relief to which we have often referred in appreciative terms in these columns. The institution was started on July 19, 1915, and owes its origin to the efforts of a small band of enthusiastic medical missionaries representing seven Missionary Societies in South India. The Sanatorium is situated at an excellent place 2,500 ft. above sea-level, four miles outside Madanapalle, and enjoys an equable climate throughout the year. It is aptly called "Arogyavaram" meaning thereby that health is given there by God in answer to prayers. The Sanatorium has provision for 142 beds. The daily average number of patients during the first year was 69·4, but during the succeeding years the number gradually increased until at last it reached 136·2 last year. The number of patients treated has almost doubled during the ten years. While the patients during the first few years came mostly from South India, during the latter half of the period, they have come from Travancore in the South to Calcutta in the North. During the first few years, most of the patients were Christians, but during the last five years, Hindus and Mahomedans have been just in the majority. All classes and communities are well represented and usually about 20 per cent of the patients who are too poor to pay anything are admitted free of charge. The service rendered by this institution to the public at large and the whole of India is thus incalculable and, as such, it deserves every encouragement in its campaign against Tuberculosis. We are particularly glad to see that the Sanatorium authorities are not misusing the ministry of healing for their conversion propaganda unlike the Matunga Leper Asylum, Bombay, to which we referred last year.

**Purity Work in Calcutta:** The splendid work that is being done by the Calcutta Vigilance Association towards the eradication of the social evil in the city, needs no mention here. It is estimated that between 1600 and 2000 young girls of from 9 to 13 years of age or even younger, mostly kidnapped from villages, are at present detained for immoral purposes in Calcutta brothels, and this number is increasing year by year. The Calcutta Suppression of Immoral Traffic Act which came into operation in 1923 gives powers to the Police to remove from houses of ill-fame all girls under the age of 14. But this cannot be done until suitable provision is made for them. The Calcutta Vigilance Association thereupon prepared a scheme in 1924 for a Rescue Home for the reception of non-Christian minor girls and His Excellency Lord Lytton in an inspiring appeal commended it to public support and encouragement. But, from a copy of the Annual Report of the Association for 1924-25, we see that public enthusiasm in the cause is flagging and that only a paltry sum of Rs. 12,000 out of the required one lakh has so far been contributed. We would, therefore, strongly appeal on behalf of the Association to the public of Bengal to bring the Rescue Home into existence as early as possible.

**Economics and Social Reform:** Mr. E. Govindan, in a communication published elsewhere, draws attention to the change in social outlook produced even among the most orthodox by the inexorable operation of the Science of Economics. In several parts of the country, the financial burden which marriage customs impose upon the people is incalculable. Apart from the heavy dowries which the bride's party has to give to the bridegroom, the marriage festivities which are spread over more than five days entail heavy expense and instances are not wanting where people have borrowed heavily to celebrate marriage festivities in all their grandeur with no thought for the morrow. But, of late, a custom has grown up in South India of poor people performing their marriage ceremonies in the course of one day in such temples as Tirupati, and we are glad to see that such a wholesome custom is getting itself established even in out-of-the-way villages. We only wish that the rich set a good example to the poor in this respect.

**Insufficient Hospital Accommodation:** The adjournmnnt motion that was recently moved in the Madras Legislative Council on the incident of the death of a Law College student owing to the insufficiency of beds in the General Hospital, reveals a scandalous state of things in respect of hospital accommodation in that city. Although on paper Madras has a larger number of beds per thousand than other cities, the case in point brings into relief its inability to meet such grave contingencies. The benighted Presidency would do well to emulate the example of philanthropic Bombay in increasing its hospital accommodation. We hope Government and the Corporation will lose no time in bestirring themselves on this matter.

**An Undesirable Innovation:** At the annual banquet given by the President of the Bombay Municipal Corporation to the Governor, an innovation was introduced which is objectionable on more than one ground. A silver vessel filled with wine, we are told, was handed round and it went the round of the whole company beginning from the President and ending with the guest of the evening, each person taking a sip out of the cup. This was an ancient Anglo-Saxon custom originally intended as a precaution against the host administering posion to his guests in wine. Why it should be revived in India where, among the higher castes, sipping from the same cup is regarded as uncleanly and not permissible even as between parents and children, it is not easy to understand. We also object to this insidious way of indoctrinating unsuspecting guests into the liquor habit. We trust that the next President, whoever he may be, will not regard this as a healthy precedent to be perpetuated at Corporation dinners.

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INDIAN SOCIAL REFORMER.
*BOMBAY, MARCH 6, 1926.*

## THE INDORE MAHARAJA'S ABDICATION.

Mysterious, says the *Gita*, is the course of action. The Maharaja Tukoji Rao Holkar would not have dreamt when some years ago he admitted the singing girl, Mumtaz, to his favour that the consequence will be that one day he will have to abdicate his *gadi*. Mumtaz, according to all accounts, was treated as a queen or rather as few queens are treated by their royal husbands. But as is always the case with passion, a sudden revulsion took possession of one of the couple—in this case, the woman. She found means of escaping from her gilded surroundings. This but added fuel to the fire of the Maharaja's passion for her and he longed to have her back in Indore with all the fervour of his high-strung emotional nature. His entourage caught the contagion and laid plans to restore her to their master at any cost. The last plan was to kidnap her in a motor car from the friend she had found in Bombay. The couple were followed up Malabar Hill on the evening of January 13th last year. Their car was stopped by another colliding against it, and out of the latter stepped out some men who tried to get hold of Mumtaz and drag her into their car. In the confusion which ensued, one of the men shot and mortally wounded her companion, and the party had nearly succeeded in carrying her off, when by an accident some English military officers happening to pass that way interfered and rescued her. The men were arrested and tried by the Bombay High Court. Three were sentenced to death but one of them becoming mad, when he was waiting to be hanged, was sent to a Lunatic Asylum where he is still confined. The other two were duly executed. The other accused, with the exception of one man, were sentenced to various terms of imprisonment. The public were not satisfied that these men were the arch-culprits and the Judge in his summing up to the Jury referred to a hidden hand which instigated the crime. Counsel for the defence of the principal accused pleaded for a lenient sentence on the ground that the men were obviously only hired agents and that they had not themselves any motive to murder Mr. Bawla.

There were rumours that the Government of India were taking action to find out the hidden hand behind the crime. But few sensations outlast a whole year. The public had well-nigh forgotten the whole painful episode when suddenly, at the end of January this year, it was announced that the Maharaja Holkar had been given the alternative of appearing before a Commission to be appointed to enquire into his connection with the Bawla murder case, but that it was open to His Highness to decline the offer. The Government *communique* was silent as to what the consequence would be of his taking the latter course, but it was clear that it could only be abdication. The Maharaja took nearly a month to consider his course and sought counsels from eminent Indian lawyers and administrators. At last it was announced on Saturday last that he had abdicated in favour of his son and that the abdication had been accepted by the Governor-General. The Maharaja's letter of abdication has since been published and in it he says that he has decided on this course as a matter of principle, as he holds that ruling Princes in his position could not be brought to trial. "Rightly or wrongly," he says, "I have all along adhered to the belief that neither on the analogy of international law nor as a matter resting upon treaty is a Prince of my position liable to be tried". He refers to a letter which he wrote to Government in 1919 on the suggestion, contained in the Montagu-Chelmsford Report, of the trial of ruling Princes by a Commission on which their Order should be represented, and adds: "It is not my purpose to enter into argument on this point any further, but holding strongly as I do the views set forth in the letter as to the status, rights and privileges of a Ruler of my position, I cannot persuade myself to act contrary to my convictions and to accept a Commission of Enquiry. Rather than sacrifice the principle for which I have stood throughout my career as a ruler, it would be more dignified to sacrifice my own self by abdication". The Maharaja proceeds to say that he fully realizes that the world from the mere fact of his not forcing an inquiry may wrongly draw its own conclusions as to his guilt, and may never realize that it was not consciousness of guilt but adherence to principle which had determined his action. "Hence", he concludes, "I abdicate my throne in favour of my son on the understanding that no further enquiry into my alleged connection with the Malabar Hill tragedy will be made." The Agent to the Governor-General replying the same day on behalf of the Government of India gave the desired undertaking and added: "Your Highness's abdication in favour of your son must, therefore, be considered complete in every respect."

The Maharaja is in error in thinking that the world will not realize that it was not consciousness of guilt that had determined his action. On the contrary, the world is far too much inclined to take a charitable view of the escapades of persons in high place. The world argues that the position of utter irresponsibility in which Indian ruling Princes find themselves is such as to undermine the moral sense of all but the strongest natures. It is, therefore, willing to forget in Princes follies which, in the case of ordinary men, will lead to their being branded as moral lepers. As for the Maharaja Holkar's complicity in the Malabar Hill murder, we adhere to the opinion which we expressed on the conclusion of the trial in the Bombay High Court. "The Maharaja", we wrote, "by virtue of his position as the ruler of a State, had no opportunity of contradicting the allegations made with reference to him before the Court, and it will not, therefore, be fair to take his silence as amounting to a confirmation of them. Nor has there been any proof that His Highness was privy to or

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cognisant of the conspiracy in which some of his officers and servants were engaged to kidnap Mumtaz." While there seems to be no room for doubt that the Maharaja, in his anxious desire to get back the woman, did his utmost to achieve the object, there is no evidence whatever that he intended or countenanced the idea of violent crime in the accomplishment of his heart's desire. While, therefore, we (and the world) have no difficulty in believing that the Maharaja was not actuated by a guilty conscience in deciding on his abdication, we regard the "principle" on which he takes his stand as dangerous in the highest degree to his own State as well as to States which have the misfortune to be situated in its neighbourhood. That principle, shortly, is that a man merely because he happens to be born a Prince is entitled with impunity to commit any offence he pleases without being called to account either by the victims or by those who are bound to protect their lives and liberties. The logical consequence of this principle is that British India should have declared war against Indore and, perhaps, annexed it as the result of conquest. British India is precluded from following this course just because it is the paramount power, and it is by virtue of being so that it has a right to call ruling Princes to account for gross personal misconduct or maladministration. His Highness's decision is wise, but his reasons for it are far otherwise. Before concluding, we should say that we cannot see why the Maharaja should make the abandonment of further enquiry into the affair the condition precedent of his abdication. His protest that he is abdicating on a principle and not from consciousness of guilt, would be unmistakably vindicated, if an enquiry establishes his innocence of any complicity in it.

## THE TAXATION ENQUIRY COMMITTEE.

The Indian Taxation Enquiry Committee which was appointed in May 1924, has recently submitted its report. The Committee was asked to examine the manner in which the burden of taxation is distributed at present between the different classes of the population, to consider whether the whole scheme of taxation, central, provincial and local, is equitable and in accordance with economic principles and, if not, in what respects it is defective, and to report on the suitability of alternative sources of taxation. It was also further instructed to institute such an enquiry into the economic condition of the people as it might consider necessary for the purpose and to report on the adequacy of the material already available and to make suggestions as to the best manner in which it may be supplemented and the most suitable agency for a wider economic enquiry. It may be remembered that the Todhunter Committee was condemned by public opinion, as it amounted more or less to putting the cart before the horse in the absence of reliable information as to the economic condition of the people and their capacity to bear any further taxation. The latter part of the terms of reference was, therefore, subsequently transferred to the Economic Enquiry Committee presided over by Sir M. Visveswaraiah. But, as the report of this Committee was made available only when the Taxation Committee was drafting its report, it could not derive any material help from it. And even if it had itself conducted such a special enquiry, the Committee doubts whether it would have been of any value for its purpose at all. In the circumstances, the Committee was forced to fall back upon general considerations regarding incomes and standards of living of typical classes of the population. Its conclusions may be of much value from the theoretical point of view, but are not of any use to the practical administrator, since they are formed more on fancies and text-book maxims than on realities. The Committee is, therefore, naturally misled into thinking that excepting two classes—the landless agricultural labourers and the small traders in towns—the burden of taxation borne by the people is comparatively light. In fact, the whole tenour of the Report is based on this wrong assumption that the people of India can afford to bear additional burdens, a conclusion that stands condemned, on its own admission, owing to the lack of reliable statistical material. Of the various means which the Committee has suggested for increasing the resources of the local bodies, the proposals for giving the Municipalities power to tax advertisements and to levy a fee for the registration of marriages in selected areas are not likely to meet with approval.

In regard to the last part of the reference, the recommendations of the Committee fall under two heads: remission of taxation in certain cases, and proposals for further taxes to substitute those removed or reduced. Among the former may be mentioned the reduction in the customs duties on conventional necessities, especially on sugar, the removal of the export duty on hides, the standardisation of land revenue and a reduction of court fees in certain cases, and among new sources of taxation suggested are the regrading of the income-tax between Rs. 10,000 and Rs. 25,000, the introduction of a super-tax on income from Rs. 30,000 to Rs. 50,000, enhancement in the rate of duty on country-made foreign liquors and an increase in the excise duty on country spirits in certain provinces, a general extension of probate duties, extension of the tax on entertainments and betting, imposition of taxation on tobacco, export duties on lac, oil-seeds, bones and other manures, and the imposition of income-tax on agricultural incomes. Certain of the Committee's findings are noteworthy. The Committee points out that the defects in the present system of land revenue assessment are a want of definiteness both as regards the rate and the basis of assessment and that, as a scheme of taxation, it is not only not progressive, but actually tends in the opposite direction. At one end is the largest landlord who pays a comparatively small part of his surplus, while on the other is the cultivator of the uneconomic holding paying a disproportionate contribution which often drives him into the arms of the money-lender. Another of the defects pointed out by the Committee is that only a small amount of the land revenue is spent on rural development and the material well-being of the poor agriculturists and hence its unpopularity. The Committee, therefore, recommends an income-tax on agricultural incomes or a death duty and the standardisation of the land revenue on the basis of an annual value, ie., gross produce less cost of production, and at a rate not exceeding 25 per cent of the annual value. The Committee's attitude towards the salt duty can hardly be called fair. It says that the figures of consumption do not indicate that the duty has restricted the consumption below the quantity necessary for health and that there is much to be said for the continuance of the salt duty. This argument of the Committee is hardly convincing. Because salt is an absolute necessity, the mass of the community cannot do without it and it is all the more necessary, therefore, for any Government which cares for the prosperity and contentment of the people to tax it only as a last resort, when all other avenues have been explored. The statistics of consumption is, therefore, not the proper criterion of the justification of this tax. Another of the reasons that have led the Committee to recommend the continuance of the duty is the facility of collecting additional revenue in cases of grave emergency. The morale is thus sacrificed to facility of collection in taxation.

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## NATIONAL LIFE AND HARMONY.

(By Mrs. Kusudini Ganti).

The pages of history reveal that the prevalence of materialism and vice precedes a national downfall. It is evident that the practice of religion or virtue to any extreme also works out a national decay.

With the dawn of the doctrine of Theism, India rose to the highest pinnacle of her spiritual glory. The worship of one True God, as the father, protector and saviour became the redeeming faith of an ancient era. Its adjunct thesis upheld this theory that the salvation of the soul is to be attained by its deliverance from all worldly ties and affections. When this theory had its hold on the minds of the people, they began to grow indifferent to all things and concerns of the world and worldly pursuits. This faith fertilized the spirit of mendicancy among millions, most of whom left home as recluse, and those who stayed back remained as the most indolent and supine class of the human society.

Whether this Theistic doctrine of the Upanishads, that developed a mystic faith which believed in a divine providence in every event and detail of the life of the devotee, had any spiritual contribution to the Theory of Karma or not, this philosophy grew to be a religious faith with the people giving birth to the spirit of Fatalism. Fatalists said: 'Do what you may, try as you will, you can not avert your fate pre-decreed by the Providence after the fruits of your previous birth.' When this faith held a stronger grip on the hearts of the people, they became irresponsible and lethargical workers in the field of life. This fatalism totally divested the people of self-respect, self-help, self-reliance, courage and ingenuity, and sapped them of all the moral sinew that could ever work out any success in any sphere of life. This fatalism was so instilled in the very vein and blood of the people, that even now, after the lapse of a century and a half of British rule, they are incapable of getting rid of the effects of its baneful venom. So long as mendicancy and fatalism do not bid farewell to the Indian shores, India's economic life remains stranded.

The pride of ancient India was her lofty womanhood. Versed in deep knowledge, skilled in arts and artifice, Indian women enjoyed the greatest freedom at home and abroad. Books written by them on higher mathematics and Sanskrit and such other subjects and their works of paintings rouse awe and admiration even in the minds of the modern men. In later period, worldly sages with nothing but the silt of spirituality left in them conserved their energies and activities in the arena of home alone. She was the heroine of joint home of joint hearth, consisting of about a hundred or more members of the one and the same family. It was not only a residence for them all but a rest-house for the guests, travellers, strangers, the poor and the needy. It was based on the highest principles of religion and humanity and was an institution that combined almost all the civic needs and features of the modern hostel, hospital, social and charity-centres all in one, without any cost or trouble to the outsiders. The sylvan homes were fortified against all urgency as well as against the various evils of the modern society. Under its shady, soothing roof centrally situated the lady of the house with crown of glory—that worlds could not purchase—the very personification of wisdom and virtue. The heroic devotion, deep affection, self-effacement and self-control displayed by the Indian ladies is unique in the history of the world. But her mental horizon rendered hazy, from the throne of sovereignty she descended to the thraldom of meniality. And no truer chord touched the harp of human history than Tennyson's muse:—

The woman's cause is man's;
They rise or sink together.

Hindu civilization, religion and culture collectively and vigorously centred all their force to build up a broad domestic and deeper social life as the means to consolidate its national life as well as to gather profuse harvest of joy and spiritual bliss. Its rigid religious rules, social custom and four varnashrams rendered luxuriant growth of the excellences of heart, spirituality, peacefulness and bountiful charity; but for the utter lack of scope for the freedom of thought, individuality, ingenuity, independence and temerity, the moral stamina of a glorious nation was totally undermined.

The warring nations vigilant of national consolidation were not aspirant of that internal development of far and near domestic and deeper social attachments, that has been the source of the richest heritage and wealth of the Eastern life, culture, literature and spirituality. On the other hand, their combative instinct has developed an abnormal love for freedom, individuality and enjoyment that came between the blending of old and new ties of nearest affections in a larger life of love and amity. But people have a craving for human society and larger life; and when the evasive nature of man drifts away to the whirlpool of society-life that is ever demanding in expenditure, insatiable in desire and inordinate in love of pleasure, luxury and display with its attendant various evils and crimes, he is only buffeted in the hopes of a futile self-realization; for the order of things contribute only towards a nobler evolution and self-realization. The complication reaches its climax when marriage is dreaded of and maternity is denied which threatens domestic felicity as well as national stability.

A harmonious life is the basic principle of the solidarity of the nation.

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## ADDISON AS A SOCIAL REFORMER.

(By Mr. R. L. Phansalkar.)

In the history of the English literature, the name of Addison, as Professor Hudson puts it, is essentially associated with that of Steele. Addison had already, distinguished himself as the composer of Latin verses English poems and some prose writings. Although his "Campaign", "The Treatise of Medals" and the "Battle of the Cranes and Pygmies" were appreciated at all the English academies and even by the fastidious French critic, Boileau, they never raised Addison far above mediocrity. Addison had further displayed his capacity by writing the popular tragedy of Cato loudly applauded at the Drury Lane Theatre and at other places. But when he began to contribute to the *Tatler*, the paper started by Steele, both the writer and his reader found that Addison had a peculiar marvel of his own in this domain. The Essays are chiefly characterized by the happy strokes of wit and the Dean Inge humour, occasional flashes of imagination, moralising element to an agreeable extent, and, above all, the deliberate

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omission of the then common lampoons and bitter satires. The style of the Essays is of a gliding nature. Prof. Hoare calls it "precisely the style of an educated man's conversation". Dr. Johnson observes: "His prose is the model of middle style; on grave subjects not formal, on light occasions not grovelling; pure without scrupulosity and exact without apparent elaborating. Whoever wishes to attain an English style, familiar but not coarse and elegant but not ostentatious must give his days and nights to the study of Addison".

The regaling and even elevating nature of his humour draws a host of readers towards the Essays. Let him be at the highest of his discourse; he will never descend into the tone of a Jack Pudding or a Cynic. Throughout, the tone is of a gentleman, in whom the quickest sense of the ridiculous is constantly tempered by good nature and good breeding. We feel the charm; we give ourselves up to it; but we strive in vain to analyse it.

The historical importance of the Essays is of considerable value. It is in Addison's Essays that the conspicuous dawn of drawing characters takes place. His happy portrait of Sir Roger is the standard of a typical mediaeval gentleman of conventional tastes and gentle breeding, without any aweful defect or an unnatural trait. His Essays border on that period of literature when the Drama began to retire to the background and when the advent of the Novel was approaching fast.

The Literature of the Restoration period had created in the public mind the righteous notion that there was some connection between genius and profligacy, between the domestic virtues and the sullen formalities of the Puritans. Also, the masses were groping between the two extremes of political opinion viz., absolute submission to the reigning monarch or full realization of individual rights. Addison's work, therefore, was to harmonize conflicting social elements, to bring order out of chaos in the sphere of criticism and to form right ways of thinking about questions of morals and tastes and good breeding. "He was the chief architect of public opinion in the eighteenth century." That century is sometimes regarded as an age of destructive analysis but in reality its energies were largely devoted to political, social and literary reconstruction. The literature is unreal, affected, remote from life. Real feelings were, however, put into comedy but comedies as a rule were corrupt. The general public read books of history, poetry and criticism. They hated the tone of the Court, but were influenced by its grace and elegance. Thus the nation growing in wealth every day was ready to be moulded by the influence of some master-hand. To prove that reconciliation was possible between wit and virtue, to show that under the English constitutional monarchy, aristocracy and democracy might be combined in harmony, and also that humanity and culture were not in antagonism with religion, was the task of an essayist, man of letters and statesman—all in one. Addison was, therefore, the man best fitted for the situation. He himself expressed more than once that his endeavour was "to enliven morality with wit" or "to temper wit with morality". The place assigned to woman in the *Spectator* was new. Rightly enough the Essays emphasised that "she is not only the companion of man but the source of grace and refinement in social life".

## THE VIDHVA VIVAH SAHAIK SABHA, C. P.

The Editor, The *Indian Social Reformer*.

Sir,

As your valuable paper is the best medium for the ventilation of matters pertaining to social reform among the members of the Hindu community, I crave the hospitality of its columns in inviting the attention of gentlemen interested in the Widow Marriage Movement, that my humble self has recently taken up the duties of Honorary Secretary to Vidhva Vivah Sahaik Sabha in the Central Provinces. Since the publication of a notice in certain newspapers I have received applications from several persons who are prepared to marry suitable Hindu widows as will be seen from the particulars of six gentlemen given below:

A. Widower, age 27, Teacher in an Indian State, income Rs. 70 p.m.

B. Widower, age 31, Pleader in an Indian State, income Rs. 300 p.m.

C. Bachelor, age 26, Teacher in U. P., income Rs. 100 p.m.

D. Bachelor, age 25, Journalist in Bombay, income Rs. 200 p.m.

E. Widower, age 32, Merchant, Jubbulpore, income Rs. 200 p.m.

F. Widower, age 36, Teacher in Bihar, income Rs. 100 p m.

G. Bachelor, age 26, Government Service in U. P., income Rs. 60 p.m.

There are several other male applicants (a few of whom are not unwilling to contract inter-provincial marriages) with whom I am in correspondence, but, so far, I have received no inquiries, (with one exception) from the guardian of widows, nor from gentlemen who would kindly consent to form a Society for the amelioration of the hard lot of the poor Hindu widows. The hope that an appeal in your paper may attract the attention of the reformers in these provinces is my apology for troubling you with this letter.

Yours etc.,

Jubbulpore,
1st March
1926.

Hony. Secretary, V. V. S. Sabha,
63 A, Civil Station,
Jubbulpore.

## WANTED INDIVIDUAL ACTION,

The Editor, The *Indian Social Reformer*.

Sir,

I have read in the last issue of your *Reformer* a letter written by Mr. N. N. Menon asking the national leaders to abdicate there leadership and advising the people to resort to individual action. He also says that he feels certain that the millennium will come much earlier if they only boycott English goods, do not observe caste etc., and adds that no advice of a political leader or a mandate from the Congress is required for these. An excellent idea and an easy solution of the problem indeed! But who is to bell the cat? Does Mr. Menon realise the result of the danger, if every individual of the 320 millions of people of India resorts to actions according to his or her fancy? He admits that it was on account of a few ill-advised persons who could not keep up to non-violence that the Chauri Chawra cause failed. Exactly so. If the movement failed to achieve the

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expected result in spite of the leadership of Mahatma Gandhi and other responsible national leaders, how is Swaraj going to be achieved by individual action which must necessarily be a clash of interests, principles and details, for even our national leaders who have got the experience of at least a quarter of a century in the political field and are in close touch with political developments both in India and elsewhere are not unanimous in their convictions as to the utility or otherwise of the boycott and other problems, although they are all more or less aspiring for the goal of Swaraj according to their own ideal and interpretation? I shall be satisfied if Mr. Menon can give some instances in political, social, religious, martial or any other field of action at any time in the history of humanity where success of a far-reaching consequence was attained by individual action without leadership and the collective will of the people. Who is to instruct the people to resort to individual action if every leader is to retire from the field? Morever, I cannot make out how the leaders stand in the way of our wearing country-made clothes, purchasing Indian-made articles, doing away with caste and other things mentioned by Mr. Menon. They are, on the contrary, advising the people, and exhorting them in season and out of season to do exactly as Mr. Menon wants the people to do. Indians as a whole want to be first convinced at least intellectually about the success of any scheme to be worked out and it is the duty of its framers to place the masses in a position to understand the whole programme. I, being one of the latter, request Mr. Menon to kindly enlighten me and others of my way of thinking in the matter.

Bombay, Yours etc.,
1st March 1926. A READER.

## ECONOMICS AND SOCIAL REFORM.

The Editor, The *Indian Social Reformer*.

Sir,

I am writing these lines with a view to reflect as fairly as possible the change of attitude towards social reform among Brahmins in rural parts, due to economic causes.

In a village next to *mine*, namely, Kuthanoor, Cheyyar Taluq, North Arcot District (South India), there live very poor but orthodox Brahmin families. They cannot be said to be well-read in the Shastras, but it can be more rightly pointed out that in daily life and on ceremonial occasions, they care more for the letter than for the spirit of Shastraic injunctions.

Recently two such families in the above village celebrated marriages. You know among Brahmins the function lasts for five days. In the present case, this notion was entirely given up and what is now obtaining in holy places like Tirupati has come to stay in an out-of-the-way village.

This may appear insignificant in the eyes of those who always go in for big sensational things, but to those discerning critics of Indian social life and customs, it has an importance all its own and is likely to have far-reaching consequences in future.

As an instance of social ferment, I may also add that some months back a *Kathyayana* married a Brahmin girl of a different sub-caste. I withhold their names for personal reasons. So far there is no social ban on the party concerned.

I am glad to say that the *Suklayajurvadis* in our parts are slowly adopting a right perspective in social reform and the Science of Economics is after all proving a mighty leveller.

North Eluppai, Natteray P.O., Yours etc.,
February 20, 1926. E. GOVINDAN.

## BURMESE WOMEN.

Mr. John Pillay writes to the *Welfare* :—

In these days of aggressive feminism, when the popular conception of ideal womanhood seems to consist in being hair-less, shapeless and sex-less, when ideal womanhood seems to consist in being no woman at all, in fact, it is gratifying to know that there are still some women who are content enough to remain as God meant them to be. Of such are the Burmese women.

At the present moment the Western ideal of womanhood (conceived by women themselves) appears to have a strong appeal to the rest of womankind. There seems to be a powerful tendency on the part of the women of hitherto retired nature to look up to the Western women as examples of model women, and to emulate their mode, philosophy and conception of life. And this tendency is becoming increasingly evident. Egyptian women have discarded their veils, and the Turkish women are no longer the mere chattel and toy of their men. Even the Indian women seem to have rallied to the banner of Western women's idealism, for there are to-day quite a good few Indian women who are so proud of having achieved the status of their Western sisters.

But not so the Burmese women. They certainly have heard all about this terrible new woman and even have seen a few specimens of the breed, but they are decidedly not captured by the glamour. They are not against this new woman, but yet not in sympathy: they do not ridicule, neither do they envy. True, there are some who ape the foreign style, it may be in dress or in the art of living, but they are those only who have espoused foreign husbands, and are of such small number that they do not count at all. As for the other wonderful laurels which the Western women have lately acquired, such as social, economic and political freedom the Burmese women already have always had. They made such a song of women having taken to oars, and of having worked as porters and drivers during the last War. But there are Burmese women to-day, as always, who are earning their living by rowing ferry boats and driving carts (they are equivalent for motors), and carrying luggage and things. And as for being sexless, manly and such other Spartan qualities, the Burmese women have no use, no liking for them. No, they wish always to remain as womanly as a woman ought to be according to religious teachings, ancient examples and tradition. They would not merely sooner be, but actually strive to be the complement of man, the *ministering* angel in the home, the mother of as many as God shall bestow. And withal by no means a social, economic or political nonentity. The late ex-Queen Supayalat was an epitome of Burmese womanhood. She married whom she liked, practically got the throne for her husband, and virtually ruled; a religious woman, good wife, fond mother, generous friend, and very proud.

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FREEDOM WITH DIFFERENCE.

The most outstanding quality of the Burmese women is their capability. They are extremely capable, alike in the sphere legitimately woman's and in man's sphere. In woman's sphere, they are universally admitted to be one of the best house-wives, the best mothers; and they are admitted by all to possess the acme of feminine grace, tenderness and charm. In man's sphere, they have a business capacity equal to man's and there have always been women financiers, traders, merchants, farmers, bazaar sellers and itinerant peddlers; they can fight with the strength of a man, can protect themselves against any odds, and they will not shrink from death. In fact, the Burmese woman combines in herself all the cream of womanliness and all that is manly. There have been many a St. Cecilia, and many a Johan of Arc as well.

A woman so capable must necessarily be independent of man or circumstances. She is utterly free, and can do what she fancies—if she so chooses. But she does not always choose. She likes to look up to her man, be protected and looked after by him, and so far as he is concerned she will be his mate, mother and menial. Herein is the difference between freedom desired by the Western woman and the freedom of the Burmese, that while the former's ultimate aim of freedom is in the equalizing of the sexes, the latter's dearest desire is to be as much a woman as good fortune will allow. A Burmese woman would sooner think of cutting her nose off than cutting off her hair, and as for playing football or riding a horse astride or donning a male apparel, she would rather be a drunkard than which there is nothing more unwomanly A Burmese woman will never ride a bicycle, and far from parading about in one-piece bathing costumes she will not expose her body beyond the wrists and the least possible of the toes, without at the same time going to the extreme of a ghastly garb which will cover up her pretty silks and her prettier face. Not to make too fine a point of it, the larger part of the freedom in which a Western woman revels, the Burmese woman considers licence.

MARRIAGE AND DIVORCE.

The doctrine of self-determination which is a cult with the Western women is no cult to the Burmese: it is an inheritance, a birth-right. Being so the boon is never abused. Where else should the liberty for self-determination prove most beneficial if not in the power to choose one's own career in life. And, for all that there is to the contrary what career for a woman is greater, nobler and more natural than "motherhood?" For a woman, that is the summit of her mission in life, the beginning, the end, the one engrossing duty to her creator and to humanity. At least such is the light in which the Burmese woman interprets the purpose of her being. So motherhood, with all its sweet responsibilities (which some of the other women call drudgery), becomes her chief concern in life. And being a chief concern, she needs must be careful to avoid coming a cropper, as the phrase is. Therefore, in the matter of marriage, she determines for herself. She will marry the man with whom she thinks she can be happy for a life-time. Should, however, she find at any time that she had made a mistake, she could leave her failure behind, and she could marry another man straightaway, if such should be the mutual desire. Therefore are marriage and divorce so admirably simple: a mutual consent, some witnesses, and they are married or divorced in the sight of God, man and the law of the realm. Sometimes marriage may involve elaborate and protracted ceremony as a whim on the part of the principals, but divorce never: it is done in a minute, at any time the two shall say the word. Again, a marriage may be entirely an affair of parental arrangement in which the bride acquiesces unreservedly from a sense of filial duty. But divorce is entirely her own affair, and she will have it when she wills.

If, as probably, this utter simplicity of the rites of marriage and divorce had been the work of women, then it is a clear proof at once of how well a Burmese woman can look after herself, and how highly she esteems motherhood, for, if marriage and divorce had hard and fast rules, then life would have been far from free indeed, and motherhood an undertaking to be looked at several times before the leap. In the countries where marriage and divorce are not so simple the women are shy of matrimony, nay, they dread it so much that they have come to hate it. And hating it, they have unsexed themselves, and so consign the most important excuse for their existence on earth into the limbo of things discarded. But the Burmese women can afford to be true to their prescribed destiny, for marriage has no terrors for them—as no marriage should have. Nor are there any sort of humiliations: they have not to take their husbands' names, there is no visible sign of her state, such as the wedding ring, or that usual prefix of wifehood "Mrs." and they do not have to vow to "obey" their husbands. In marrying, they have not killed their souls: at the very first twinge they can repair to healthier climes. Furthermore, a widow may remarry at once, and there is in it no question of indecent haste. So also can a divorced woman, not being bothered about *decree nisi* and the time it takes to become absolute. As a matter of fact, a Burmese woman can marry another man before she is divorced or widowed. There is no law for bigamy. Her widowhood would follow (if her new spouse were a terrible fellow), and her divorce would follow automatically. But she does not do that sort of thing. She likes to clear the old mess first and begin on a new page. She does not do that sort of thing, because as has been said above, she does not wish to abuse the boon.

*(to be concluded.)*

## THE FRUITS OF SIX YEARS.

Dr. Francis Scott McBride, General Superintendent Anti-Saloon League of America, who has done heroic service in the cause of Prohibition, writes in the *United Presbyterian*:—

The fruits of the six years of prohibition are such as to make certain the success of this cause. The one who wants prohibition to be a success will not fail to note its progress. It is working too well for the wets.

These six years have contributed greatly towards adjusting the governmental machinery necessary to make prohibition really effective. Intoxicants cannot be taken away from twenty-five million users overnight. The corruption in public life, put there by a lawless liquor traffic, cannot be cleared out by by a single effort. The great money interests embraced in this traffic cannot all be diverted into better channels by the mere enacting of a law.

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The situation at the beginning of 1926 is the most encouraging of any time in the history of the great reform. This is true notwithstanding the fact that the wet forces are making the most tremendous effort they have ever made to break prohibition. They shall, however, fail, though they are doing their best. "When the wicked spring as the grass and when all the workers of iniquity do flourish, it is that they shall be destroyed forever."

The accomplishments of these six dry years show the trend of the prohibition cause; they challenge our attention and call forth our devotion in finishing the fight. Prohibition has not reached the one hundred per cent. standard of perfection, but it is well on the way. Witness the following victories:

First, Legislation. National enforcement legislation includes the adoption of the national prohibition acts—the Volstead law and the supplemental enforcement acts; enforcement appropriations from year to year; the enlistment of the Cost Guard; the concentration of liquor in government warehouses. Thirty-three states had enforcement codes when prohibition was enacted. In all of the others except Maryland state enforcement laws were enacted. New York alone has repealed its code. In the two states whose laws the courts have declared invalid, new enforcement codes will be enacted at the earliest opportunity. In 1925 enforcement laws have been strengthened in Arkansas, Colorado, Florida, Indiana, Iowa, Maine, Michigan, Montano, Nebraska, Newada, New Hampshire, North Dakota, Oregan, South Dakota, Tennessee, Utah and Wyoming. Massachusettes enacted an enforcement statute by referendum in 1924 with a favourable vote more than 100,000 greater than any previous vote on the enforcement issue. State codes have also been enacted in California and Missouri following referendum victories. Efforts on behalf of the wets to secure wet legislation have been defeated in more than half of the states. Since prohibition was adopted there have been three national primaries and elections. Each one increased the majority committed to enforcement over preceding elections. This proves an enforcement legislation has the continued and increasing support of public opinion.

Second, Law Administration. The eighteenth amendment, the Volstead Act and other enforcement measures have been sustained by the supreme court. The supreme court has also established the fact that Congress has power to regulate the manufacture and distribution of non-alcoholic beverages. The executive and justice departments have declared that "the federal government will use all its resources for prohibition enforcement." New regulations provide for better supervision of industrial alcohol and non-beverage liquors, safeguard against the illegal use of wine intended for religious rites, safeguard against the use of potable liquors in non-beverage alcoholic preparations, and eliminate whisky as an ingredient in proprietary medicinal preparations. The customs service and the prohibition department are now co-ordinated under the assistant secretary of the treasury. Anti-smuggling treaties have been negotiated with nine nations, headed by Great Britain. Other treaties are now awaiting completion. Padlock injunctions were 90 per cent. higher in 1925 han in 1923. Prison sentences are given more freely—"Confines" are more effective than fines! The bootlegger is, however, paying the cost of his own prosecution. Wisconsin spent $184,850 in four years for enforcement and collected $1,391,417 in fines. Ohio's expenditure was $105,202.02 for 1925 and receipts in fines and penalties were $2,202,764.24. In 43 counties in Illinois they expended $47,560 and collected in fines $300,811. Fines and penalties amounting to $7,934,8546.9 have been imposed in cases tried in the federal courts.

Third, Benefits. The economic benefits of prohibition have been inestimable. Roger Babson gives great credit to prohibition for stimulation of trade because of the diversion of the billions of dollars formerly used for drink into constructive channels. Herbert Hoover, Secretary of Commerce, has said: "There can be no doubt of the economic benefits of prohibition—prohibition is putting money in the family pocketbook." The social benefits were also great. Drunkenness has decreased. Arrests for intoxication were 350,000 fewer last year than the last wet year, although the police now arrest a far greater proportion of the drunks. The death rate has declined. Alcoholic insanity has been reduced approximately two-thirds. Drink-cure hospitals once numbered 275; now but 20 remain, and most of these are associated with general sanatariums and hospitals. The ethical benefits of prohibition, as well, are great. We have less political corruption, increased church membership and attendance, a better home life, a citizenship with a new note of service and with a greater moral fibre.

The Christian and the Christian Church made prohibition possible. The sixth anniversary of prohibition challenges us to do the more difficult task—to make possible the complete establishment of this potent, patriotic principle in our own country and its extension to the ends of the earth.

## VACCINATION BY MOUTH.

The old-fashioned notion that the function of a doctor is to cure people who are ill is slowly disappearing, and one is coming to realise that in the future the principal function of medical science will be to prevent people from becoming ill. Instead of paying a doctor to make you better you will pay him to keep you well; as soon as a patient falls sick his fees, instead of beginning, will cease. This prospective revolution depends partly on the Public Health Services, the importance of whose work can scarcely be over-rated, and partly on the theory of immunisation. That blessed word Immunity means much and is but little understood. Everybody knows that when a child has had measles it is comparatively safe from another attack, and all sensible people realise that a vaccination scare is like a certificate of safety from small-pox. The manner in which this immunity is brought about is rather complicated, and is perhaps not yet fully understood—at any rate the recent important investigations of Professor Besredka of the Pasteur Institute do not wholly confirm previous ideas.

### Unpleasant Methods.

But the main thing is that immunisation has been proved to be effective and practicable. Small-pox has practically been stamped out of Europe by it, and

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nteric fever, which once held the record of decimating n army in the field, has ceased to be a factor of any nportance to army medical authorities. This is be- ıuse anti-typhoid inoculation is compulsory in the 'my. But it is not compulsory elsewhere and so ty- ıoid even is still rife amongst the civil population.

Hitherto it has been impracticable even to suggest ıat everyone should be artificially immunised against ıteric fever, because the method in use was rather ıpleasant and in many cases there was a definite ɔntra-indication for it. The subcutaneous injection of ead typhoid bacilli was usually followed by unpleasant 'mptoms for a day or two, the initial puncture had tle attraction for many people, and people suffering om various heart affections, from a fulness of the liver '—in the case of women—of the uterus were prohibit- l from enjoying its protection. It was not safe to in- ulate the very young or the very old. The new ethod of Professor Besredka suffers from none of ese disadvantages, since his immunising agent is con- ined in tabloid form, is taken through the mouth, has ) untoward re-actions, and is perfectly safe for infants, valids and the aged.

### Immunity Local.

The discovery made by Professor Besredka—who is e successor of Metchnikoff at the Pasteur Institute— that immunity is a local thing. At present the injec- ɔn of a dead culture into the blood-stream is intended induce a general immunity, but the Besredka is this: at as all invading micro-organisms have a selective finity for some particular organ, so there should be a finite protective vaccine for each organ. Thus he und that dysentery and cholera bacilli make their way 'aight to the intestinal wall; a rabbit was inoculated th these bacilli through a vein in its ear, and was led five hours later. The autopsy showed all the cilli on the intestinal wall—they had made their way ere as fast as they could, disdaining all other homes. l that is necessary then to immunise against dysentery cholera is to immunise the intestinal wall, since this the only organ open to attack, and the best way of munising it is by the most direct route, that is, through e mouth. But there was a difficulty in the way, for e dead bacilli in the tablet could not find their way rough the wall at all times. Only when there was a :e excretion of bile was ingress possible. Professor 'sredka's solution to this difficulty was to include in e tabloid a certain proportion of synthesised bile to t as a sort of key to the gates on the walls of the estine. The tabloids are prepared by La Biotharapie Paris, according to the researches of Prof. Besredka. large stock is held in this country by G. Loucatos and ', Amarchand Building, Ballard Estate, Bombay.

The advantages of this new vaccination are obvious. e process is simple and safe, attended by no discomfort, :oretically sound; it demands no apparatus or skilled eadance and above all there is ample proof that it is ective. In 1923 a thousand people in Petrograd were :cinated by the mouth during an epidemic of Shiga's ɜentery; nine cases occurred amongst them, of which developed immediately after vaccination before im- ınisation was completed. In an epidemic at the litary School at La Fleche those vaccinated by the uth fared better than those vaccinated in the ordi- y way, and there are many contributory testimonies to its efficacy from both private and official sources in France. And this harmless, painless immunisation is possible against typhoid, dysentery, cholera and other diseases which intermittently scourge the East. Profes- sor Besredka's contribution to medical science is not yet universally known, but when it is and its efficacy univer- sally proved, his name will deserve a rank equal to the greatest of those who have dignified the profession of Galen with their wisdom and labour.—The *Times of India*, Bombay.

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## THE INDORE MAHARAJA'S ABDICATION.

Another Foreign and Political Department Communique dated March 3rd regarding the Maharaja of Indore's abdication states:—

"In a communique issued by this Department on 27th February, 1926, it was stated that the abdication of the Maharaja Holkar of Indore had been accepted by the Governor-General-in-Council and that a further communication on the subject would be issued in due course. The letter received from the Maharaja formally abdicating and the reply sent to him by the Agent to the Governor-General in Central India, accepting the abdication are now published for general information:—

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### Maharaja's Letter.

Camp Bijasani,
Febry. 26, 1926.

To
The Hon. Mr. Glancy,
Agent to the Governor-General
in Central India.

My honoured and valued friend,—

On behalf of His Excellency the Viceroy you offered me the option of either a Commission of Enquiry under the terms of the Government of India Resolution No. 426 (R) dated 29th October, 1920, Foreign and Political Department or a Committee of Enquiry composed of two members in regard to the Malabar Hill tragedy. Rightly or wrongly, I have all along adhered to the belief that neither on the analogy of international law nor as a matter resting upon Treaty is a Prince of my position liable to be tried. I would refer you to paras 29 to 31 of the letter of the Chief Minister to the Central India Agency dated 16th of December, 1919, in connexion with the recommendations made in Chapter X of the Montagu-Chelmsford Report, a copy of which is annexed for ready reference. (This letter is not published.) It is not my purpose to enter into argument on this point any further but, holding strongly as I do the views set forth in the letter referred to as early as 8 years ago as to the status, rights and privileges of a Ruler of my position, I cannot persuade myself to act contrary to my convictions and to accept a Commission or Committee of Enquiry. Rather than sacrifice the principle for which I have stood throughout my career as a ruler, it would be more dignified to sacrifice my own self by abdication. I fully realized that the world from the mere fact of my not facing an enquiry may wrongly draw its own conclusions as to my guilt and may never realize that it was not the consciousness of guilt but adherence to a principle which had determined my action. Hence, I abdicate my throne in favour of my son on the understanding that no further enquiry into my alleged co

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nection with the Malabar Hill tragedy will be made. I have authorised Mr. D. M. Narasinga Rao to place before you my wishes in regard to future arrangements for my State, my family and myself and I feel confident His Excellency the Viceroy will be pleased to consider them sympathetically. I desire to express high consideration which I entertain for you and to subscribe myself as your sincere friend.

(Sd./) TUKOJI RAO HOLKAR.

AGENT'S REPLY.

From

The Central India Agency,

Indore.

To Dated, Febr. 26, 1926.

The Maharaja of Indore.

My honoured and valued friend,—

I beg to acknowledge Your Highness's letter dated 26th February, 1926, in which Your Highness informs me of your objection to the appointment of a Commission of Enquiry in connection with the Bawla case. It is not for me in this letter to discuss the reasons which have led Your Highness to come to this decision. In the next place Your Highness expressed the intention of abdicating at once on the understanding that no further enquiry will be made into the alleged connection of Your Highness with the Bawla case. I am authorised on behalf of the Governor-General-in-Council to accept this Your Highness's formal abdication and to give at the same time the undertaking for which your Highness asks in regard to any further enquiries in the Bawla case. Your Highness's abdication in favour of your son must, therefore, be considered complete in every respect. I observe that all other matters are left for "sympathetic consideration" of His Excellency the Viceroy. As to these I shall await a visit from Mr. Narasinga Rao whom you have authorised to act on your behalf and communicate to Your Highness, in due course, the decisions of the Government of India I desire to express the high consideration which I entertain for you and to subscribe myself as your sincere friend.

(Sd./) R. I. R. GLANCY.

## NEWS OF THE WEEK.

**A Correction:** In the further details of the Prohibition Convention at Delhi which we published last week, in the para under provisional budget, the amount under Executive Committee Meeting should be Rs. 1800 and not Rs. 1000, and the word "approximately" within brackets at the end should be deleted.

**A Charity Concert:** The charity concert held in the Sir Cowasji Jehangir hall on Friday the 26th February, in aid of the Pandharpur Orphanage and Foundling Asylum, under the auspices of the Arya Mahila Samaj, was a great success. Many sympathisers were present on the occasion and an amount of Rs. 5,000 was realised. Mr. K. Natarajan, in the course of his speech, traced the history of the Orphanage and thanked the public for their sympathetic support and encouragement. Much credit is also due to Mrs. Atiya Begum for the success of the function.

**The Bombay Presidency Social Reform Association:** The following is the programme of the Ladies' Elocution Competition that will be held under the auspices of the Bombay Presidency Social Reform Association at the Vanita Vishram Hall, Bombay :— Tuesday, the 9th March at 6 p.m., Marathi Junior Competition. Wednesday, the 10th March 6 p. m., Marathi Junior Competition. Thursday, the 11th March, Gujarathi Junior and Senior Competition. Friday, the 12th March, Marathi Senior Competition. Saturday, the 13th March, from 5 to 7 p. m., Marathi Senior Competition. Sunday the 14th March, from 5 to 7 p. m. Prize Distribution.

**Fourth Andhra Desa Kalavantula (Devadasi) Social Conference, Gudivada:** Mr. G. Subbaiah, Treasurer of the Committee, writes:—The Reception Committee of the Conference met again and elected Mr. Asvadhasi Ramamoorty Mrudanga Vidvan, as its Chairman and Mr. Kale Suryaprakasam, B.A., L.T., Teacher, Pittapur Maharaja's College, Coconada, to the presidentship of the Mahasabha to come off on the 3rd and 4th of April, 1926, during the ensuing Easter. With the funds raised locally the arrangements for the Conference are proceeding briskly. It is a matter of some gratification that the movement has been able to evoke enthusiasm among the community especially the younger generation. It is earnestly hoped that, as already appealed for, the members of the community as well as those of other communities that wish well for our community will kindly help onwards the movement with their encouraging presence and contributions.

**Purity Mission:** Mr. V. V. Giri, the President of the last sessions of All-India Trade Union Congress which was held at Madras on the 9th and 10th January 1926, emphasised on the Purity Mission of Bombay in his speech which reads as follows:—It is the duty of Labour Associations not only to look after the economic welfare of their members but also to the improvement of their social and moral conditions. In this connection, I heartily commend to you the good work of the Purity Mission started by the Central Labour Board, Bombay, under the able guidence of Mr. S. H. Jhabvala for whose saintly character I have the greatest respect. The Mission was started with the object of helping the labourer to give up his habits of vice and encourage him to live an honest, peaceful and contented life. The Mission carries on a campaign in favour of Prohibition and every Sunday a small party starts from the office of the Board with banners and handbills and goes in procession to the Labour quarters where sermons are delivered. Bhajan parties consisting of Sadhus and social workers visit the localities and explain the evils of drink, gambling and other vices. This is the sort of education that a labourer wants and this will make him a better man both socially and economically.

**Co-operative Women and the International Economic Conference:** Frau Freundlich, President of the International Co-operative Women's Guild, and a prominent Socialist member of the Austrian Parliament, has just been appointed by the League of Nations as a member of the Preparatory Committee set up to arrange the agenda for the International Economic Conference which is shortly to be held at Geneva. Frau Freundlich has exceptional qualifications for such a position. She has been for many years on the board of the Austrian Co-operative Wholesale Society which won wide recognition after the War for its enterprise and success in tackling some of the country's economic difficulties. During the War she was a director of the Ministry of Food, and she has also long experience as a member of the progressive socialist City Council of Viennna, while her position on the Central Committee of the International Co-operative Alliance has brought her into contact with many international problems. The International Co-operative Women's Guild has strongly pressed for the appointment of a woman on the Preparatory Committee, for women have their very special part in the economic life of the world. Though Frau Freundlich, like the rest of the Committee, will sit as an individual, her appointment is no doubt partly the result of this action, and it is satisfactory that the workers' organisations are to have the opportunity of making their views felt on what should be a very important body. From January 9th 1926, the office of the International Co-operative Women's Guild is at 38, Downshire Hill, Hampstead, London, N. W. 3.

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**The Vidhva Vivah Sahaik Sabha:** The Hony. Secretary writes: Reports of 213 widow marriages have been received from the different branches and co-workers of Vidhva Vivah Sahaik Sabha, Lahore, (Punjab) throughout India in the month of January 1926: I. According to Caste:—Brahman 56, Khatri 24, Arora 10, Kaisth 10, Aggarwal 31, Rajput 15, Sikh 29, Misc. 38, Total 213. II. According to Provinces:—Punjab and N. W. F. P. 141, Delhi 8, Sindh 3, U. P. 45, Assam 2, Bengal 5, Madras 1, Bombay 1, C. I. 6, Total 213. III. Voluntary donations received during the month of January 1926 is Rs. 37-10-0.

**America and Prohibition:** A Reuter's message from Washington says that, with the object of enforcing prohibition, Government is considering a proposal to buy the entire stock of medicinal whisky in the country to prevent its flowing into bootleg channels. The estimated cost is 300 million dollars. Mr. Mellon, Secretary of the Treasury, opposes the step on the ground that Government will thereby be engaging in business but his Assistant Secretary, Mr. Andrews, who is in charge of the enforcement of prohibition, strongly favours the scheme.


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Vol. XXXVI. BOMBAY—SATURDAY, MARCH 13, 1926. No. 28

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**The Swarajist Exodus:** After sitting in the Legislatures for over two years, the Swarajists withdrew on Monday on a mandate from the Central Executive of the Party. Pandit Motilal Nehru, the leader of the Party, made a long speech in the Assembly declaring that the failure of Government to pay heed to the united demand of the country for a further step towards self-government, has made it impossible for his Party to continue to sit in the Councils and participate in their work, and walked out of the Legislative Assembly with his followers numbering nearly 40. The scene was reproduced with local variations in all the Provincial Legislative Councils. In the Punjab, a leading member of the Party, after withdrawing for a day, returned to his seat on the next, and he has explained that in his opinion his constituents do not desire him to leave the Council. In Bombay, most of the Swarajists are "Responsive Co-operators," and though for the time they have withdrawn in obedience to the mandate, it is understood that they will resign their seats and their membership of the Swaraj Party, and seek re-election as Independents in the ensuing by-elections. The fact is that the Swaraj Party is rapidly disintegrating and Pandit Motilal has merely made a virtue of necessity.

**The Widows' Cause:** The Punjab Vidhva Vivah Sahaik Sabha, Lahore, is to be congratulated on bringing out a journal specially devoted to the cause of widows. The February number, a copy of which we have received, makes out a good case for the validity of widow marriages among Hindus and opinions are quoted from the various Shastraic text-books and prominent public men in India to support it. For instance, the *Manu Smriti*, which is certainly a high authority on Hindu Law, says that it is canonical for a woman to take another husband on receiving no tidings of a husband, on his demise, on his turning an ascetic, on his being found impotent, on his degradation, or under any one of these five calamities. The journal also contains touching articles, based on personal knowledge and experience, depicting the miserable condition of young widows, often leading to conversion to other religions, immorality and infanticide. The total number of widow marriages reported from different centres of activites during 1925 was 2,663 as against 1,603 last year, certainly a good advance on previous years, but nothing when compared with the total number of Hindu widows in India, viz., 21,255,554 and under 25 years of age 1,530,644. Leaflets and booklets numbering two lakhs and literature costing Rs. 1688 in different languages and dialects were printed and broadcasted during the year with a view to educate public opinion in the matter. The journal contains a list of widows willing to re-marry and a list of candidates for whom suitable widows are required. We are sure that all those who are interested in the subject will find much useful information in this journal and we appeal to them to do everything in their power to encourage such a well-deserving cause.

**The Medical Circular:** The medical circular which the Government of India have issued to the provincial Governments proposing the reservation of 236 out of a total number of 292 seats in the civil side for the European I. M. S., came in for a good deal of criticism at the hands of non-official members during the budget discussions in the Bombay Legislative Council. The reactionary character of the proposal may be judged from the fact that even Dr. Paranjpye, a moderate of moderates, was forced to characterise it as outrageous and atrocious. Though Bombay's share is only 15, it is a pretty large number considering it carries some of the biggest lucrative medical posts in the Presidency which means in effect that Indians will be shut out of them on the score of their racial inferiority. The recommendation of the Lee Commission that every European in every nook and corner of India should be attended only by a European doctor upon which Government take their stand, if pushed to its logical conclusion, will only result in each community clamouring for its own men. Besides putting a stop to Indianization, the effect of the circular will be to discourage Indian youths from entering the I. M. S. in future and deprive the best Indian talents of expert knowledge and skill in the medical profession which their European colleagues enjoy at their expense.

**The Buddha Gaya Question:** Among other things, the All-India Congress Committee that met recently at Delhi settled the Buddha Gaya question by confirming the recommendations of its special committee vesting the control and management of the Buddha Gaya temple in a committee of ten of whom five were to be Hindus and five to be Buddhists of India, Nepal, Burma and Ceylon, it being provided that of the five Hindus the Mohant shall be one and one shall be a Hindu Minister of the Government of Bihar and Orissa. The decision seems to be the best and most reasonable under the circumstances. A section of Buddhists, however, has been demanding the entire control of the temple by Buddhists on the ground that until it came into the hands of the Hindu Mohunt in the 13th century A. D., it was built, owned and maintained by the Buddhists. There is no use in basing a claim merely on a title which is many centuries old. Moreover the temple has now become as holy and important

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to Hindus as to Buddhists and Hindus have as much veneration for Bhagwan Buddha, his life and teachings as to any of the other Hindu Avatars. We hope the Buddhists will realise this and co-operate with the Hindus in managing the affairs of the temple without any heart-burning on their side.

**The Hindu Mahasabha :** The All-India Hindu Mahasabha meets to-day at Delhi. We do not want to repeat again what we have said on other occasions about the great work of national reconstruction that awaits it. We only wish to point out one thing. The Mahasabha, as it is, seems to be organised only as a counterblast to Muslim organisations and not with a view to introduce much-needed reforms in the Hindu society. That this is so, was evidenced by the resignation of Swami Shraddhanand from the Vice-Presidentship and membership of the Executive Committee of the Mahasabha as a protest against his not being allowed to move a resolution at a session of the Sabha, held recently at Rohtak urging the remarriage of child and girl widows. Unless the cruel custom which condemns thousands of young girls to eternal misery and shame is done away with, the stain on Hinduism will not be removed. This is the key social reform to which Hindu leaders should turn their attention and we hope the Hindu Sabha will take note of it.

**Prohibition in the Punjab :** We are sorry to see that the Punjab Legislative Council rejected on the 2nd instant by an overwhelming majority the resolution moved by a non-official member urging the adoption of total prohibition as the goal of Government excise policy. We never thought the wet interests in that Province would be so strong as to score such a decided victory over the dry interests. The Minister concerned who was more or less saved by the vote of the Council, clutched at all arguments he could use against prohibition. One such was that the policy of prohibition in America has been a complete failure. This is avowedly only a one-sided statement and as against the opinion of this humble Minister of Punjab may be placed the testimony of the late British Premier, Mr. Lloyd George, which we printed sometime back in our *Prohibition Supplement*. The Home Secretary said that the Council should not determine by legislation what a man should eat or drink. This is not the issue. The State has the same right to prohibit the manufacture and sale of liquor as it has to prohibit practices which lead to race degeneracy.

**Purity Work in Bombay :** We publish elsewhere the lecture delivered by Miss Davis of the League of Mercy on purity work in Bombay at the Bombay Students' Brotherhood. It was a lucid summary of the social evil as it is to-day in Bombay and its possible remedies. More than preventive work, what is needed at present is rescue work and rescue homes. To put an end to the evil all at once by a stroke of legislation, as is often urged, will only result in throwing into the streets thousands of misguided women without ensuring them any means of subsistence. Short-cuts in this as in other social matters will only end in disaster. Another point Miss Davis did well to emphasise is that it is not the women alone that are at the bottom of the evil as is generally supposed, but that it is the men who are really at the bottom of it. It is the men that create the demand for women, and if there is no demand, there will naturally be no supply. Social purity work should, therefore, first begin by men among men and it is up to a body like the Students' Brotherhood to undertake it so that at least the younger generations may grow up free from this vice.

**Untouchables and Temple Entry :** It is reported that Mr. T. K. Madhavan, the Vykom Satyagraha leader and nominated member of the Travancore Popular Assembly, has resigned his membership of the Assembly as a protest against the Government vetoing his resolution for permitting all Hindus, without distinction of caste, to enter Hindu temples and worship. We think Mr. Madhavan would have done well to wait for some time before bringing in a resolution of this kind. The Vaikom Satyagraha solved only the problem of the Vaikom temple and not that of other temples. There is no gainsaying the fact that a wonderful awakening has come among the caste Hindus in Malabar towards the recognition of the rights of their untouchable brethren, but there are still cases of caste Hindu opposition as at Suchindram where a Satyagraha has been resorted to. When thus public roads round temples have not been thrown open to untouchables in many places, it is unlikely that caste Hindu opinion would have been prepared for such an extreme step in religious ideas as was involved in Mr. Madhavan's resolution. We feel at the same time that the Travancore Government which, under its new ruler, has shown a commendable enthusiasm in ameliorating the conditions of the depressed classes, made a mistake in not allowing the resolution to be even discussed. Far from embarrassing it, it would only have helped it to gauge caste Hindu opinion on the matter and would have removed the odium attaching to its action.

**Disabilities of Indians in Britain:** The *Hindu*, Madras, publishes a communication from the Glasgow Indian Union protesting against the unjust action taken against some Indians under the Alien Seamen Order. Under this Order issued by the Secretary of State for Home Affairs, certain law-abiding and peaceful Indians in Glasgow who have been living there from periods of three to fourteen years and employed as pedlars, labourers and seamen are registered as Alien Seamen. The Glasgow Union further says that this action of the Home Office is only the culmination of a general policy of systematic exclusion of Indians which has developed in recent years, and it points out by way of example that Indians have on the ground of their nationality been refused admission to certain picture houses and some other places of entertainment in Glasgow which is considered to be the most liberal city in Scotland. We had thought that the colour bar was existing only in the Dominions and some foreign countries, but we now see that the Boer virus is as active in the very heart of Great Britain as in South Africa as a result of which some British Indian subjects will be deprived of their elementary rights of citizenship on account of the colour of their skin. We hope someone will raise this question in the Central Legislature.

**What Is Brahmacharya? :** Mahatma Gandhi in a recent issue of *Young India* interprets Brahmacharya as synonymous with celibacy. "Brahmacharya means", he writes, "not merely mechanical celibacy, but it means complete control over all the organs and senses enabling one to attain perfect freedom from all passion and hence from sin in thought, word and deed." In one of the Upanishads, the term is expressly applied to what we should call continence in marriage, which is perhaps a more difficult discipline than outright celibacy. The view of marriage generally propounded by Mahatmaji is not quite consistent with the old Hindu conception of the householder or *grihastha* stage being the most meritorious as it is the most essential to social well-being.

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INDIAN SOCIAL REFORMER.
*BOMBAY, MARCH 13, 1926.*

## SAGOTRA MARRIAGES.

The following was published in a recent issue of the *Hindustan Times* of Delhi: "Judgment was pronounced on the 6th February 1926 in Chandulal *versus* Shamsunder by L. Ghanshyam Dass, M.A., LL.B. A very important point of law was involved in the suit as to whether marriage in the same Gotra amongst Vaish Agarwals and the issue thereof, is or is not valid. The Court after hearing prolonged and learned arguments extending over a fortnight on either side decided the point in an elaborate and lucid judgment in favour of the defendant holding the Sagotra marriage and the issue thereof valid and dismissed the suit of the plaintiff. The suit was hanging on for over eight years." This, we believe, is the first decision of the kind and it remains to be seen whether it will be upheld by the Punjab High Court, if there is an appeal against the decision of the lower Court. If there be no appeal, the point will remain uncertain, as the decision of a Court lower than the High Court is not binding on other Courts even in the province. We hope, therefore, that there will be an appeal so that the important point of law involved in the case may be authoritatively settled at least for the Punjab. Indian High Courts are not obliged to follow one another's decisions, but the pronouncement of one High Court cannot be lightly put aside by the others. If possible, it is desirable that the case should be taken to and an authoritative decision obtained thereon from the Judicial Committee of the Privy Council, which will be binding upon all Courts, including High Courts, in the country. The prohibition of marriages between persons belonging to the same *gotra*, is regarded as a fundamental principle of the Hindu law of marriage even more binding than the prohibition of marriage between near relatives. Marriages of cousins, that is, of the children of brothers and sisters, are prohibited by the Hindu Law, but on the principle that custom overrides the written law, such marriages have been treated as valid in Southern India. But the merriage of persons of the same *gotra* is nowhere valid, neither in the north nor the south, nor the east or the west.

The ban on such marriages, whatever its origin, has become utterly unmeaning at the present time. *Gotras* are not based upon consanguinity. Certain Rishis in the dim and distant past were designated as the founders of *gotras* and all the twice-born were apportioned among these *gotras*. The *gotras* were probably at first tribal groups, but they ceased to have any recognisable significance long ago. The *gotra* of each family and individual, however, is jealously preserved and, though we have heard of cases in which it has been falsified in order to enable an otherwise desirable marriage to be celebrated between two persons of the same *gotra*, it is highly improbable that such cases have been very common. The mode in which the *gotra* descends is this. Children belong to the father's *gotra*, but on marriage girls take the *gotra* of their husbands which has necessarily to be one different from that in which she was born, namely, her father's. The children of brothers cannot intermarry because they belong to the same *gotra*. But, as remarked above, in South India children of a brother and a sister can do so, as they belong to different *gotras*, namely, those of their fathers. The *gotra* cuts across sub-castes and even the main castes, so that people of different sub-castes and castes may and do belong to the same *gotra*. There is nothing in the Hindu Law to prevent the marriage of a Brahmin of Bengal with a Brahmin of Bombay, but if the two belong to the same *gotra*, their marriage will be null and void. The abolition of this unmeaning prohibition is a needed reform in the Hindu law of marriage. Marriages within the prohibited degrees, recognised in all countries, are forbidden among Hindus also, but this additional ban, resting upon no rational principle, should be got rid of. The full text of the Punjab decision is not published but we hope that it will be made available to the public. It is important to know whether it relies upon any dispensation of the Hindu Law for the special and exclusive benefit of Vaishya Agarwals or whether it proceeds on general principles applicable to all the twice-born castes. Further, in the Punjab, where political and social conditions have for centuries been in a constant state of unsettlement, customary law has come to be recognised to a very much larger extent than in most other provinces; and it is possible that the Judge who decided this case has based his view of the validity of a *sagotra* marriage upon some local custom. All these points will be cleared up when we have the full text of his judgment before us.

The word, *gotra*, as it occurs in the Veda has been interpreted as "cow-stall" or as "herd." The learned authors of the *Vedic Index* prefer the latter sense as it explains best the use of the term in later literature as denoting the family or the clan. Marriages between persons of the same *gotra* were not prohibited in Vedic times, and change of *gotra* was possible as in the case of Sunahsepa and Grtsamada who, once an Angirasa, became a Bhargava. As in the case of other Hindu social institutions, their ancient elasticity was lost in course of time and they hardened into what Bagheot has aptly called "cakes of custom." As mentioned above, marriage with the daughter of a paternal uncle is now forbidden to all Hindus, but this seems to have been permitted in the earliest times. "In the Gobhila Grhya Sutra and Dharma Sutras," it is stated in the *Vedic Index*, "are found prohibitions against marriage in the *gotra* or within six degrees on the mother's or the father's side, but in the Satapatha Brahmana marriage is allowed in the third or fourth generation, the former being allowed, according to Harisvamin, by the Kanvas, and the second by the Saurastras, while the Daksinatyas allowed marriage with the daughter of the mother's brother or the son of the father's sister, but presumably not with the daughter of the mother's sister or the son of the father's brother. The prohibition of marriage within the *gotra* cannot then have existed, though naturally marriages outside the *gotra* were frequent."

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## THE ADVENTURE FOR WORLD BROTHERHOOD.

The National Young Women's Christian Association, Calcutta, has brought out a neat little study circle booklet entitled "The Adventure for World Brotherhood." It is a short review of the movement for world brotherhood from ancient to modern times and the good work that is being done by the League of Nations and other societies for securing world peace. The conception that civilization is a common inheritance and a collective responsibility is only of comparatively recent growth. The Greeks, though they attained the perfection of democracy in their small city states, had no notion of the unity of mankind and called their neighbours "barbarians." The Roman Empire which followed achieved the unique task of uniting diverse peoples under a uniform peaceful rule, but in those days the terms "nationalism" and "internationalism" were not born. Under Charlemagne, when the Holy Roman Empire was established, the idea of unity took a great step; but it was not the unity of civilization as a whole, but only of Catholic Christendom. The Renaissance and Reformation gave a rude shock to this idea of the essential unity of a Christian Empire and replaced it by the ideal of the unfettered sovereignty of the State, which resulted in the establishment of absolute monarchies in some States and constitutional monarchies in others. But during all this period, there were men who were dreaming of the great ideals which have to-day found embodiment in the League of Nations—Henri Quatre of arbitration, Grotius of a basis for international law-making and William Penn of universal peace. The War of American Independence and the French Revolution led to the formulation of a theory of aggressive nationalism in the nineteenth century. The result was that the Europe of this century was full of struggles in the course of which many nations achieved their independence. But side by side with the growth of nationalism in the political sphere, there grew up also the idea of international unity in commerce, industry, labour, science and art. Whereas in 1815 there was not a single international organisation, by 1913 there were thirty public international conferences dealing with such subjects as postage, health, railways, labour, tariffs, prison reform etc. Then came the Great War of 1914 which, whatever its immediate causes were, was undoubtedly the outcome of the doctrine of nationalism which taught the unfettered sovereignty and self-sufficiency of the State. The War, in spite of the untold sufferings it inflicted upon Europe and the whole world, had one good result in that it turned men's attention for the first time to the necessity of having a permanent organization for the purpose of international law, arbitration and co-operation, so that the recurrence of War would be made less possible. The world owes a deep debt of gratitude to that great American statesman, President Woodrow Wilson, for it is to his fourteen points that we have to trace the origin of the League of Nations of to-day. The world after all found that nationalism and internationalism are not irreconcilable. The Covenant of the League establishes a form of international government that corresponds nearly to that existing in modern civilized States. There is, first of all, an annual Assembly meeting at Geneva to which each Member State sends delegates. Then, there is a smaller body called the Council, which meets more frequently than the Assembly consisting of the four Great Powers, Great Britain, France, Italy and Japan and six States elected from time to time by the Assembly, and it is upon the enlargement of the permanent seats in the Council on the application of Germany to a permanent seat in it that acute controversy is now raging. The Council in turn appoints certain committees, composed for the most part of experts, to deal with the different humanitarian and other activities such as the reduction of armaments, control of opium and other dangerous drugs, suppression of traffic in women and children etc. Whatever may be the shortcomings of the League in other respects, the work done by it in the economic reconstruction of post-war Europe, especially of poverty-stricken Austria and Hungary, and in satisfactorily solving the problem of the Russian and Greek refugees, is incalculable. The good results achieved by the international conventions on labour, opium and health are only well-known and it is a matter for congratulation that India has been taking active part in them and, what is more, she has given effect to the resolutions passed at such conferences unlike some so-called Big Powers. Public opinion in all countries in favour of the League is being organised by League of Nations Societies and in our own country we hope the efforts of Dr. Pillai of the League of Nations Secretariat will bear fruit. But unless the East is placed on an equal footing with the West in the councils of the League, it cannot but be looked upon as the servile instrument of Western Imperialism. And so far as India is concerned, she has found by experience that the contribution which she pays as a original member of the League of Nations is rather disproportionate to the benefits she derives from it.

## PRIME NEEDS OF INDIAN AGRICULTURE.

(By Mr. E. Govindan).

As Agriculture is the main-stay of more than 75 per cent of the people in India, and as the Science of Economics is closely related to our political progress, the appointment of the Royal Commission on Indian Agriculture to find out ways and means for improving the condition of the agriculturists, though long overdue, is really welcome. Better late than never.

But the appointment of the Commission itself would not economically better the lot of the poor tillers of the soil unless the problem is tackled with great sympathy and insight and solved most satisfactorily. Indeed, Indian agriculture is in a decadent state and this is well reflected in the daily life of the farmer with all his wants and woes. As the State is for the sake of society, the Commission should duly consider

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the following needs and make recommendations about them to Government.

GOVERNMENT AND THE LAND-HOLDING CLASSES.

At the outset, it should be pointed out that general education should precede agricultural education and improvement; for to give agricultural education without a knowledge of the three R's, is just like sowing the seed without ploughing the land. The importance of this education is well brought out by a writer in the *Modern Review* for May, 1920. He writes: "If Indian Agriculture is really to be improved, if this great industry of India is to be based on a sound basis, and if prosperity and happiness, in an increasing degree, are to be attained, education is an important means to the end; and all talk of Agricultural improvement and any amount of research work, will be of little avail, if there is no general education."

To improve the economic status of the agriculturists, Government should, in a more sympathetic manner than hitherto, come to their aid in all ways possible, presumably, through the Imperial Department of Agriculture, with bureaus of Plant Industry, of Entomology, of Animal Industry and such like. What is intended to convey is, that the department, through its provincial organisations, should try to cover a number of activities, calculated to make the work of the farmer "more elevating, more pleasant, more attractive, and more profitable". Succintly put, they are as under:

(a) Vernacular Agricultural Schools should be established in rural areas, besides colleges in provincial centres, in each province with farms for practical agriculture and demonstration work attached to them. The aim of such institutions should be to provide the farmer and the land-holder with the necessary training and for that "market and its fluctuations, sources of capital, co-operation, the relation of agriculture to economics, and subjects of a similar nature, should have a place in the prescribed studies".

(b) An Indian farmer, if he is true to his *alma mater*, if that expression can be used, needs money to purchase fertilizers and to use modern farm machinery and to buy more lands. It is really doubtful whether the Co-operative Banks in the country-side would secure him loans on reasonable terms. We should, therefore, have more banks like Land Banks in America. In this matter and other allied ones, the Indian Government may profitably look to uncle Sam for guidance and inspiration.

Provided items (a) and (b) are faithfully carried out by the Government in the interests of the masses, the earning capacity of the people is greatly increased, severe restraint is imposed on Indian exodus, far more remunerative wages can be given and the problem of middle class unemployment is to a certain extent solved. When we say so, we do not derogate the importance of general education.

GOVERNMENT AND THE LANDLESS.

Dr. Radhakamal Mukerjee writes: "As long as there is no radical change in the rural economy of India through land adjustment, agricultural co-operation or scientific farming, the problem of landless peasants will become more and more acute and there will be a tendency for this class to come in line with the industrial proletariat of the cities. That will portend social upheavals which will be full of grave consequences to the agricultural civilization of India." It is needless to observe that there is much truth in the above statement and that it is a reminder to Government to do its duty by agricultural India. Indeed, the problem of the landless is a pressing one. At present, the yield of the land is very low in normal years; while the labourers are getting more vocal and more aggressive, due to economic causes, the economic position of the landed gentry is getting worse. Besides, cottage industries are nowhere and the relations between the landlord and the labourer are anything but cordial. It is humbly suggested that the Commission should take note of this factor and recommend proper measures to ease the situation and to safeguared their respective interests. A discontented proletariat will be a drag on agricultural progress.

If the Royal Commission on Agriculture really means business and if the British Government is to stick to its policy of progressive realisation of Self-Government in India, the needs of Agricultural India should be looked into with a view to establish the industry on a scientific basis; for an ill-fed, ill-clad nation would be an obstacle in the path of political progress.

The question is: Would the British Government, which at present upholds the theory of economic exploitation as a sure means to political power, turn over a new leaf and help to liberate the political conscience of the masses? Let the Royal Commission reply.

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## THE "KANARESE" OF OLD BOMBAY—AND MR. EDWARDES.

The Editor, The *Indian Social Reformer*.

Sir,

Thanks are due to you for drawing your readers' attention to your authority for a statement which had long been intriguing me, in your issue of the 13th ult. From your quotation it must be clear to every discerning reader that my conjecture regarding the nature of the 'Kanarese' commonly associated with old Bombay was correct to a point. All the circumstances mentioned in the foot-note reproduced from B. M. Malabari's book go to corroborate my suggestions (1) as to what the old rulers of the island (or islands) had to do with your 'Kanarese', and (2) how this 'Kanarese' is but a blind translation of the 'Canarin' of the Portuguese who used to apply the term to a tongue and people quite different from the Kanarese truly so-called. And I say this *pace* Mr. Edwardes whose amateurish antiquarianism has proved as misleading on this point as on some others. He remarks that 'the early inhabitants of these islands were to a large extent of Southern Dravidian origin', and that was why, he says, preference was given to Kanarese over other vernaculars current in Bombay in those early days! But we know that Portuguese and Konkani Marathi were (besides English) the only tongues likely to be spoken by any considerable number in the Bombay of those days. So we can be sure, Mr. Edwardes has

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here drawn on his imagination to explain a supposed *fact*. Frankly, in other words, our antiquarian has sought to illuminate an ill-understood point of Bombay antiquities by simply stooping to romance. May St. Somebody, patron of antiquaries, save us from such lights for ever! Such *hikmet* apart—that there may be no excuse on the score of excusable ignorance of the old Portuguese expression mentioned, I feel bound to bring to your readers' notice that mine of information, at once very varied, curious, and almost perfectly accurate, entitled *Hobson-Jobson* ( s. v. Canarin)—a famous English work by Yule and Burnell, of which I procured a copy only lately after my query was printed, but which was published years before Mr. Edwardes embarked upon his antiquarian career. In fact, it must appear to those who have watched that not very original career that some of its occasional lapses are such as every school-boy and school-girl in India may be expected to avoid.

Karwar, Yours etc.,
March 5th, 1926. S. D. NADKARNI

## FOREIGN TOURISTS IN INDIA.

The Editor, The *Indian Social Reformer*.

Sir,

It appears to have become the habit of the Westerners and Americans especially to visit India and other countries of the East of late. Whatever the work of propagandists might be to the contrary it cannot be denied that a great many of the Americans regard the Oriental countries as places where there are people endowed with black magic and curious customs and mighty monarchs with their big harems containing beautiful women—not "ladies" for they are not supposed to be 'polished' according to the Western conception. This is largely the work of a growing industry in America, namely, the cinema films slangly termed "movies". The movies depict Oriental life and character with a mendacity peculiar to the protagonists of the industry. There is a majority of producers with ready stories containing a hero, a Westerner endowed with all the qualities of Abel, fighting against an Oriental villain who is a veritable Cain. A cosy travel in a costly floating palace brings these hordes of curiously curiosity-stricken section of humanity to Bombay, where, after having attended to their personal comforts and paraphernalia, they take a stroll through the streets, view the buildings and other prominent places, and buy what they term as curious in some of the shops where they find wealth and time enough to whet their curiosity. A stereotyped programme of an organisation of business-like porters, who call themselves Passengers' and touring and clearing Agents, takes them to the Taj at Agra, the Kutb at Delhi and occasionally to the Ajanta frescoes, and the tour is finished and they have seen India! If any scribe accompanies them he goes home to write to the journals about the wealth and prosperity of the Indians! But do they visit the villages where the majority of Indian population is half-starved and half-clothed but heavily taxed? No. But if they visit at least one of the many villages of India they will be disillusioned about the prosperity of the Indian masses to whom famine, flood, drought and destruction are the sources of constant danger.

If they view the Taj it is certainly not in the light of its glory as an ancient monument of a divine art, architecture, but as a "mighty marble construction of a Moghul monarch who in his eccentricity built it as a tomb for his wife whom he doted upon". Their minds are engrossed by the brick and mortar of the prominent towns like Bombay which are to them a sufficient indication of India's wealth. Some of these batches contain professors and men of culture and repute, but it is a pity that they too join their more materialistically-inclined compatriots in their outlook of Eastern life and conditions; whereas if they would shed their shyness and contempt and look into India more closely they would be surprised to find that India is more advanced in culture and philosophy than the West. A day's conversation with Gandhi or Tagore or both will enlighten them more than their sky-scrapers and oil-kings and movie-magnates.

They would not care to examine India's fight for freedom but would go home and tell their friends and countrymen that India is "Iri't".

What is wanted is not this sort of inclination but a new one. Americans should put a stop to their hatred for coloured people if they want to get into touch with the East. They should regard and respect every religion of the world as though it were their own religion. A 24 hours', 48 hours' or for the matter of that, even 72 hours' visit would not be sufficient for their being acquainted with Indian conditions, life, culture and civilisation. Their attention should not be confined to monuments alone. They should get into touch with the peoples of the parts they visit and acquaint themselves with the prosperity or otherwise of the country if they wanted to tell their own people about India and the East in its real condition. The irreligious habit of the White races of looking at the coloured people as hewers of wood and drawers of water should go. With this liberal and new outlook they will not only enlighten themselves but also contribute to the confluence of the culture of the East and the West which will ultimately promise the unity of mankind.

G. I. P., Matunga, Yours etc.,
Bombay, 8th March 1926. K. BALARAMAN.

## ELEVATION OF THE DEPRESSED CLASSES.

The Editor, The *Indian Social Reformer*.

Sir,

In ancient India, the Hindus were divided into four castes. The highest, that of Brahmins, was devoted to religion and the cultivation of the sciences; to the second belonged the preservation of the State; they were its sovereigns and its magistrates in peace, and soldiers in war; the third were the husbandmen and merchants; the fourth, the artisans, labourers, and servants. These are inseparable distinctions, and descend from generation to generation.

Of these four castes, the fourth was the Sudras. They were the descendants of the vanquished race which inhabited India before the Aryan invasion. They were divided into many tribes and families, each considering itself superior to the other. This unhappy social tendency was undoubtedly the effect of the caste-system, which separated them and prevented them to unite together for the struggle to obtain a footing of perfect equality.

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The depressed classes of the present age are the descendants of the Sudras of ancient India. They are morally separated from the high class Hindus though they are locally intermingled with them.

The upper classes of the Hindus of our time are as little willing to share the national power with the lower orders as their forefathers had been.

If anybody passionately desires to elevate every class of our people, let him first attempt to transform this motley and priest-ridden people into a homogeneous body, worshipping in the spirit of tolerant and enlightened Hinduism, animated in its relation of class to class by the humane philosophy of the present century.

40 A, Raja Rajballav Street, Calcutta.

Yours etc.,
AMRITALAL MAJUMDAR.

## BURMESE WOMEN.

*( Concluded from the previous issue ).*

### STATUS AS ASSIGNED BY RELIGION.

Not only does she not abuse the boon, but she rarely takes advantage of her many privileges. A perfectly free agent as she is, unfettered to do almost anything that a man may do, she yet would prefer to waive everything, and be a lesser being than a man. To have to be always at arms against man would make her lose reverence for him, and to lose reverence for man would be against her religious precept: and to insist upon her equality with man would mean defiance of her religion. For her religion says that a woman is so far beneath a man, so far indeed beneath any male animal that were she and dog to stand in front of a sanctified mirror, the mirror would reflect only the dog and not her. Women are the lowliest of creatures that are made according to the religion of the Burmese: they are the most unclean. Even amongst the women themselves—such is the sacredness of man—she who has borne the greatest number of sons takes spiritual precedence. And the Burmese woman, being nothing if not religious, piously accepts the poor status thus assigned, and leads a life befitting one so mean, so unclean, and so despised. She does reverence unto all men; she kneels and folds her hands in the Burmese attitude of adoration to her husband every night before she goes to bed, and often every morning too. She would not sit at the same level with any man older than herself, and she would stand if such man were not seated. She would be extremely careful to keep her own clothes well and far apart from man's, for to let the clothes of her unclean person get mixed with man's would mean to her a sin requiring adequate expiation. It is much more serious to her in the case of bodily contact with man, however accidental the incident. But deliberately to challenge a man were beyond all expiations. Is it, therefore, any wonder that with so scrupulous a reverence of man she should wish to be always a lesser being than a man? She ever strives to be that, though irresistible circumstances will occasionally force her to unholy combat. Truly she uses her privileges wisely. And therefore is—does it not follow?—her freedom so vast.

### BURMESE WOMEN AND MODERNISM.

The Burmese women have no stomach for imported modernism. Just as they would not ride bicycle or wear shoes or take to open air games, they would not drive a motor car or a carriage, though they may go about in both. The English education, which by some is called the higher education, is another bit of modernism for which the Burmese women have little esteem. Hence one could count on one's fingers the number of women in colleges. But higher education in their own sense of the phrase is followed by women up to a very high standard indeed, and is accessible to one and all. One of the things that Burmese women would not do is to profane that which is sacred. Education is sacred to them, and the idea at the back of securing English education, in most cases at least, is to turn it into monetary gain and nothing more. To do so is to them profanity of the most abandoned sort. Their own idea of education is for the salvation of the soul and not for the benefit of the flesh, and consists purely of scriptural learning for the proficiency in which there is no earthly use. Then there is that very modern achievement—the entry of women into the ranks of masculine occupations, such as the learned professions, civil service, and so on. As has been pointed out, the Burmese women always try to avoid diligent endeavour to keep out of callings which are distinctly masculine. It is no glory to them to be building a bridge or shielding a criminal or signing governmental despatches. Sooner would a Burmese women be at home, perhaps rocking a cradle or mending clothes. As a result, there are but few, if any at all, Burmese women engaged in public life.

But there are Burmese women in politics! Very strange and it becomes stranger still when one remembers that to the Burmese women politics must be both modern and masculine. It is modern because in the days of their own kings there was no such thing as politics. The kings were autocrats, unhampered by parliaments or legislative assemblies or councils. A king was all that. And the people were content, especially the women. Hence the science of politics had not been an esential acquisition, nor yet a desirable hobby. Even in the West, the participation of women in politics only dates from the spread of democracy, and in many cases only as recently as since extremely unlikely under Burmese kings. And women they have been to-day in the political arena but for extreme provocation. The foreign yoke so bruises their necks and foreign arrogance so hurts their sensitiveness. Still they would have preferred to keep out of politics, and meekly resign themselves to their *Karma*. But such resignation they found was cruelly damaging to the prestige and honour of their nationality. And so the flare of nationalism burst forth, and the women are in the fray. There are to-day in Burma many political associations exclusively for women sponsored, managed and presided by women. Very recently a number of these associations were declared illegal by the Government and there was a wholesale imprisonment of delinquents, regardless of sex. Gaoled were many women, among whom mere girls, one of them barely eighteen summers and eighteen months was her sentence! But "Be of good cheer" must have been their slogan, for women are still in politics revelling, toiling, achieving. All the same, they would have liked to leave politics alone. It is a question of "needs must when the devil drives." But where the devil is not so evident, the Burmese women do not countenance modernism in any shape or form.

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## SOCIAL PURITY WORK IN BOMBAY.

A public lecture was delivered by Miss M. Catherine Davis of the League of Mercy on the Need For Social Purity Work in Bombay at the Bombay Students' Brotherhood on Wednesday the 3rd instant. The lecturer, in the course of her speech, said:

In 1921, Government appointed an expert Committee of Enquiry into this subject and the Majority Report, subsequently published, provides sad reading. Bombay by its possession of a segregated area is a market of ill fame for European countries and up-country States. The Census Report of 1921 and the police figures state that there are 885 brothels in this area with over 5,000 inmates. Bombay has a festering sore in its midst and the general public health is consequently affected. Clandestine immorality outside the area is largely on the increase. Street order is bad and disease is rampant. The number of girls leading immoral lives probably stands at nearly 15,000. These are hard facts. What has been done? The Prostitution Act of 1923 was passed penalising some of the worst forms of commercialised vice and the Vigilance Association was born and is doing active work to-day.

This brief, bald statement is sufficient to show us the crying need for social purity work in this city. No permanent good can, however, be done without right constructive thinking. We must think out our moral values anew and only when we have analysed our own attitude to vice and virtue can we go forward and theorise about other people. We must be ready to challenge conventions and not tamely accept them without thought. There are four things in particular which essentially need profound thought, our attitude to sex, our opinion of marriage, our accepted moral standard and our principle of action. The foundation of social purity rests on individual purity and individual purity on the appreciation of sex as something holy and God-given. Psychologists tell us it is our strongest instinct and, therefore, one of our main bases of character and one of the chief springs of thought and action. Let us formulate a high ideal of sex, reverence it as "a great impulse of life and love," a spark of God's own creative energy, and remember "it is not sex but its degradation which is shameful."

The higher our ideal of sex, the nobler will be the conception of marriage. As marriage involves the giving of personality, body, soul and spirit, it must be permanent and monogamous, and it must demand, in preparation, a life of charity, binding on the man as well as on the woman. Both are equal in the endowment of personality, though both differ in function. In both cases illicit union cannot but impair personality.

If we held such an ideal of marriage it follows naturally that we believe in the unity of the moral law. Morality is really natural in the sense that by obedience to its dictates we are obeying the law of our inmost being whereas by license we enslave our true selves to the dominance of our lower selves. License and freedom are very opposites.

### Right Action: Preventive Work.

Having by right thinking laid bare the roots of evil let us examine what right action can follow. We are up against the oldest and one of the biggest problems in the world. Short-cut methods which dam the channel of evil without tapping its sources of supply cannot but create a flood and produce disaster. First in our programme must, therefore, come social purity work by men amongst men, as it is from them the demand comes and it is the demand which renders possible the supply. Rescue work must start amongst men if it is to be effective amongst women. Bombay is faced by the problem of the "surplus man." Until men's moral standards have been raised, drastic reform is impossible —for to close the tolerated area at one fell swoop to-day would be to endanger the safety of all womanhood throughout the city. Rid Bombay of the major force of that demand and then we can campaign for immediate abolition. It is up to an organisation like the Bombay Students' Brotherhood to lead the van in preaching the gospel of social purity amongst the manhood of the city.

Better education is the next right action needed, an education which will mould character and not merely train the brain. Habits of self-control should be taught from the earliest years. The fact of life should be gradually and truthfully unfolded to our growing boys and girls and the ideal of personal purity and the sanctity of fatherhood and motherhood directly taught. Physical fitness in sport is recognised as the result of physical training—moral calibre too depends on moral education. As the boys of India are helped to attain a greater self-control, the practice of early marriage may be dropped and the education of girls raised to an equal standard and an equal duration as vouchsafed to the average boy.

Social Reform stands next in our programme to education as economics plays a far larger part in producing moral problems than has been realised. Unemployment, sweated labour and bad housing are all indirect causes of immorality. Girls and boys are allowed to grow up amidst demoralising conditions to face a struggle to maintain an honest livelihood which often proves too hard for them. The path of least resistance is often, therefore, followed.

### Legislation.

Improved legislation must also be worked for. A large field of preventive work has been closed to us by the non-operation of the Children's Act of 1924 The Age of Consent Bill 1925 must by all keen workers of social purity be regarded but as the first step in a right direction—but as no more than that. The Prostitution Act of 1923 as it stands to-day calls for amendment and extension. The Vigilance Association has been successful in getting the question of its amendment brought before the present session. The amendments suggested make for the greater efficiency of the measure to crave the support of all keen citizens. The question of extending the scope of this measure to legislate against the keepers of brothels as well as against pimps and procurers is to be the goal of our work in the future. This will mean the eventual closing of the tolerated area in gradual stages. Good cannot be done by wrong methods. Several wrong methods have been and are being suggested. For instance the suggestion to remove toleration merely to superimpose regulation—which is based on the same wrong principle of the system now in force. A second wrong method would be to clear away the area in Bombay and establish it in the mofussil. By this means evil would

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still be compacted with and the dangers of an unsatisfied demand left in Bombay. A third and equally wrong method would be to close down now all brothels by one sweeping law. Public opinion has not yet been educated up to this. Provision has not yet been made for the thousands of poor victims uprooted from their livelihood. The problem we are facing is too big for summary action. We must be content to work for the education of public opinion and to lop off by degrees the main branches of the tree of evil. The work can only be done by stages. Disorderly houses can first be removed from tram routes; foreign and up-country inmates can be gradually repatriated and the most insanitary brothels compulsorily condemned. Thus and only thus can we work slowly and patiently towards eventual abolition.

These are some of the main avenues of right action in preventive work. In this way we can hope to lessen the evils of to-morrow but meanwhile in rescue work we must tackle the evil of to-day. Preventive work has priority of place in our programme but rescue work must also play its part.

### Rescue Work.

Surely it is in rescue work that one feels the call of fellowship and brotherhood. It is the gospel of friendship in action. Rescue work means much more than removing people from bad conditions. They have to be re-associated in the march of progress. A new outlook on life has to be supplied; adequate technical training to be given and employment found. It is for rescue work that we need more homes and institutions. Very little is being done at present in Bombay—there are in fact only four homes and one small clearing house just started by the Vigilance Association in the city. Until more workers come forward, and more accommodation is available, we can do little. The Children's Act when it comes into force will largely fail to rescue children from moral danger, so long as we lack schools and homes. The eventual clearing away of the tolerated area can only come when accommodation has been made more adequate. We must appeal for Indian workers to come forward and for the different Indian communities to realise their own responsibility in this matter. In England we have realised the need of specialised accommodation for the various types of cases to be helped. Institutions of widely differing kinds exist—homes for difficult children, shelters and refuges and long time training homes for girl mothers and baby hostels and medical homes. Here in Bombay lack of accommodation entails a housing together of cases of many different types to the detriment of all.

Lastly we must appeal as part of the needed rescue work for greater facilities for treatment of those suffering from venereal diseases. Bombay needs more free treatment centres—more inpatient accommodation in hospitals and a seamen's medical home as in other great ports of the world.

## BILL TO AMEND THE BOMBAY PROSTITUTION ACT.

The Bill to amend the Bombay Prevention of Prostitution Act has been published in the "Bombay Government Gazette" of Feb. 19th. The objects of the amendment are explained in the following notes on the clauses:-

Clause 3.—Under section 3 the offence of soliciting for the purpose of prostitution is punishable with imprisonment for the term which may extend to eight days or with fine which may extend to fifty rupees. The punishment has proved inadequate and has no deterrent effect. It is, therefore, proposed to enhance the punishment to one of three months' imprisonment or a fine of one hundred rupees.

Clause 4.—Under section 9 the Commissioner of Police, Bombay, has been vested with certain powers which may be exercised by him with respect to persons residing in the City of Bombay. Since the passing of the Act it has been represented to Government that the powers exerciseable by the Commissioner of Police under section 9 should also be available in other places where conditions approximate to those in the City of Bombay, and the object of the amendment is to give District Magistrates such powers. As, however, the conditions in places other than the City of Bombay are, in many respects, different from those in Bombay, it is proposed that the District Magistrates should ordinarily exercise the powers conferred on them by section 153 of the Bombay District Municipal Act, 1901, and that they should exercise the wider powers conferred by proposed section 9 (6) only so far as the conditions in each district render the exercise of such powers necessary.

Clause 5.—Sub-section (1) of section 10 of the Act by its grammatical structure restricts the powers of a police officer to arrest a person, against whom information of an offence under section 3 of the Act has been received, to cases where the offence is committed in his presence. This was not intended when the Act was passed and this hampers the action of the police in cases in which immediate action is necessary. The amendment is intended to remedy this defect. For the same reason the last two lines of the sub-section have been omitted.

Clause 6—Sub-clause (a).—Section 123 of the City of Bombay Police Act, 1902, as it stood before amendment, included two sections and made punishable an unauthorized return to the City of Bombay of persons removed under section 27 which related to gangs or under section 28 which related to prostitutes and brothel—keepers of the same Act. Section 33 (1 authorized a police officer to arrest without warrant any persons offending under section 123. Section 28 was repealed by the Bombay Prevention of Prostitution Act, 1923, which reproduced its provision in Section 9 and in making consequential amendments the fact that section 123 included 2 cases was overlooked in amending section 33 (1) and the reference to section 123 therein was wholly omitted. The consequence is that the power of a police officer to arrest gangs without warrant has been taken away, a result which was not contemplated when the Act was passed. This clause is intended to re-enact the former provisions of Section 33 (1) as regards gangs under Section 123 of the City of Bombay Police Act, 1902.

Sub-clause (b).—The effect of the existing clause (e) of sub-section (1) of Section 13 of the Act is to deprive a police officer in the City of Bombay of the power to arrest without warrant in respect of all the offences specified in Section 120 of the City of Bombay Police Act, 1902. The intention, however, was to deprive

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him of such power in respect of the offences specified in clauses (a) and (b) only of that Section as these clauses have been repealed by clause (f) of sub-section (1) of Section 13 of the Act. Clause (b) gives effect to this intention.

## INTENSIVE TRAINING COURSE FOR TEACHERS IN LUCKNOW.

We are asked to give publicity to the following:—

The third annual Intensive Course for Teachers under the joint auspices of the Ewing Christian College and the Lucknow Christian College will be held in Lucknow from March 6th to April 16th, 1926. The aims of the Course are:—(1) to acquaint teachers with the best methods of teaching and the help given by educational psychology in the solution of every-day problems; (2) to provide opportunities for observing expert teaching and for practice teaching under criticism; (3) to impart enthusiasm for the continued study of the science of education, and for its application; and (4) to create a wider professional outlook among teachers. Students for the Course should reach Lucknow not later than the morning of March 6th and should come to Reid Hall (School of Commerce), at the Christian College, Golaganj. Sleeping accommodations will be available from the night of March 5th. The Course will be open to male teachers who have passed the High School Examination or its equivalent and have taught for at least one year. Preference will be given to applicants who are Christians. A limited number of prospective teachers may be admitted without meeting the requirement of one year's teaching experience, if they are otherwise well qualified. Address applications to Rev. J. C. Manry, Secretary, Training Course, Ewing Christian College, Allahabad. The tuition fee for the Course is Rs. 15. This fee will not be charged in the case of teachers deputed by schools of the American Presbyterian Mission, the Methodist Episcopal Church, or any other Mission or Church which may share in the financial support of the Course. A registration fee of Rs. 5 will be charged from all students on registration. The tuition and registration fees are both payable on or before March 6th. Board and lodging will be provided at cost. These charges will amount to about Rs. 15 *per month* for board and Rs. 5 for room rent and electric light during the entire Course. These charges are payable monthly in advance. The Courses of Study include Practice Teaching, Problems of Teaching, Problems of Technique, School Management and Hygiene, Religious Education, Methods of Teaching, Child Study, and Oral English in the High School. More attention will be paid to Practice Teaching than in either of the former Courses. The study of psychology and technique will be closely related to the work in the classroom. Approximately one-sixth of the entire period will be devoted to continuous practice. A carefully selected library of modern books on education provides ample opportunities for those who desire to read widely in the professional field. Former students have expressed special appreciation of this provision. A series of special lectures on subjects of interest to teachers will be arranged for Friday evenings, beginning with March 12th. The teachers of the city will be invited to attend these lectures. On each Saturday of the Course, beginning with March 13th, visits will be paid to places and institutions of interest in the city of Lucknow, including the Parks, the University, the Isabella Thoburn College for Women, La Martiniere College, the Prince of Wales Zoological Gardens, factories, printing presses, etc. Methods of conducting such excursions with school classes will be emphasized. Daily participation in athletics will be expected of all. The Course will be held in the Reid Hall of the School of Commerce, Lucknow Christian College.

## NEWS OF THE WEEK.

**Prohibition League, Malabar:** With a view to co-ordinate the activities of the Temperance organisations and movements in the District and to start Temperance organisations wherever necessary, a well-attended meeting was held on Friday the 26th January at Calicut in the premises of the Servants of India Society. Signatories to the notice convening the meeting included the leaders of all political parties in Calicut. Among those present were Messrs. C. Krishnan, Manjeri Ramaiyer, B. S. Tripuranthaka Mudaliar, K. Madhavan Nair, C. Gopalan Nair, E. Raman Menon, A. K. T. K M. Gupta Nambudripad, K. V. Suryanarayana Aiyar, K. Madhava Menon, E. Prasad and Isaac Pillai of the Y M. C. A., Dr. Balaram and P. A. Sankara Sastri, Rao Bahadur V. Govindan, Rao Saheb U. B. Srinivasa Rao, Mr. C. Krishnan, B.A., B. L., Editor of the *Mitawadi* was voted to the chair. Mr. Manjeri Ramaiyer moved the main resolution regarding the formation of the Prohibition League. He spoke at length on the need for such organisations to deal with the evils that are seriously threatening the society and made an earnest appeal to all to spare no efforts to do propaganda and agitate for the removal of the curse of drink. Messrs. Tripuranthaka Mudaliar and K. Madhavan Nair supported the resolution pointing out that the League provided a platform on which people belonging to different religions and political parties could join and work for the common cause putting aside their differences. Mr. A. S. Krishna Aiyar, Vakil, spoke on the need for active propaganda. The resolution was unanimously passed. Then Mr. K. V. Suryanarayana Aiyar proposed and Mr. C. Gopalan Nair seconded that the following office-bearers be appointed:— Mr. C. Krishnan, B.A., B L., President, Messrs. Manjeri Ramaiyer and K. Madhavan Nair, B.A., B.L., Vice-Presidents, Mr. B. S. Tripuranthaka Mudaliar, Treasurer and Messrs. C. Gopalan Nair, B.A., B L., E. Raman Menon, B.A., L T. and R. Suryanarayana Rao of the Servants of India Society as Joint Secretaries. A Committee with power to co-opt consisting of Messrs. Rao Saheb U. B. Srinivasa Rao, M. S. Madhava Rao, E. Prasad, Gupta Nambudripad, K. Madhava Menon, P. A. Sankara Sastri, K. V. Suryanarayana Aiyar, Dr, Balaram, Miss Unaki and Srimati Ramabai Madhava Rao, was also appointed.

**Problem of Women's Education:** Presiding recently at the prize distribution of the Bethune College and School, Mr. E. F. Oaten, Director of Public Instruction, Bengal, advocated reform of women's education. He said in effect women should guide and control the system of education for their sex. In their attempt to persuade the girls into schools they offered a course of study devised for boys which was alleged by competent critics, English and Indian, to expose the future mother-

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hood contrary to a wasting influence and to impose a strain which owing to lack of adaptation to new conditions was harmful to their health. He said that he himself was not going to sketch any proposal for a better state of things. He was a mere man and he considered this was not a matter to be settled by men. At the same time he had his views and one of them was that Bengalee girls of fifteen or sixteen ought not to be exposed to the strain and worry of examination at all, specially in those cases where marriage was destined to follow shortly after. Mr. Oaten recalled that the former Principal of the Bethune College, Miss Janau, had advocated a commission of women to deal with women's education. The Sadler Commission practically adopted the suggestion and advocated a special standing committee of women to advise the Board of Secondary and Intermediate Education and a special board of women enjoying a substantial measure of autonomy in the University of Calcutta to organise a provision for advanced education for women. Mr Oaten advised the women of Bengal to take the matter up and with a united voice to demand that standing committee and that special board proposed by the Sadler Commission. The women should tell them with one voice what they wanted and keep on telling them until they got it. For, until the conditions were changed and schools were freed from examination fetish and given a curriculum advised and approved by the women, he not only did not believe a large extension of secondary education was possible but was exceedingly doubtful whether it was wholly desirable.

**Secondary Commercial Examination:** In response to representations made urging the need for the establishment of a Secondary Commercial Examination based on the conditions existing in this Presidency, the Bombay Government have decided to institute a Commercial and Clerical Certificate Examination. For this examination the following subjects will be compulsory :—1. English, including Precis Writing and Commercial Correspondence. 2. Commercial Arithmetic, chiefly of a practical nature. 3. Elementary Book-keeping. 4. Commercial Geography. In addition there will be two optional subjects, selected from (1) Shorthand, (2) Type-writing, (3) Office Management, Filing, etc., (4) Accountancy, i. e., more advanced book-keeping, (5) Administration, i. e., relations of Government with local bodies, (6) Indian Banking (Elementary) and such other subjects as may hereafter be thought necessary. It is proposed to hold the examination in April, the first examination being held in 1927. No candidate will be admitted to the examination unless he has, during the previous academic year, been a regular student of an institution recognised for the purposes of this examination. Applications for recognition for the purposes of the examination should be addressed to the Director of Public Instruction and submitted through the Inspector of Commercial Schools, C/o. The Principal, Sydenham College of Commerce and Economics, Bombay.

**Indian Art Publication:** Messrs. T. Fisher Unwin, Ltd., 1, Adelphi Terrace, London, W. C. 2, announce the publication of the "Charm of Indian Art" by W. E. Gladstone Solomon, Demy 8vo, cloth, Illustrated, 10s. 6d. net. The author of this very interesting book can claim to write with authority, for he is the Principal of the Sir J. J. School of Art, Bombay, and Curator of the Art Section of the Prince of Wales' Museum in that city. The book is full of good things, legends and fairy tales, illustrating the author's points, and the pictures, showing the masterpieces of Indian craft, as well as of domestic art in the homes of the people, are beautiful.

**Radha Soami Dham, Benares State:** A meeting of the Satsangis of Radha Soami Dham, Benares State, was held on the 18th January 1926 (Basant Panchami) to lay the foundation of Radha Soami Sanskrit School in the premises of the Radha Soami Dham Temple. Satsangis from Gorakapur, Azamgarh, Chunar and Ranchi etc., were present in the meeting besides the inhabitants of adjoining villages. The School was opened in the presence of Babu Lalta Prasad Sahib, Deputy Inspector of Schools, Benares State, after a short and impressive speech by Mahrishi Shiv Bart Lal Sahib, M. A., LL. D. The Pandit who has been appointed as Head Teacher is an able man. It is expected that the school will be able to do useful and good work among the Brahman residents of Benares State who are mostly illiterate.

**Maharajas of Darbhanga and Baroda Honoured:** The Varanashi Vidya Parishat of Benares has been pleased to confer the titles of Bharat Dharma Diwakar and Bharat Vidya Kala Sudhakar on their Highnesses the Maharajas of Darbhanga and Baroda respectively in recognition of their varied high attributes. Both these honours were announced by His Holiness Sankaracharya Maharaj of Sarda Pitha, at the Sanatan Dharma Sammelan, Dwarka, in which several princes participated.

**Awakening of Caste-Hindus in Malabar** The new awakening that has come over caste Hindus as a result of the recent satyagraha campaigns is evidenced in the remarkable fact that sixty Pulayas were allowed to pass unmolested along the temple road at Chengannur in Central Travancore with the approval of the local caste Hindu leaders. The Hindu leaders themselves escorted the untouchables to the temple gate where they made their offerings of fruits and ghee. Police were not in evidence anywhere and the whole thing passed off without hitch.

**Swami Shraddhanand and Hindu Mahasabha:** Swami Shraddhanand has resigned his Vice-Presidentship and membership of the Executive committee of the Hindu Mahasabha for the reason that he was not allowed to move at the Hindu Sabha held at Rohtak under the presidency of Pandit Madan Mohan Malaviya a resolution advocating the re-marriage of child widows as in the opinion of the promoters of the Hindu Sabha movement such an act would tell upon its activities.

**A Maternity Home in Ahmedabad:** Sheth Chunilal Nagindas Chinoy has offered to give one lakh of rupees to the Municipality for the opening of a maternity home for high caste Hindu women. Half the sum will be given for the construction and equipment of the home provided the Municipality gives land free near the Municipal office and half the sum would be given in Government promissory notes for the maintenance of the home out of the interest accruing from that sum.

**Vice-Chancellor of Andhra University:** It is understood that Mr. C. R. Reddy, M.L.C., of the United Nationalist Party has been appointed Vice-Chancellor of the Andhra University and Mr. C. D. Subrahmanya Chetty of the Indian Educational Service and now District Educational Officer, Registrar of the same University.

**A Distinguished Lady Honoured:** Mrs. Vidyagauri Ramanbhai Nilkanth, M. B. B., has been awarded the *Kaiser-i-Hind* Gold Medal recently. She was the recipient of an address from the Sanitary Association of Ahmedabad in honour of the same.

**Hospitals in the Mofussil:** A Press Note from the Director of Information, Bombay, says: A revised rule relating to the Advisory Committees of Hospitals in the mofussil says that members of the Advisory Committee may visit the hospital as often as they like and any day during reasonable hours either individually or in committee. Should the committee desire to visit for any particular purpose, the time of such visit should be arranged with the Medical Officer concerned.

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**Gokhale and Gandhi:** We publish to-day a letter from Mr. G. Ramachandran, Shantiniketan, taking exception to a recent contrast which we made between Gokhale and Gandhi. Our main point was that while Gokhale relied mainly upon the English-educated classes for working out the regeneration of the country, Mahatma Gandhi regarded them and English education itself as a hindrance to it. Mr. Ramachandran's niceties are beside the point. No one says that the Indian educational system is perfect. There is no perfect system anywhere in the world. But while Tagore did not propose to sweep aside the existing system but only to improve upon it, Gandhi wanted students to come out of the recognised schools and colleges, to have the Universities closed, and educated men to convert themselves by wearing coarse *Khaddar*, by plying the *Charkha* and by letting their children run about in the streets rather than attend the existing institutions, into imitation peasants and farmers. What Mahatmaji thought of Western culture is not the point at issue. The point is that his plan, if it had succeeded, would have put an end to English education and the English-educated classes. No one who views the question with an unbiassed mind, can fail to see that the idea of secular freedom, as distinguished from spiritual freedom, was foreign to the genuis of both Hindu and Mahomedan culture and that India owes it entirely to English education, and that the English-educated classes alone understand and appreciate it to any extent. Even they have not fully grasped the significance of freedom as the condition of the evolution of humanity, individual and social as well as spiritual, otherwise they would have thrown themselves heart and soul in the movements of social and religious reform more than in political agitation. The remedy is more and not less of English and Western education. Gokhale told the educated classes that while they had on the one hand to struggle against a powerful bureaucracy, on the other, they had to struggle with a vast mass of ignorant and superstitious humanity. They stood between the two forces and had to maintain the struggle on both points. Mahatmaji, in order to concentrate upon the struggle with the bureaucracy, abandoned, at least during the Non-Co-operation interlude, the struggle with the ignorant and illiterate masses and, in fact, made them the arbiter of the national destiny. That, as far as we can foresee, will be the verdict on Mahatmaji's incursion into politics of any one who fifty or a hundred years hence views it in its strict historical perspective.

**Sir Leslie Wilson:** Sir Leslie Wilson, the Governor of Bombay, left Bombay by the mail steamer which sailed on Saturday last. Lady Wilson has been seriously ill for some days past and it was his intention to accompany her as far as Aden which is within the jurisdiction of the Bombay Government and to return to Bombay. But the condition of Lady Wilson's health did not allow him to return from Aden and he decided to go with her to England. A year ago this would have meant the relinquishment of his office, as there was no provision in the Government of India Act for the Viceroy and the Governors of Presidencies to leave India during their five years' term of office. On the contrary, it was provided that a Governor or Viceroy who left India automatically vacated his office. Early last year, however, an amendment was introduced in the law providing for the grant of leave up to a maximum of four months to these officials and Lord Reading was the first to avail himself of this provision. Lord Lytton, the Governor of Bengal, is also shortly proceeding to England on leave. Sir Leslie Wilson's decision was too sudden to permit of the formalities prescribed for the grant of leave and there was for a day or two some doubt as to the exact legal consequences of his Excellency's departure from Aden. We are glad, however, that it has been since announced that the technical difficulties have been surmounted and that Sir Leslie Wilson has been granted leave for four months. Sir Henry Lawrence, the Senior Member of the Executive Council, is to act as Governor. During the two years that he has been at the head of the administration in this Presidency, Sir Leslie Wilson, in the face of very great difficulties, had won the public confidence by his high personal qualities. It is, therefore, well that he will come back to carry on the administration which, owing to the failure of the Bombay Reclamation Scheme, is just now in need of the guidance of a wise and far-seeing statesman who enjoys the confidence of the people.

**The League Council:** The failure of the Powers to reach an agreement on the question of the admission of Germany to a permanent seat in the League Council, though it will not cause much regret to us in India,—for the accession of Germany to the League will only add one more first-class Power to the league of Western imperialistic exploitation—affords one more striking illustration of how far Europe is from the much-vaunted Locarno spirit. The entire blame for this tragedy, as Sir Austen Chamberlain called it, should be laid at the doors of France, for it was she who, in order to counteract German influence in the League Council, put up the simultaneous candidature of some smaller Powers. So far as Germany is concerned, she was perfectly within her right to oppose the enlargement of the permanent seats in the Council, for when the Locarno Pact was made, it was one of the conditions of her entering the League Council that its composition should be left unaltered. The conduct of England also in this transaction is not above reproach, for it was the vacillating policy of Sir Austen

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Chamberlain that gave a handle to French designs and ambitions and, if only England had exerted proper pressure upon the other Powers, the admission of Germany to the League would have by this time been secured.

**The Marwari Conference:** Along with the Hindu Mahasabha which recently held its session at Delhi, there was also held the All-India Marwari Conference under the presidentship of Seth Jamanlal Bajaj. Seth Jamanlal, in his presidential address, extracts from which we print to-day, gave some sound advice to the members of his community. The Marwari community is intensely orthodox and conservative in its outlook. In this as in other communities, owing to the influence of modern education, a small party of reformers has grown up which chafes at narrow meaningless social distinctions. Jamanlal is one of those who belong to this new reform party and he condemned as a veritable engine of oppression the growing practice now-a-days on the part of the orthodox section to punish with ostracism sincere young men who deserved to be honoured for their courage, for no other reason than their desire to get rid of narrow social distinctions. On the contrary, he warned the young reformers not to rush matters and advised them to try to convert the orthodox by gentle persuasion, suffering and by force of personal example. Seth Jamanlal also unflinchingly denounced the multiplication of sub-castes, the restrictions on inter-dining and intermarriage between them, the system of child marriages, the wasteful extravagance on the occasion of wedding, the craze for ornaments, the *purda* system, the interdiction on visits to foreign countries and such like absurd customs which the Marwaris share in common with other communities. In the end, Seth Jamanlal pleaded for a broad-minded and tolerant outlook on their part. Though Seth Jamanlal holds strong views on widow re-marriage, it is a pity that he was compelled not to speak anything on the subject. We are glad to see that some ladies spoke on the evils of child marriage and the ideals of *Grihasthashram*, and resolutions were passed urging reform in age, expenses and ceremonies connected with marriage and condemning polygamy and the evil practice of selling away young girls to old men in marriage. The Vaishya or the commercial classes are the most conservative custodians of orthodox Hinduism and not the Brahmins as is generally supposed by writers who are either ignorant of the real conditions of the Hindu society or are interested in running down the Brahmins for political reasons. A Hindu widow re-marriage was celebrated last Wednesday under the auspices of the Bombay Presidency Social Reform Association and a meeting consisting of a large number of Bhatia ladies and gentlemen was held in the evening to congratulate the couple on their moral courage. It is, therefore, a very hopeful sign that the two great commercial castes, the Marwaris and Bhatias, are beginning to realise the importance of social reform.

**Self-Government for Tamil Districts:** The resolution which Sir Sankaran Nair moved the other day in the Council of State demanding self-goverment for the Tamil districts alone and which was lost without a division, would almost be considered as highly fantastical but for the fact that the author intended it as an experiment in provincial autonomy which, on its satisfactory working, might be extended to other provinces also. According to Sir Sankaran, the government is to consist of the King, a Senate and a House of Commons. The Parliament would be given full power to make laws for the peace, order and good government of the province in respect of all subjects including taxation, expenditure, loans, postal and telegraphic services, railways, aeroplanes, and naval, military and air forces. Undoubtedly, the Tamil districts possess certain special qualifications as compared with other provinces for standing the test which Sir Sankaran wants to impose on them. But our point is that Sir Sankaran's resolution strikes at the root of nationalism to which all the best brains in India are striving. The basic defect of Sir Sankaran's scheme is that it divides India into a congeries of States each independent of the other with no correlation between them, which will only land us back into the old state of things which made India a prey to successive invasions.

**Sir Abdur Rahim's New Role:** It is much to be regretted that Sir Abdur Rahim's recent utterances, instead of assuaging, should only aggravate his already provocative presidential address at the Muslim League. He is reported to have said that the Swarajists walked out of the Legislative Assembly just to extricate themselves from the miserable predicament in which they had placed themselves in regard to the resolution on the extension of the Reforms to the North West Frontier Province. For our part, we are strongly opposed to the Swarajist policy of walk-out, but it will be rather ungracious on the part of any one to attribute it to the cause which Sir Abdur Rahim alleges. We well know that it was only in obedience to the mandate of the Cawnpore Congress and their walk-out during the period when the N.W.F.P. resolution comes up for discussion is only purely accidental. Again, a few days back, Sir Abdur Rahim proposed that Mahomedan education should be taken out of the hands of the Calcutta University because it proposed to allow Bengali as the medium of instruction at the Matriculation stage, while he wanted Bengali Mahomedans to adopt Urdu as their vernacular. Strange to say, however, the Ulemas of Bengal and Assam have adopted a strong resolution condemning his proposal and declaring that Bengali which is the mother-tongue of Bengal Mahomedans should continue to be so. Sir Abdur Rahim has thus been disowned by his own co-religionists.

**Infant Welfare in Bombay:** We are glad to see that under the inspiration of Lady Wilson, his Excellency the Governor's wife,—who, we hope, will soon recover from her present illness—a scheme called the "Village Baby Scheme" has been set on foot and the Poona District Board has already put it in practice. The scheme, shortly is to give free instruction and practical training to the village *dais* in the care of new-born babies. It is found that, in villages, most of the babies die within the first month of their birth owing to the bad instruments which the *dais* use in attending delivery cases and owing to the non-observance of some elementary rules of sanitation and hygiene. It is rather costly to supply villages with trained midwives who have received regular medical education and so it was found that it would be better to utilise the existing agencies, viz., the *dais*. The scheme was long in contemplation, but it was Lady Wilson who found it eminently practical and gave every support to it, herself contributing Rs. 4,000 towards the cost of hygienic boxes to be placed in the charge of village officials for use by the nurses and mid-wives in their work in the villages. The Poona District Board was the first to embrace the scheme. The Presidency owes a deep debt of gratitude to Lady Wilson for the sympathy she has always evinced in the cause of the poor and the needy.

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INDIAN SOCIAL REFORMER.
*BOMBAY, MARCH 20, 1926.*

## THE HINDU MAHASABHA.

The ninth session of the Hindu Mahasabha was held at Delhi on Saturday last under the presidentship of Raja Narendranath. We have more than once pointed out in these columns that the existence of the Hindu Mahasabha can be justified only in so far as it is able in a great measure to consolidate and reconstruct Hindu society by removing all the evils that are now eating into its vitals. We have, therefore, to regret the political orientation that is being given more and more to the activities of the Mahasabha to the neglect of its social side. The proceedings of the Sabha bear ample testimony to this. More time was taken up with the discussion of the running of Hindu Mahasabha candidates at the ensuing elections and the extension of the Reforms to the North-West Frontier Province than with the discussion of urgent social reforms that ought to be effected in Hindu society. It was only in regard to the removal of untouchability that the Sabha adopted a resolution and that too a halting one and, as regards the other important reforms such as the abolition of the *purda*, the prohibition of polygamy, the raising of the marriageable age of both sexes and the prohibition of the manufacture and sale of intoxicants, liquors and drugs, it has not yet sufficiently realised their importance. The attitude of the Sabha in regard to widow re-marriage is most deplorable and it is stated that Swami Shraddhanand was compelled not to move the resolution on widow re-marriage owing to the vigorous opposition of the orthodox die-hards.

We print elsewhere extracts from the presidential address of Raja Narendranath. The only noteworthy portions of it from the point of view of the social reformer are those relating to the removal of untouchability, the elevation of women and the necessity of military training for all castes and classes of people in the country. As Raja Narendranath said, the sanction given by Hindu society to untouchability and to the treatment meted out to the depressed classes is a negation of democracy and of democratic principles. Not only on grounds of political expediency but on humanitarian considerations, it is high time for us to remove this blot on Hinduism. Likewise, we have to change our social code in regard to the treatment of our women more in accordance with modern which are also our ancient conceptions. In order that the future India may equip itself for self-defence, Raja Narendranath emphasised that the work of national defence should not be confined to the Kshatriya caste alone as of old, but that the Brahmin and the Vaishya should be as ready to wield the sword as the Rajput or the Jat. It is rather strange that the President who so eloquently pleaded for the physical regeneration of Hindu society should have failed to say anything about the system of child marriages which is at the root of all physical degeneracy. We are glad to see that Mr. Kedarnath, the Chairman of the Reception Committee, emphasised this point. The only way of putting an end to this evil is by recourse to legislation raising the marriageable age.

The resolution on the removal of untouchability is so mildly worded that we do not understand the mentality of a certain section of people who opposed it and even indulged in the theatrical gesture of a walk-out. The resolution is as follows: "This session of the Hindu Mahasabha appeals to Hindus in general to remove all restraints which are at present imposed on the so-called depressed classes called untouchables in the way of their use of public schools, public wells and public roads and in their attendance at public meetings. This Conference appeals to the authorities of Hindu temples to provide facilities for *Devadarshan*." As Lala Lajpat Rai pointed out, the new resolution, while it cannot prevent the use of public roads and public schools by the untouchables, does not allow them the use of private institutions and temple admission The resolution is thus only of a permissive and not mandatory character in respect of private institutions and temples. Eventually, we are glad Pandit Malaviya's appeal prevailed over the dissentients. As a matter of fact, however, we hope owners of private schools and wells and temple authorities will not stick to the letter of the resolution but will give more facilities to the untouchables. The resolution which the Sabha adopted opposing the extension of the Reforms to the North West Frontier Province is only calculated to strain further the already over-strained relations between Hindus and Muslims. As we have said on another occasion, the Hindu minority there as elsewhere will have to accommodate itself to the Muslim majority and only a policy of trust can beget trust in turn. We frankly do not understand the contention of the Sabha that the re-marriage of widows is opposed to Shastraic principles. We quoted last week a passage from the *Manu Smriti* enjoining re-marriage of widows under certain conditions. Enforced widowhood, no more than untouchability, is sanctioned by the Shastras. The attitude of the Sabha in regard to this question will only estrange the reforming section of the society from it as it has already done in the case of Swami Shraddhanandji, and if only this desirable reform were incorporated in the programme of the Sabha, there would have been no necessity for the Widow Remarriage Conference held subsequently in the same place under the presidentship of Swami Saraddhanand. And lastly we have to regret the unnecessary excursion into the political arena which the Sabha has made. Though the compromise resolution adopted by the Sabha says that the Hindu Sabha should not put forward candidates for the ensuing elections, it subsequently declares that, in case of apprehension that Hindu interests would be in danger, Hindu voters should oppose such candidates and, in some provinces, it authorises the Hindu Sabhas to run their own candidates for safeguarding their interests. Holding as we do that the Sabha should leave politics alone to politicians of whom we have only too many, we cannot but think that the Sabha would have done

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well to pay heed to Pandit Motilal's advice and steered clear of politics altogether.

Along with the Mahasabha, there were also held at Delhi the Sanadhana Dharmists' Conference under the presidentship of Pandit Malaviya, the Shuddhi Conference with Dr. Moonje as President, and the Widow Remarriage Conference under the inspiring guidance of Swami Shraddhanand. Thus, the very multiplication of Hindu conferences is a distinct sign of the working of the ferment of progress in the stagnant pools of Hindu society.

## INDIAN SOCIAL LIFE AND MODERN URDU POETRY.

(By Mr. Mohan Singh, M.A.)

I

But by the time youth slips a stage or two
While reading prose in that tough book he wrote,
(Collating and emendating the same
And settling on the sense most to our mind)
We shut the clasps and find life's summer past.
Then who helps more, pray, to repair our loss—
Another Boehme with a tougher book
And subtler meanings of what roses say,—
Or some stout Mage like him of Halberstadt,
John, who made things Boehme wrote thoughts about?
He with a 'look you!' vents a brace of rhymes,
And in there breaks the sudden rose herself,
Over us, under, round us every side,
Nay, in and out the tables and the chairs
And musty volumes, Boehme's book and all—
Buries us with a glory, young once more,
Pouring Heaven into this shut house of life.

—(*Transcendentalism*).

We merely kept a Governor for form,
While this man walked about and took account
Of all thought, said and acted, then went home,
And wrote it fully to our Lord the King
Who has an itch to know things, He knows why,
And reads them in His bed-room of a night.

—(*How It Strikes A Contemporary*)

All art is social in its beginning and in its purpose, poetry specially so, carrying, as it does, its appeal to a vaster and more democratic circle. The poet like every other fellow human being is subject to the social contract. After having received through heredity, through books and teachers, through places and circumstances, beauty, love and life from the race and from the lower and higher creation, he starts fulfilling his own part of the contract. He gives back beauty, love and life, in the measure of his reach and growth and in the colour and form of his feeling and imagination. Yes, he gives back but gives back more than does an ordinary member of the social organism. At least, he ought to give back more. That, I trow, provides the right basis for building up the definition of a Genius. A Genius gives the world more than he receives under the social contract. Whatever he gives is for the use, for the enlightenment or for the beautification of society. His good and true and beautiful is for the moral, spiritual and aesthetic advance of the community. That is the purpose of his poetry. Does he keep it ever in view? Yes, then verily he poureth Heaven into this shut House of Life. Then verily he is the true and just Governor and "Town's true Master if the town but knew" and "recording chief-Inquisitor." No, then verily he is one of those hundreds of the 16th, 17th, 18th or 19th century Urdu Poets whose imaginary formal wooings of the pretty wine-serving boy,—wooings indulged in, in response more to the demands of the Court dancing girl, or the court itself, and a little less to the exigencies of a personal hideous romance, than to the demands either of Art itself or of society—which have advanced society indeed, but advanced on the downward path of mental lassitude and moral slipperiness.

### Early Urdu Poetry.

Early Urdu Poetry falls into four clear-cut divisions, the *Ghazal* for being sung by the courtesan before drunk and debauched nobility or before sophisticated intellectuals and extravagant Sufis, the *Qasida* to be presented, off and on, to the King, the Subedar or the local *Rais* for fresh patronage or for increased support, tuned in the most flunkey-ish key, the *Masnawi* meant for the consumption of the love-tale-or-adventure-tale-thirsty masses, full of a certain ease, grace and colloquial charm, the *Mussaddas* or *Vasokht*, including the *Sárapá*, for the edification of the poet's friends who are in the know about the poet's "Affair" with a courtesan or with a pretty lad whose body from the *Mang* to the sole has perforce to be described as superlatively and superbly as possible. To bring myself closer to the time I have chosen to characterise, I will add a fifth class of poetry, thriving just previous to the period—that of the Marsia. That is for Shiahs alone. During the Muharrum they are to sing these mournful ditties in memory of the blessed Martyrs of Karbala.

### Social Life under Mohammadan Rule.

Now you cannot blame the poet seriously. Poor man, he has to study the market solicitously and supply only those wares that are in demand. Flushed with the glories of the conquests, his brain teeming with thoughts of beautiful traditions of luxurious times agone and ahead, at peace with himself, "his" subjects and his God, sharing boisterously and bumperously in the concern called the Muslim Government (to analogise on the British Government), for the "advancement" of God's peace and God-given personal purses, surely the average affluent well-read influential Mohammadan had no worries or distractions, and the patronage-seeking poet could not smoothe by his soft langourous verses. Love, wine, Laila, Majnu, Jin and Dev, Farun and Shumun, Praise of the King, and the praise of the Prophet (on whom be peace,) all in their own proper Persian or Arabic setting, vocabulary and form, were asked for and were consequently copiously supplied. Few and far between were the apostles of real Sufism or true love. There was produced one Mir and one Dard, by over six centuries of continued poetic tradition. Men,

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here and there, whom temperament or poverty or genuine disgust of a pampered sophisticated society or the buffets of a precarious court favour had made solitaires of, did sing of other things and in other tunes. But their number is almost nil, while they who all the while wooed the young curly-haired wine-server, but who insisted on their love for him being interpreted as love for the Divine Boy,—well, their number is legion.

### Post-Mutiny Poetry.

Mutiny or rebellion, whatever you call it, changed things wholesale. The Muslim part of the Indian society had received tremendous shocks and staggering blows. Life's crosses! What are they? Ask Bahadur Shah, the last Mughal Emperor. He will say: "Yes I know them. I know them a great deal to my cost—And I have sung of them to the best of my ability in the traditional all-hedging-in all-cramping Ghazal-metre. Why not, refer to my compiled Dewan for an answer to your query?" Ghalib could answer it capitally well. And a host of others. The demand has changed, the demand by the society and the demand by the heart. Whosoever has poetry as his all-absorbing vocation now finds it impossible to place things about the Saqi on the market. The underling if comfortably placed about the matter of his stomach, may continue to do so But not he, the true poet. He will, in obedience to the outer as well as the inner call and urge, not sing light-headedly and light-heartedly, but he will think in song. For the whole society is engaged in thinking furiously. The slap of Father time has set it thinking so. Think! yes: but what about these dashed black-holic limits of the Ghazal? No you cannot break away with the tradition to find fuller utterance for yourself. Continue pouring as much of serious thoughts or trite emotions about Man, God and Nature, as you can, in these very bottles. Very well, says the poet. But do not as yet widen the bounds of subject matter. Society is in the melting pot. The individuality of the Society. When society the bigger organism has no individuality, how can the poor part—the puny poet have? What was it that Indian society from 1857 to 1900 was thinking clearly and sanely and fearlessly, that could be enshrined by the poet safely within the 20-word-chambers of the Ghazal? Not much indeed. But whatever there was in the matter of education or social reform or religious contemplation, was a distinct advance on the old love-lornness. We find in it the germs of that which in such abundant bloom and with such enthralling charm is manifest in Modern Urdu Poetry—roughly from 1900 A. D. onwards.

## GOKHALE AND GANDHI.

The Editor, The *Indian Social Reformer*.

Sir,

In the course of a note under the caption "Gokhale and Gandhi" you have recently written that Mahatma Gandhi regards the English-educated community in India as a "devitalised body incapable of achieving any solid good," and that as a first step towards national service he insists that it should divest itself of 'all its acquired characters." You also go on to add: "In fact the Gandhi scheme involved the skipping of a century of modern education and plunging right into the middle of the eighteenth century."

The name for those who have misunderstood Gandhiji's attitude towards English-education is really 'Legion'. In one way it was inevitable. Gandhiji's views on Education are so radical and his condemnation of the system that obtains in India so frank that it was natural that those who could not see the perfect poise of his mind should have honoured him with all kinds of extra extreme views. But it is certainly surprising that you too did not understand more precisely Gandhiji's position. And if radical differences with the present system of Education in India means wanting to swing back into the eighteenth century, then certainly even those like Rabindranath Tagore should be classed among those that desire such a change.

Is it true that Gandhiji looks upon the English-educated community as a "devitalised body incapable of achieving any solid good"? What is true is that Gandhiji when he was face to face with the slave mentality which was a national delusion, that salvation was impossible for India unless every man and woman got armed with degrees offered by the Universities in India, stood up with the courage of his conviction against this delusion and this slave mentality. And these Universities!—will you deny, Sir, that they are but copies, and imperfect at that, of Western Universities? And it has to be remembered that even here Gandhiji was not speaking against English culture as such but of the educational system that is in vogue.

As regards the English-educated communities Gandhiji does and has always regarded that they are certainly not the best products that could be had. For the system that produces them does not nurture them in all that is best and noblest in Indian culture. If only you will know that in numberless High Schools and even Colleges to-day Clive is held up as a hero and Warren Hastings as another and that a B Sc. student of the Calcutta University confessed to the writer himself the other day that he did not know what and where Kerala is (!), then certainly you will understand how essential it was that some one should have stood up and proclaimed how harmful this system was and is. What Gandhiji has fought against is the exaggerated emphasis that has been increasingly laid on the necessity of obtaining the hall marks offered by the Indian Universities and also the delusion that, without English culture, nothing was possible. In his own Ashram every boy and girl gets ample opportunity to learn English and to imbibe the best that is in English culture. But English is not given any exaggerated predominance nor is it nurtured over the graves of vernaculars.

But the unkindest cut of all seems to be your attribution to Gandhiji of the 'insistence' that the English-educated community should get rid of "all acquired characters." You seem to be so sure of this 'insistence' that you gaily go forward to characterise this as an attempt to go back to the eighteenth century. Many of those closest and nearest to Gandhiji have drunk deep of English culture, but this 'insistence' has never been in the experience of any one of them. One can only wonder how you have made this strange discovery

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And what do you signify by the eighteenth century? Do you mean ignorance, primitivity or what? The truth is that Gandhiji's call is not to go back to the eighteenth century, but a call to go forward as quick as men can go to the thrice-blessed century yet ahead when Education would minister unto all and when instead of widening every moment the gulf between the classes and the masses it would bring them closer together in good-will and amity and in a united effort to uplift humanity. But if that century has anything in common with the poor eighteenth, it will be none of Gandhiji's fault.

You mention Raja Ram Mohan Roy. But he stood in a different category. He stood between the old world and the new. What faced him was national stagnation. And so with the wisdom of a prophet he created the mighty impetus that swung India from the night of the past to the dawn of the future. His purpose has been served. But we are face to face to-day with a mad rush. If Ram Mohan were alive to-day and saw how alien in spirit and body our modern Indian Universities are his heart would have cried out in agony. He would have been the first to realise that to persist in the impetus previously created would now mean death and not life. He would have also seen that this persistence would mean the loss of all the priceless treasures of our great past.

In this hour of our trial what is needed is to stand fast and not be swept away. This does not mean that we should refuse light from without at all—only our light should not be blown out in the storm.

Yours etc.,

Santiniketan. G. RAMACHANDRAN.

## POSITION OF ANCIENT INDIAN WOMANHOOD.

The Editor, The *Indian Social Reformer*.

Sir,

In the interests of straight thinking and an even moderate respect for the exact historical truth, permit me to register a protest against your publishing such articles as that on 'National Life and Harmony' and others of its ilk. With all the respect in the world for Indian womanhood, and having dedicated my life to the spread of the doctrine that every man and woman is a child of God, intrinsically capable of sainthood, and furthermore believing in India and in the peoples of India, permit me to say that the article quoted above gives a wholly false impression of the position and status of ancient Indian womanhood. In ancient days the position of woman was nowhere enviable, nowhere ideal, nowhere as good as it is today. India is no exception to the rule. It is not good historical technique to read the flattering things and leave out the damaging evidence, to draw a conclusion from Ruth and to leave out the wife of Uriah the Hittite, to draw a conclusion from Sita and overlook the evidence that Raja Nala could gamble away his wife, (his property). In glorifying the past let us not forget that immortal Greece rested on the labour of human slaves (I need not point what this means for the female slave), that the ancient and splendid civilizations of Babylon had fertilization ceremonies most degrading to their womanhood, that Manu has some rather explicit statements about the place of womanhood, that in ancient India—*as in practically all other ancient countries*—there was no provision whatever for the education of women in the learning of the day. No historian doubts, Sir, that in all periods of the world's history and in all climes, women of dominant personality and outstanding ability have broken through every bond that held them down, but, why deny the bonds? No one doubts, Sir, that even when the wife is a slave, a chattel, a very genuine love and affection can and often does spring up between man and wife and many instances can be cited to prove the fact, but, why deny the servanthood and chatteldom? No one doubts that there were a few gifted and privileged daughters of wealthy, powerful or learned men who became educated, but, why forget the vast majority for whom there was no education and no learning, from whom the secrets of learning were for ever locked, who were inherently inferior and everlastingly dependent.

In short, Sir, I regret to see you among the list of narrow nationalist jingoes. The past of no nation was morally enviable, no people ever had the ideals which we have today, no people ever had the knowledge we have today, no people were ever so educated as we are today, no people were ever so near self-government as the countries of the world are to-day. Women were never so free and well as they are to-day. Let us leave the dead past. It stinks. Without lying about it, or to speak more kindly, without idealizing it, it has not very much to teach us.

True, to get an ideal today, to read it into some old myth of the nation, and then triumphantly drag it forth and wave it in the air, is a good way to make people willing to follow the said ideal. Pragmatically it is alright—it works. But I am not at all sure that the by-products are good. The by-products of a lie generally are not. Let us think straight, follow the truth, look forward for guidance not backward, and grow into internationalists. I get lots of "kick" out of your magazine. Keep it up.

Yours etc.,

Harda, C. P. D. A. McGAVRAN.

[When the position of women in Ancient India is referred to in terms of praise, the Vedic period is generally meant. Then the women enjoyed *an equal position with men as is shown* by the fact that there were women seers and sages, adult marriage was the rule and there were no hampering restrictions on women's freedom such as were introduced later. The explanation seems to be that the Vedic community consisted exclusively of Aryans, and women's disabilities increased progressively with the practice of Aryans taking wives from non-Aryan tribes. It is no doubt wrong to trace the past indiscriminately, but it is equally wrong to entertain the view that our ancestors were all fools or knaves and that we are the only wise and honest people.—ED., *I.S.R.*]

## BIRTH CONTROL BY SELF-CONTROL.

The Editor, The *Indian Social Reformer*.

Sir,

In reply to Prof. Karve I would say, to begin with that to speak of body in the strain of vile exigencies, even in retort, is a vile suggestion.

Prof. Karve accuses me of not descending to face the realities of life and of turning back from them. To descend to the realities of life is not to face them; these realities grow stronger the more they are faced. To invent means for the gratification of passions is to provide the child with fire for toy. Bishop Berkeley says: "Man is an animal, formidable both from his passions and his

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reasons, his passions often urging him to great evils, and his reason furnishing means to achieve them." The right course towards such realities of life lies not in descending but in transcending them.

Why artificial Birth-Control is a pernicious and insidious method can be shown easily, but the reasons are too many to be tabulated here. I give some below:—

It facilitated the systematic immoral practice. Reform workers report that due to this facility reform work among the fallen women of the West is growing more and more difficult.

This method deadens the delicate sensitive feelings which is the possession and evidence of human beings alone. Mr. Zacharias says: "To prevent the conception of children creates a mental attitude, which again and again has led to artificial miscarriages, when the "contraceptive" has failed, and connivance at abortion to connivance at infanticide."

It undermines that noble aspect of mankind that looks upon this body as an organ for the growth of superman or soul, and also the faith that believes in a divine ordinance and that everything is planned and ordained by an all-wise Providence, so long as we do our part conscientiously.

Generally, the reason given for this artificial Birth-Control is poverty. Dr. L. I. Dublin of New York says: "It is among those whose favourable economic and social status makes them need it least that contraceptive information is most widely disseminated and most intensively used."

When organic function, apart from its high purpose of utility and duty, is indulged for self-gratification only, then the only line between man and beast is removed and man's name will be enlisted in the category of beast not long hence.

When men and women are so addicted to the love of self-gratification that exceeds their love to strive after something purer, higher and nobler, then the sanctity of home and married life is at stake as the spiritual binding is the only reliable bondage and true foundation of all relationship. The reason why "birth-control by self-control" is the right method, is not far to seek. When man is successful in his endeavour, it elevates his moral stature and where he fails, even there his failure serves to strengthen his will and power of self-control and leaves his moral fibre more enriched than before. Self-control is the vital motive power and the greatest dynamic force in the moral and mental world. Anything that tends to slacken its hold on man is injurious to home, happiness and society, beyond conception.

As regards the scientific advance of the West which Prof. Karve advocates to improve the economic condition of India, these contraceptives were invented not by a poor nation like India, but by the ruling nation of the world, rolling in wealth and luxury and seething in love of pleasure and enjoyment. Besides, these are invented more for pleasure than to relieve poverty. Heaven forbid that India should take to it. It will not only deprive her of her last means but will sap her of her past strength and honour. If it is for poverty, it is ridiculous. That the West with its great scientific advance, countless channels of trade and commerce, vast organization of industries and enormous resources of dependent colonies, should take to such puny artificial method of economy! Then the West with all its great advance of science and strenuous endeavour of intellect and human labour has not only failed to achieve any material gain or prosperity, but has brought on such inflamed poverty that has given rise to such petty artificialities of undecorous subsistence of livelihood! Then the West stands as a reproof against the advance of science and materialism which has so sadly failed to cope with the moral need of the people.

Prof. Karve while explaining his gland theory admits that carnal desire has much to do with the mind, heredity and environment. It is the same versification of mine when I say: "The elevation of man or woman is inter-dependent on the high standard of life as well as the general atmosphere that pervades." This may go to prove that the Science of Physiology is subservient to the Science of Mind or Spiritual Science. Now the heredity he speaks of must be a mental heritage that goes to influence the mind. This mental wealth can be acquired by moral strength alone. Therefore, the children of self-controlled parents alone can expect to inherit a moral heritage which not only equips them against immoderate carnal desire but places them in a better world of less sin and temptation in their struggle for existence.

As regards Prof. Karve's gland theory the instances are too numerous to be quoted here to prove that this theory holds no water at all. Mr. Zacharias says: "It has been notorious, ever since man has known his history, that individuals of either sex can and do practise complete chastity, often life-long, not only without any damage to their health but greatly to their physical and mental benefit. The physiological reason for this latter, somewhat surprising, effect has been rather obscure until our own days, when our new knowledge of the function of endocrine glands and the hormones they secrete into the blood-stream has thrown a wealth of new light on a subject which hitherto had to depend merely on the *ipse dixit* of ascetics and the subjective experience of mystics. This is not the place to enter into these investigations etc."

As lotus blooms in the swampy water, the sewage and filth make the universal manure of the luxuriant vegetation, poverty works as the greatest levelling factor of human arrogance, scavenger of immoral corruptions and corroding artificiality, the renovator of fresh life, creator of strong nerve tissues and the cradle of all greatness of the world, as necessity is the mother of all inventions. God's omnipotent hand protects one and all alike. His omnipresence embraces evil and good equally framing, fructifying, unfolding every evil in a glorious future of showering nectar to humanity. Human arrogance will only go to deter his own interest.

Yours etc.,

(Mrs.) Kumidini Ganti.

[Correspondence on this subject must now be considered as closed.—Ed., *I. S. R.*]

## PRESIDENTIAL ADDRESS TO THE HINDU MAHASABHA.

The following are extracts from the presidential address delivered by Raja Narendranath to the Hindu Mahasabha held at Delhi on the 13th March. After referring to the apparent conflict of social institutions actually prevailing in the country and the ideals which the people of that country put before themselves, he said:

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The proposition with which I am now directly concerned is that those who aim at higher principle and profess them may find it impossible to give them practical shape, owing to circumstances which are not of their creation. Temporary recession or falling back may be necessitated by circumstances beyond their control. We aim at nationalisation, but assume for the present a communal attitude because that attitude has been forced upon us by circumstances. One of the objects of the Mahasabha is to promote good feelings between the Hindus and other communities in India and to act in a friendly way with them with a view to evolve a united and self-governing Indian nation. We are prepared to throw up the lower for the higher ideal, the moment the necessity for it ceases. I do not wish to describe at any length the circumstances which have forced communalism upon us and I do not wish to assign proportions to the various contributory causes. I take notice of the fact that communalism exists, that discrimination between caste and creed for the acquisition of civic rights, which is a general way of describing communalism, is enforced in every part of Hindustan, that in most places it prejudicially affects the civic rights of Hindus, whilst in some places and in certain spheres it divides them hopelessly. The united voice of 220 millions of Hindus should be raised against this discriminative policy, which, however, is only one of the reasons why the Mahasabha has come into existence.

### Defence of the Country.

But the Sabha has a wider scope and a larger field of work which the present social and political circumstances have brought into existence. Those who accuse us of an outlook narrower than that of nationalism cannot find fault with our desire to obliterate such subdivisions as exist among us. We cannot become a nation, if we allow our own divisions and subdivisions to stand. Let me explain more fully what I mean by the obliteration of distinctions and divisions. Our political advancement will impose upon us the duty of self-defence and for the discharge of that duty all Hindus must be equally eligible and should be equally prepared. We have at present relegated this duty of defence to certain castes. It must be performed by all alike. A Brahmin and Vaisya should be as ready to wield the sword as a Rajput or a Jat. Economic conditions in India have undergone a great change and the occupations which at one time were assigned to certain castes cannot be allowed to remain their monopoly. The social and religious sanctions restricting certain castes to certain occupations, have ceased to operate. The division of labour to which the caste system of yore gave effect, disappeared with Mahommedan rule. The Mahommedan Government, followed by the British, maintained to a great extent the distinction between martial and non-martial classes, which it is now time to obliterate.

### Untouchability.

By a natural course of evolution our system of Government is becoming democratic. In course of time we will find a democratic system of government fully established amongst us, a change in bringing about which the Hindus have played the most prominent part. Social and political institutions are closely allied to each other. The sanction given by Hindu society to untouchability and to the treatment meted out to the depressed classes is a negation of democracy and of democratic principles. It is difficult to trace the historical origin of the attitude of the higer class Hindus towards depressed classes. But there is no doubt that untouchability is a creation of latter day Hinduism. The duty of removing this stigma falls more heavily on the shoulders of the Hindus than on those of any other class; and an organised body of Hindus can best remove that stigma. It is very strange that one belonging to depressed classes has only to embrace Christianity or Islam and his untouchability in relation to Hindus disappears at once. A more illogical position it is difficult to conceive.

### Equal Opportunities to All.

We live in an age in which we are unable to inculcate the principle that every one should think solely of his duties, the maintenance and enjoyment of privileges, which unequal natural gifts must create, being the natural consequence of the observance of duties by individual components of society. In the present age, every individual has to assert his own right and the equal assertion of rights by all, as also equal opportunities for the assertion of such rights (which is meant by natural freedom), tends in the long run to the enjoyment of legitimate rights by all. The Hindus attempted by what may be called a negative process what the modern European is trying to achieve by a positive process. Rights should be commensurate with natural gifts and society should be so constituted as to give equal opportunities to all for the exercise of natural powers and gifts. This being the principle on which the relations of individuals towards others or of a group of individuals towards other groups should be regulated, how are we in our treatment towards our sisters and daughters to give a practical shape to the noble doctrine embodied in the following verse of Manu: "Where the women are adored there the gods abide. Where they are not there is no peace." I do not wish to enter the arena of controversy, but if you have any respect for your ancient law-givers I ask you how you can reconcile enforced widowhood, enforced illiteracy and ignorance, and enforced seclusion of your sisters and daughters? If you concede to them the right to exercise their natural powers, there should be a negation of force in the spheres of life described above.

### The Shuddhi Movement.

I wish to offer now some remarks as to the Shuddhi movement, which has needlessly given offence in certain quarters. Here again some sinister designs have been attributed to us. There is not the slightest foundation for the suspicion. Proselytism is not a modern conception in the land of Aryavarta. Buddhism was the first reform movement amongst the Hindus. The religion which Buddha preached was for the whole of the human race. In the history of mankind Gautama Buddha was the first to promulgate a religion within the folds of which every human being to whichever race or country he belonged could come. Kabir and Guru Nanak followed him, preached in the same strain, and Guru Govind Singh gave an organised shape to a religion which sprung from Hinduism and which is based on the same cardinal principles as Hinduism. Swami Dayanand Saraswati in recent times gave a strong impetus to the idea, though the external form which he gave to Hindu religion was different from that of Guru Govind Singh. The idea of Shuddhi has therefore no connection

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# INDIANS OVERSEAS

## SUPPLEMENT TO The Indian Social Reformer.

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### THE SOUTH AFRICAN SITUATION.

Since we wrote last, nothing untoward has happened in the South African situation. The Select Committee on the Anti-Asiatic Bill is taking evidence and it is likely to submit its report on the 1st April. Mr. C. F. Andrews in his cables to the daily press says that the evidence so far tendered has undoubtedly convinced the people that the Bill is a bad one, but he cannot see any substantial improvement in the situation unless the Select Committee itself recommends the postponement of the Bill, pending further conversations, or a change in the moral atmosphere supervenes, either of which is extremely unlikely. As things stand, pledges made to the electors to hound out the Indians from South Africa rather than moral considerations, seem to be the determining factor in the situation. Mr. Andrews calls attention to the fact that social insults to Indians are an every-day occurrence and the outburst of Mr. Strachan, Chairman, Parliamentary Labour Party, that he "would wish to make the Indians' position so unpleasant that they would be obliged to leave in large numbers", is only typical of them. In the circumstances, it is hopeless to expect the Whites to turn away from the nefarious purpose to which they have set their hands. On the contrary, they are trying by hook or crook to get the Indian away from South Africa, by means of propaganda in the Cape press and other despicable devices. One such is the mischievous attempt to divide the Indian community by offering inducements to the Colonial-born Indians to claim the rights of coloured people, thus separating them from Indian-born Indians, but Mr. Andrews assures us that no success has so far attended the efforts of the Whites in this direction, that all evidence given on behalf of the Indian community is uncompromising on this point, and that it has only served to amalgamate the Indians there. The policy of compulsory repatriation which the South African Whites attempted by raising a query in the South African Union Parliament whether India is legally bound to admit all the South African Indians whom the Union Government may expel from its territory, has also apparently not met with success. We have since received the welcome news from Mr. Andrews that the Natal coastal belt is likely to be exempted from the operation of the Asiatic Bill, but even then, as he says, the remainder of the Bill is equally objectionable both in principle and details. The rejection for the second time by the South African Senate of the Colour Bar Bill, is evidence of the presence of a strong body of opinion against the colour legislation, but there is no cause for congratulation since the Government are sure of a majority in the joint sitting of the Houses to which the Bill will now be referred.

The only other notable event during the period was the debate that took place in the House of Lords on February 24th on the motion of Lord Olivier, ex-Secretary of State for India in the Labour Cabinet, viewing with concern the proposed anti-Asiatic legislation in South Africa, as it amounted to an infraction and infringement of the legitimate rights of Indians settled there, and calling upon the Imperial Government to put a stop to such colour legislation and thus honour the pledges given by it of colour equality in the British Empire. Lord Birkenhead, the Secretary of State for India, replying to the motion, advised Lord Olivier to follow the Legislative Assembly in postponing the question, as any opening of it would only do far more harm than good. In doing so, his lordship did not even say one word expressing his sympathy with the cause of the Indians in South Africa, but only repeated what the Viceroy had said, that delicate negotiations were going on between the Government of India and the Union Government. Far from embarrassing the negotiations, an unequivocal and clear statement by the Secretary of State for India regarding the rights of Indians in South Africa would have immeasurably helped the Indians in their struggle and a gesture from the Imperial Government would have warned the S. African Dominion of the consequences of its policy. Lord Lamington, ex-Governor of Bombay, also spoke on the debate sympathising with Lord Olivier's motion. Even more than in the House of Lords, in an article contributed to the *New Statesman*, under the caption "Firing the Haystacks", Lord Olivier uncompromisingly condemned the proposed colour legislation in S. Africa. Of the Colour Bar Bill he wrote: "No enactment so abominable and so insane could be discovered among the records of legislation in British communities since salve-owners ceased to struggle against the tide of the human will to freedom". Lord Olivier dismissed the argument that it is not a violation of the Smuts-Gandhi Agreement as an idle quibble, and made out a good case for the exercise of the Royal veto. While Lord Olivier is thus convinced of the exercise of the Royal veto as the last resort, it is a pity that our distinguished countryman, Lord Sinha, should pin his faith to education of the British public opinion alone. In an article contributed to the *Statesman*, Calcutta, Lord Sinha writes vigorously about the uncompromising attitude of the South African Whites and the failure of the Imperial Government to stand by India's rights as when it gave way to a handful of Whites in Kenya. But he doubts whether it is an easy matter to secure the Royal veto and contents himself with education of British public opinion. No doubt, education of British opinion is an important thing—and the Congress has recognised its importance by organising the Overseas Department—, but that by itself is not enough, for, after all, blood is thicker than water. The only alternatives that remain for us in case the South African legislation is put on the Statute Book are the Royal veto and, failing that, Satyagraha.

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## KUNWAR MAHARAJ SINGH'S REPORT ON BRITISH GUIANA COLONISATION.

The report has been published of Kunwar Maharaj Singh on his deputation to British Guiana in 1925. He was asked to enquire into the progress made by that Government in providing suitable land for prospective settlers and existing immigrants, facilities for repatriation of resident Indians willing to return to India, and improvements in the political and economic status of the resident Indian community. Kunwar Maharaj Singh observes that the future progress of Indians would be even more marked than up to present, because of the termination of the indentured system and the introduction of sanitary measures. He opined that, subject to certain conditions, the colonisation scheme as elaborated by Sir Joseph Nunan in his report dated 20th November 1924, should be accepted as both generous and practicable. Indeed in some respects it was more liberal than any scheme he had seen for European land settlement in Canada, Australia, New Zealand or South Africa where, for instance, free or assisted repatriation was not provided. Kunwar Maharaj Singh states that in the place of a large number of families, namely 7,500 as originally proposed to work at the outset as labourers as well as to take up land, a smaller number should be recruited for immediate land settlement only. He suggests five hundred families or 1,500 should be sufficient for settlement and both Colonial and Indian Governments stood to gain by this proposal because the expenses of the former in the case of repatriation would not be much, and if the scheme should succeed the way would be open to further immigration on a larger scale with probably less expenditure on passages. Kunwar Maharaj Singh is of opinion that the influx of labourers was not desirable because the sugar industry was passing through a period of depression.

As a condition precedent to the inauguration of the scheme of settlement Kunwar Maharaj Singh agreeing with the Pillai-Tiwary report, suggests, *inter alia*, but with certain modifications, the provision of areas of suitable land for settlement along with the necessary organisation of assisting settlers in their initial difficulties, improvement of sanitary conditions, passing of declaratory ordinance as to status and adoption of measures for securing fair and adequate representation of Indians in both courts of the British Guiana Legislature. Five acres of land had been promised per family, but Kunwar Maharaj Singh emphasises that Indians must also be given some freedom in the selection of land, and it was in the interests of the Colonial Government themselves to see that land was suitable so that the scheme might be a success.

## GOVERNMENT OF INDIA'S NOTIFICATION ON BRITISH GUIANA COLONISATION.

The British Guiana Government has cabled the acceptance of Kunwar Maharaj Singh's report, and Government of India would shortly bring before both Houses of the Central Legislature a draft notification based on the report, as approved by the Standing Emigration Committee.

The notification states: In exercise of the powers conferred by section 10 of the Indian Emigration Act (VII of 1922) hereinafter referred to as the Act, the Governor-General-in-Council is pleased to issue the following notification in the form in which it has been approved by both Chambers of the Indian Legislature:—

Emigration to British Guiana for the purpose of unskilled work shall be lawful with effect from such date as the Governor-General-in-Council may with the concurrence of the Governor of British Guiana notify in the *Gazette of India* on the following terms and conditions which shall thereupon become operative:—

(1) A family shall be the unit for the purposes of emigration. Not more than 500 families shall be permitted to emigrate and the number of persons included in the said 500 families shall not exceed 1,500.

(2) The emigrants shall either have been recruited by a person licensed for the purpose by and responsible to an officer (hereinafter called the Emigration Commissioner) appointed by the Government of British Guiana or have applied direct to the Emigration Commissioner for an assisted passage and have been accepted by him

(3) No part of the cost of his recruitment or subsistence during the transport shall be recoverable from any emigrant and all expenses in this connection shall be borne by the Government of British Guiana or met from funds at their disposal.

(4) The Government of British Guiana shall, at any time, when so desired by the Governor-General-in-Council, admit and give all facilities to an Agent appointed under section 7 of the Act.

(5) If at any time there is no Agent appointed under section 7 of the Act or if the Agent is absent or unable to perform his duties the Government of British Guiana shall at the request of the Governor-General-in-Council appoint a person to perform temporarily the duties of the Agent.

(6) Prior to the arrival of the emigrants a Settlement Commission shall be appointed in British Guiana to select and prepare suitable agricultural land for the emigrants and generally to supervise their employment.

The Agent referred to in clause (4) shall, on appointment, be a member of such a Commission.

(7) The Government of British Guiana shall offer to each family for its separate enjoyment a holding comprising not less than five acres of suitable agricultural land prepared for cultivation on the terms hereinafter set out in a locality which shall be healthy and shall have an adequate supply of good drinking water. All expenses in connection with the preparation of the holdings shall be borne by the Government of British Guiana and shall in no case be recoverable from an emigrant. The annual rent of the holding shall be fixed by the Settlement Commission at a rate not exceeding the lowest rate paid in the locality. After an emigrant has been in occupation of a holding for three years he shall, provided that he had cultivated a portion of the holding either by himself or through some members of his family, be entitled to a grant of holding on payment at any time during the ensuing four years of such fees not exceeding 24 dollars as may be fixed by the Settlement Commission. On the expiry of seven years from the date of the commencement of his occupation of holding an emigrant shall acquire absolute ownership in the holding provided that he has paid the rent and fees referred to in the foregoing paragraphs of this clause and has brought under cultivation either by himself or by some member of his family half the area of his holding.

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(8) Any emigrant on arrival in British Guiana shall be housed and maintained without charge by the Government of British Guiana for at least one month.

(9) If any emigrant so requires, loans shall be made to him for maintenance, house accommodation, payment of rent and for agricultural purposes generally. Free medical assistance and free skilled supervision shall be provided.

(10) Any emigrant shall be entitled to repatriation at the expense of the Government of British Guiana to the place of his former residence in India on the expiry of seven years from the date of his arrival in British Guiana. Any emigrant shall be entitled to repatriation at the expense of the Government of British Guiana to the place of his former residence in India on the expiry of more than three and not more than five years from the date of his arrival in British Guiana on payment to the Government of British Guiana of half of the cost of his passage from his residence in India to British Guiana. Any emigrant shall be entitled to repatriation at the expense of the Government of British Guiana to the place of his former residence in India on the expiry of more than five and not more than seven years from the date of his arrival in British Guiana on payment to the Government of British Guiana of a quarter of the cost of his passage from his residence in India to British Guiana.

(11) Notwithstanding anything contained in the last preceding clause, the Government of British Guiana on the request of an Agent appointed under section 7 of the Act shall repatriate at its own expense and without any payment by or on behalf of the emigrant to the place of his former residence in India any emigrant at any time after his arrival in British Guiana.

(12) An emigrant shall be at liberty at any time after his arrival in British Guiana to take up work or employment other than, or in addition to, the cultivation of a holding on lease from the Settlement Commission.

(13) The ordinance enjoining compulsory education in British Guiana shall be enforced to the same extent in the case of Indian children as in the case of children belonging to other communities.

(14) Boards of arbitration in regard to wages shall be established before the arrival of the emigrants and Indians shall be adequately represented on such boards.

(15) Any Indian who has emigrated to British Guiana before the date of this notification and under any agreement in force at the date of this notification is entitled to an assisted return passage to India, and shall not be required to pay more than 25 per cent of the excess in the cost of his return passage and clothing over the cost of such passage and clothing at the time of his first arrival in the colony.

(16) Any Indian who has emigrated to British Guiana before the date of this notification and has at the date of this notification become or thereafter becomes destitute shall be entitled to be repatriated to India at the expense of the Government of British Guiana without being further required to prove that he had become incapable of labour.

(17) The Government of British Guiana shall furnish such periodical reports and returns as may be required from time to time by the Government of India in respect of the welfare of persons emigrating to the colony in accordance with this notification.

## EMIGRANTS FROM FIJI.

A batch of repatriated Indian emigrants arrived in Madras recently. In all there were about 60 emigrants belonging to the districts of Malabar, Coimbatore, North and South Arcot, Trichinopoly, Tanjore and Tinnevelly.

### An Interview.

A representative of the *Hindu*, Madras, interviewed the emigrants and was able to gather the following particulars concerning the present condition of the Indian labourers in Fiji, the wages obtaining there and the facilities afforded to them for settlement and comfortable living. Their general appearance, to begin with, betokened extreme poverty, great suffering and hardship.

Enquired about the general conditions in Fiji they all represented, without one single exception, that Fiji was no doubt a good and comparatively healthy place to settle down but they would never advise their brethren in India to leave their houses for Fiji in the fond hope of making a decent living and to return back in the end with some capital to lay by for their future. It is a very costly place and rich men alone could settle and thrive there. Those who had come back had not even saved a paltry some of Rs. 100 after having spent there more than five years amidst much suffering, inconvenience and hardship.

### Low Wages and High Prices.

The chief occupation of the Indian labourers there is work in the sugar plantations. The prospects of living in plantations comfortably, are getting every day from bad to worse. The prices of articles, food-stuffs and clothes are very dear and the wages are extremely inadequate comparatively. For a small family consisting of a husband and wife with 2 or 3 children, about Rs. 30 per month is the minimum amount required to lead a somewhat comfortable life. Out of this nothing could be saved. The most skilled labourer in the farm is not paid more than as. 14 a day at the utmost. On an average the labourers do get only 10 or 12 as. As a typical instance for high prices of articles ranging there, they said, they could hardly get three match boxes for as 2. Rice is sold at 10 or 12 seers for a rupee. To buy cloth and stitch an ordinary cotton shirt or coat, one should spend nearly Rs. 3. The prices of cereals and other ordinary stuffs were also proportionately high. Further the poor labourers could work in the farms only for 6 days in a week. In addition to the difficulty of trying to make both ends meet, they had to pay a poll tax of £1 per head every year to the Fiji Government. The women labourers can get as. 5 per day for their work in the fields.

### Insanitary Surroundings.

To a question regarding medical relief and sanitation, the emigrants said that the quarters in which they lived were merely an apology for houses. Their dwellings were generally small and dingy and they could find no money either to repair or improve their houses. They often fell sick due to hard work in the plantations and want of good and proper nourishment. In their anxiety to save something for the future, they would deny themselves even some of the necessaries of life. In the free medical hospitals the sick people were not at all well looked after. Therefore they did not generally seek admission in such hospitals, but they would seek the aid of paid medical men.

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Facilities for the education of their young children were not at all encouraging. Most of the educational institutions were run there by Christian missionaries and there existed the constant fear of their young ones being converted to other faiths. On account of this state of affairs they did not generally attempt to impart education to their children. Further their children frequently fell ill due to many causes, which they could avoid if they had money and if their masters helped them.

Asked about facilities for acquiring lands and for settling they complained that it was impossible for poor people to entertain any such idea. Most of the labourers who had come there from Madras and other Presidencies were poor and they had no desire to settle there under the present conditions. There were no doubt some middle class Indians employed in firms and Government offices and it was easy for them to acquire lands for settlement.

On the question of voluntary repatriation, they pointed out that various difficulties were placed in their way to attain that object. They had to agitate and petition the authorities for more than a year before their request would be granted. Most of the emigrants who arrived were those who desired to reach India at the beginning of 1925 and it was only now they were given facilities to proceed to India.

## INDIAN LABOUR IN CEYLON.

Mr. K. Natesa Aiyer, M.L.C., Colombo, who was in Bombay recently on his way to Delhi, interviewed by the Press, said that he was going to Delhi in connection with the question of wages of Indian labourers in Ceylon. Mr. Natesa Iyer said that an attempt is being made to smother the earning capacity of the Indian labourers by foisting on them what the Ceylon Government is pleased to call the "standard wage," under the cloak of a Committee Report and that he was going to Delhi to put the Indian labourer's point of view before the Standing Emigration Committee.

Towards the end of January, the Government of India sent a wire to the Government of Ceylon asking them to agree to a certain rate as the very minimum wage to be given to the Indian labourers working on the estates in Ceylon. The Planters and the Government of Ceylon discussed the whole question and it was decided to send the Emigration Agent to the Government of India in Ceylon to Delhi to discuss the whole question with the Government of India. Upon the Government of India's wire to Ceylon Government to meet their representatives in Delhi, Mr. Ranganathan, the Emigration Agent to the Government of India, was sent to Delhi. Mr. Iyer said that though Mr. Ranganathan is an Indian, he cannot be said to represent the Indian labour, since his associations with the Indian labour in the estates are not so intimate as to exactly know their grievances and their needs and that he was going on his own responsibility and initiative for the simple reason that the Indian labour is unrepresented and to put a strong case before the Government of India prevailing upon the Government of Ceylon to include in the Standard Wage Legislation the recognition of Trade Unions that would be formed by the labourers. Asked about the general condition and treatment of Indian labourers, Mr. Aiyer said there was not much to complain of except that they were very poorly paid and that the prevention of employing children of 6 and 10 years on the plantations required immediate attention.

## LORD OLIVIER ON THE SOUTH AFRICAN LEGISLATION.

In the House of Lords on Feb. 24th, Lord Olivier drew attention to the apprehension publicly expressed by the Viceroy with reference to the legislation proposed by the King's Ministers in the South African Government affecting the rights and interests of the King's subjects of Indian origin and descent domiciled in South Africa. He asked for an assurance that these rights would be equitably guaranteed and maintained.

He quoted a *Reuter* telegram reporting the speech of the Viceroy published on the 20th January which they trusted would really bring the matter to a head and let them have some kind of moratorium from this great pressure which was being put upon Indians "and which is leading a great disturbance in our imperial relations."

Lord Olivier proceeded to deal with the history of the question and declared that the position had become more serious in South Africa by the reintroduction of the Colour Bar Bill. He quoted extracts from a speech of General Smuts including the passage in which he said the South Africans would gather on their heads the hatred of the whole of Asia. Lord Olivier said General Smuts was not an alarmist but a statesman who had studied history and knew from experience what the effects of the policy would be upon India.

Lord Olivier said generally in the opinion of Lord Reading and thought in the opinion of anybody who had been connected with the India Office: "These oppressive enactments, the Colour Bar Bill and the Areas Registration Bill, were a distinct infraction of the rights belonging to the Indians which the King's Government was bound to maintain and safeguard."

In conclusion Lord Olivier asked whether they were going to maintain the principle of colour equality or not because that principle had repeatedly been declared on behalf of the Government by previous Governments as the Empire's bedrock.

Lord Lamington said there was no analogy between Indians in Kenya and Indians in Natal and South Africa. Generally he was in entire sympathy with Lord Olivier with regard to the general statement of the case.—*Reuter.*

**Dr. Abdur Rahman Sails to South Africa:** Dr. Abdur Rahman, leader of the South African Indian Deputation, sailed for South Africa on the 3rd instant. Mr. Sorabji Rustomji, the remaining member of the Deputation, stays behind till the date of the Assembly debate on the South African question. Expressing thankfulness to the country, and particularly to the press, for the ungrudging support and publicity given to the cause he represented, Dr. Abdur Rahman said to an *Associated Press* representative: "We are convinced that the Government of India is doing everything possible to prevent the anti-Asiatic bills passing into law, but if, in spite of it the Union Government persists in its policy, the Imperial Government will have to intervene in order to save the Empire, for from what I have seen in India I am convinced if the bills go through, as they stand, it will be regarded in Asia, and particularly in India, as a direct challenge to the East. My own personal opinion is that no people should be compelled to belong to the Empire of which one member is persecuted by another, while the rest of the members and the Imperial Government are impotently looking on. England is responsible for the Empire to the extent that she brought it about, and though it was brought about by force it can only be held together by mutual understanding and goodwill. It is England's duty to see that the Empire does not break up."

**Education in Fiji:** In the House of Commons replying to a question whether women will be included in the forthcoming Fiji Educational Commission, Colonel Amery mentioned that facilities for the education of Indian boys and girls did not exist in Fiji. The Commission, he said, would investigate the matter generally, being appointed by the Governor of the Colony, and enquiry would be made of him regarding the point raised.

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with recent political movements, and I do not see why those who strive for political advancement should call upon us to give up a movement based on an idea first conceived in the land of Aryavarta more than 25 centuries ago before Christianity or Islam came into existence and before any religious preacher in the world thought of laying open the path of salvation to every human being who sought it. Shuddhi is nothing else but proselytism and it passes my comprehension why the right of conversion enjoyed by all other religious communities in the land should be denied to Hindus who in the History of the World were the first to originate the idea. I would, however, lay stress on the fact that the idea of proselytism is pre-eminently our heritage, revived in different shapes by our religious reformers who appeared from time to time.

A word of caution is necessary as to the manner in which the organisation of the Hindu community should be carried on. Pissiparous tendency is the bane of India, and that tendency in manifested in a pre-eminent degree by the Hindus. Organization would lead to disorganization, if smaller groups begin to organise themselves with objects conflicting with those of the larger group. Such a course would weaken instead of strengthening the Hindu society. The liberal section of the Hindus so far as the programme of social reform is concerned should carry with them the conservatives and the conservative section should realize that the liberals of a former generation are conservatives of the present. The latter now advocate or acquiesce in all the reforms for which the liberals of the preceding generation fought. Let not the ship of the Hindu consolidation be wrecked on squabbles as to the manner in which the cause of social reform has to be advanced. So far as the protection of our political rights is concerned conservatives and liberals are united. I may therefore ask the Mahasabha to pause before taking any action which may drive our conservative friends from our political platform on which their co-operation is needed.

I would refer more specially and more fully to the political programme that the Mahasabha should lay before it. The Sabha should put in a strenuous fight against what has now become an acknowledged and admitted principle everywhere of determining civic rights on the basis of caste and creed, and should do whatever it can to make its voice heard by those to whom the duty of framing a constitution for India is assigned, whether it is a conference of Indians representing all shades of opinion or whether it is a Statutory Commission.

The Commonwealth of India Bill which is already before Parliament should be examined by a Committee to be appointed with a view to ascertain whether the rights of Hindus in every Province are adequately protected by it.

### Inter-Communal Unity.

The question of conflict between Brahmans and non-Brahmans in Provinces in which the question exists should be closely studied and every effort made to remove that conflict. If it is impossible to reconcile the two sections on the political platform without introducing radical social reforms, the means of introducing such reforms should be considered by the Mahasabha and steps taken for it. Leaving aside the question of civic and political rights, the Mahasabha should consider so far as it is possible to maintain friendly relations with non-Hindu communities by promoting social intercourse between them. The question of mutual relations between Hindus and Mahommedans has become a very difficult one, and though I do not despair of an ultimate solution, its immediate settlement is well-nigh impossible. A round table conference would have been able to frame a constitution, if Hindus and Mahommedans had arrived on an agreement ragarding their respective rights under the constitution, but as matters stand, it seems to me that a Statutory Commission is the only body that will be able to propose some kind of advance towards responsible self-government. It will be a matter for your consideration whether it is possible to take any step to establish better relations between the two communities.

### Hindus in N. W. F. Province.

No scheme for the protection of Hindu interests and no discourse on it will be complete without some reference to the Hindus of N. W. F. Province. They form a very small minority surrounded both in the British Districts and in the territory beyond by a fanatic and aggressive population liable to excitement on the slightest pretext. We in the Punjab know more about them than those more remotely situated. We are grateful to those Hindu gentlemen who led by Sir Sivaswamy Iyer took pains to study the moral and material conditions prevailing in that Province and on its Western border. Recent events however have given complete proof to Indians living further East and South and to the world outside, how small events can lead to a general conflagration. The proclamation of Martial Law in the Punjab in 1919 led to the Afghan War, and the publication, by way of reprisal of a pamphlet supposed to be offensive to the religious sentiments of the major part of the population, caused a terrible riot, in which Hindus lost life and property on a scale unprecedented in the history of the Province. Order has been restored and peace secured by abject submission and unconditional surrender on the part of Hindus. I am mentioning these facts, not because I want to review the terms on which the Hindus of Kohat have gone back, but because they have a bearing on the question of the extension of self-governing institutions to the Province. The problem before us is, what will be the condition of the Hindus, under such institutions and how will the defence of the Empire be effected by them? So far, communal representation through separate electorates for Muslims has been an indispensable feature of all representative institutions in the country. Originally a device for the protection of minorities, communal representation through separate electorates had been extended even to communities which are not in a minority. In the Punjab we have a Council, two-third of which consists of representatives who come through the channel of communal representation through separate electorates. A Council constituted on a communal basis naturally wishes to extend the principle to various spheres of activity, to services and educational institutions The only remedy for this state of things is to apply the rule of proportional representation through single transferable vote, and the question is whether the electorate in the N.W F. Province is sufficiently advanced to understand the rule and to work it.

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## THE ALL-INDIA MARWARI CONFERENCE.

The following is a summary of the presidential address delivered by Seth Jamanlal Bajaj at the eighth annual session of the All-India Marwari Conference held at Delhi on the 14th instant:—

He described at some length the keen struggle that is at present going on in the Marwari community between the orthodox section and the party of young reformers and said that while his own sympathies were wholly on the side of the reformers, he would warn the young party against the temptation to rush matters. They should not forget that there was also a conservative section in the Marwari community that was likely to view their forward policy with nervousness and alarm. Instead, therefore, of trying to stampede them into reform by dint of majority resolutions they should try to convert them to their views by gentle persuasion, suffering and force of personal example. The authority of the Mahasabha should not be used to coerce the unwilling and the sceptical, but to convert them by the exercise of moral pressure. On the other hand, it was equally the duty of the orthodox party not to go out of its way to hinder the cause of reforms, if only because it was bound to prevail in the end in spite of them, if they could not help it. The world was changing fast and the better part of wisdom on their part would be to adapt themselves to the changed conditions instead of vainly kicking against the inevitable.

### Social Boycott.

Referring to the practice of social boycott, he said that it was purely a moral weapon and should be employed in a moral issue only. Society, for instance, had a perfect right to ostracise a person in order to preserve its ideals or to safeguard public morals and other social virtues. But when ostracism was used by a majority to suppress honest opinion or merely to enforce its will on a minority even when no moral issue was involved, it became a veritable engine of oppression and productive of great evil. It bred moral cowardice and encouraged hypocrisy. He had noticed with regret the growing practice now-a-days on the part of the orthodox section to punish with ostracism sincere young men who deserved to be honoured for their courage, for no other fault than their desire to get rid of narrow social restrictions. And he referred to the recent attempt on the part of the Maheshwari community to ostracise the Birla family so well-known for its enlightenment, philanthropy and patriotism as an instance in point. His heart went out to these sincere souls. He exhorted them not to be down-hearted but to continue the good fight against social evils without flinching. Were not some of the greatest reformers like Shankaracharya, Vallabhachari, Prahlada and Mira Bai similarly persecuted? He hoped that they would try to overcome hatred and prejudice by love which nothing in the world could withstand.

### Charge of Money-grabbing.

The speaker then took up the charge of money-grabbing that was often levelled against the Marwari community. There was nothing wrong in accumulating wealth, he observed, provided it was done by fair and honest means. But he was afraid that the Marwaris had yet much to do to win the sympathy and esteem of the people. It was their duty to see that they did not simply help to drain away the wealth of the people just as England was doing. A substantial part of their gains ought to be employed among and for the good of the people among whom they lived.

### Khaddar.

Similarly it is up to them to abjure such commercial undertakings as were likely to be detrimental to the best interests of the country. The most glaring instance of this kind was the business in foreign cloth which was draining away the very life blood of the nation. The Marwaris could best identify themselves with the masses by adopting Khadi wear in their own persons and by advancing loans without interest to finance the Khadi movement.

### Cow Protection.

As regards the question of cow protection, the President said that it was no use quarrelling with those who did not believe in it; the problem had to be tackled scientifically. The only means to save the cow was to develop the existing *pinjarapoles* into ideal dairies and to run tanneries for utilizing the hides of dead cattle in the interests of cow protection.

The speaker then proceeded to expatiate at some length on the necessity of introducing social reforms among the Marwaris. Luxury and extravagance were rife among them. Idleness was sapping their very moral foundation. In his opinion the organization of Khaddar work offered a wholesome occupation to many a Marwari youth. They had likewise to get rid of the *purdah* system and the vulgar and ugly craze of ornaments, which was as wasteful as it was full of danger.

### Child Marriages.

The practice of child marriage was another grave danger to Hindu society which required to be immediately stopped. It was at the root of India's widow problem and was a fruitful source of vice and moral corruption. As for the re-marriage of child widows, strongly as he felt on the subject, said Sethji, he refrained from saying anything, it having been declared to be outside the scope of the present Conference. The education of the Marwari youth was being neglected and required to be attended to. He wished that they could be sent to suitable institutions in increasing numbers where their moral and spiritual training could be attended to by worthy and capable preceptors. The multiplication of sub-castes and the restrictions about inter-dining and inter-marriage based on them he considered to be vicious in this age of progress They were an obstacle in the way of unity and, therefore, ought to be abolished. The wasteful extravagance on the occasion of weddings ought to be checked and the interdiction on visits to foreign countries removed.

### Appeal for Toleration.

He concluded by making a fervent appeal for broad-mindedness and toleration and warned them against developing a narrowness of outlook. Those who were anxious for reforms should reserve all their strictness for themselves, but have only toleration for those who differed from them. They should not try to saddle their views on unwilling minds but wait and trust to the future. Likewise the conservative section should try to understand and appreciate the view-point of the younger generation.

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## NEWS OF THE WEEK.

**Temperance Reform in Ceylon:** The following resolutions were passed at the half-yearly Convention of Temperance Societies held on the 20th ultimo at the Ananda College Hall, Colombo, and presided over by the Hon. Mr. W. A. de Silva: (a) (1) This Convention requests the Government to alter Section 8 of the Excise Rules regarding Local Option, so that if not less than 40 per cent of the voters record their votes, the percentage required for abolition shall be 60 per cent of the number who had so voted. (2) That where an estate tavern is allowed to exist, such tavern should be located only on an estate not less than 33 acres in extent and no off sales should be permitted in such a tavern. (b) (1) That no less than three-fourths of the members of an Excise Committee should be elected by persons entitled to vote at local option polls. (2) The decisions of the Excise Committee shall be final. (c) This Convention urges on the Government the necessity of raising the import duty on foreign liquor so as to bring the price per bottle of the cheapest above Rs. 4. (d) This Convention requests the Government (1) That if in an area for which an Excise Committee is constituted 60 per cent of the licenses are withdrawn as a result of local option poll or upon the recommendations of an Excise Committee, the Government shall withdraw the remaining licenses. (2) That no liquor licenses shall be issued to any hotel which does not provide at least 12 bed-rooms, 140 sq. feet each. (3) That no tapping for fermented toddy shall be permitted in any "dry" area. (4) That no liquor license shall be issued for a period of more than one year. (5) That no liquor of any description shall be removed from the place of sale without a written permit issued by the licensee and that a register of persons to whom liquor was sold should be kept.

**Women in Finland:** Few people understand why Finland has produced more famous women than any other country in the world in proportion to its size. There has always been a large preponderance of women in Suomi—as Finland is locally called—and since the world war this surplus has increased, writes the G. E. O. Knight in the *Daily News*. The Finnish woman has a wonderful 'way with her.' She is resourceful, energetic, enterprising and pushes her way to the front in everything without any apparent effort. No one who has been in Finland has failed to be impressed by the enormous force, independence and energy of its women. In every walk of life they are to the fore. During the Bolshevik invasion they fought as ardently for independence and freedom as any son of the soil and many of them, disguised as men, shouldered rifles and were engaged in a number of desperate actions. No form of work is considered derogatory in the "Land of a Thousand Lakes." Women are engaged as tramway conductors, road sweepers, brick-layers, mechanics, engineers, architects, doctors, dentists, lawyers. No profession or trade is closed to them. Men and women are absolutely equal before the law. There are many women members of the Finnish Parliament, and women monopolise the Borough Council, Boards of Guardians, etc. It is sometimes difficult to understand what the men do in Finland. Every Government office is over-run with women. In the Finnish Customs House in Helingfors the male officials seem to occupy subordinate positions, but there was always an absence of "bossing" on the part of the women. Finland is almost a *terra incognita* to the majority of English men and women. It is wonderful that a country a little larger than the United Kingdom should hold the most advanced views and possess no "sex question." It seems to be a characteristic of the Finns to regard man and woman as absolutely equal. Even the great national epic, Kalevala, believed to be over three thousand years old, enjoins equality of sex. Needless perhaps to say Finland is a prohibition country.

**The Depressed Classes Leaders and Workers Conference:** The General Secretary of the Poona Depressed Classes Mission Society has sent us the following:—In pursuance of the resolution passed on the 8th instant a public meeting of the Poona Adi-Hindus (Depressed Classes) and their sympathisers was held on Friday the 12th inst at 6 p. m. at the D. C. M Ahalyashram Hall, Rao Saheb M. Lingayya Naidu of Belgaum presiding. Messrs. K. G. Patade, R. S. Ghatge Subedar, M. K. Jadhav, B. A. (Hons.) B. D. Wayadande, G. R. Hignekar, Jamedar J. V. Jadhav, S. J. Kamble and others spoke. The meeting unanimously passed three resolutions: (1) supporting the proposed 1st session of the above Conference to be held at Nagpur C. P., on 26th and 27th of April of 1926; (2) appointing delegates from Maharashtra and a Committee to arrange for collecting funds; (3) requesting Government to nominate only such D. C. gentlemen as are of progressive social views on all local bodies. After the President s concluding remarks in which he *insisted* upon the *much-needed unity* among all the Depressed Classes sub-castes, the proceedings terminated with the usual vote of thanks. The Hon. Treasurer of the Depressed Classes Mission Society, Poona, acknowledges with thanks the various contributions for the Society's funds. The total amount received for the current year is Rs. 1,288-2-0.

**Infant Welfare Centres in Bombay:** Under the auspices of the Khatau Makanji and Kanji Mulji Trusts three Infant Welfare Centres besides a Maternity and Nursing Home situated at Bazar Gate Street, Fort, are conducted by the Poona Seva Sadan Society under the direction of Mr. G. K. Devadhar at Cavel Street, Mandvi and Fort for women and children of the Bhatia community. During the month of February 1926 in all 1,373 patients were attended to at these centres and the hospital, out of these 864 were women, 330 children and 179 infants. 15 cases were admitted into the hospital, the daily average attendance being 62.4. The total noumber of deliveries done up-to-date was 212. The District Visiting Nurses paid 296 visits and 12 expectant mothers were under observation.

**The Punjab Vidhva Vivah Sahaik Sabha:** The Honorary Secretary writes: Reports of 237 widow marriages have been received from the different branches and co-workers of Vidhva Vivah Sahaik Sabha, Lahore, (Punjab) throughout India in the month of February 1926. The total number of marriages held in the current year i. e., from 1st January 1926 to the end of February 1926 has reached 450 as detailed below: According to Caste: Brahmin 78, Khatri 45, Arora 25, Aggarwal 82, Kaisth 15, Rajput 43, Sikh 61, Miscellaneous 101, Total 450. According to Provinces: Punjab and N. W. F. P. 285, Sind 36, Delhi 9, U. P. 101, C. P. 6, Bengal 9, Madras 1, Bombay 1, Assam 2, Total 450. Voluntary donation received during the month is Rs. 88 and total amount during the year Rs. 127-10-0.

**The Jamiat-Ul-Ulema Hind:** At the recent sitting of the Jamiat-ul-Ulema Hind, held at Halliday Park, Calcutta, under the presidency of Syed Suleman Nadir, resolutions touching social reform were passed, expressing strong disapproval of the extravagant expenditure in marriages and other social functions of Mahommedans, which were against the laws of the Sharriat, and calling upon Mussalmans of every locality to elect "Kazis" from amongst the "Ulemas" and to invest them with power to deal according to the laws of the Sharriat with cases of negligent treatment to wives, accorded by irresponsible and improvident husbands.

**Crime in U. S. A.:**—A cable from London to the *Englishman* says: The Governor of New York State has sent a memorial to the Legislature requesting the appointment of a commission to investigate the appalling wave of crime which is sweeping over the State. He quotes figures showing that 9,500 persons were murdered in America in 1921, 10,000 in 1923, and 11,000 in 1924, compared with 150 in the whole of Britain. In the same period there were 274 murders in New York alone, compared with 43 in London.

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**The Seva Sadan:** A "Cafe Chantant" organised in the Sir Cowasji Jehangir Hall, Bombay, for the purpose of collecting funds for the Seva Sadan which is in sore need of help, was a striking success. The thanks of the public are due to Mrs. A. P. Sabawalla and her band of young enthusiastic ladies for the successful function.

**The Jullundur Kanya Maha Vidyalaya Anniversary:** The Secretary writes: The next anniversary of the Jullundur Kanya Maha Vidyalaya will be celebrated as usual during the Easter holidays with great eclat. Besides the interesting programme of the anniversary proper it is proposed to convene a Ladies' Conference to discuss the ways and means of the removal of the *Purdah* System. All interested in female education are cordially invited to attend. Special arrangements for the lodging and boarding of the intending visitors will be made by the Managing Committee.


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THE Price TWO ANNAS

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**The Rev. R. A. Hume's Farewell Message:** The Rev. R. A. Hume after a long and gracious service in this country is retiring to America, in conformity, he says, with a rule, recently made, of the American Marathi Mission. If we may venture to do so, we would suggest that the rule seems to be less calculated to secure the guidance of experience and understanding of Indian conditions to mission work on the spot than to supply the want of it at American headquarters. The practice of men who have gained experience and knowledge of the country retiring to their distant mother-land, works a great deal of harm in the administrative field, and it is likely to do more harm in mission work where executive efficiency is of far less consequence than an understanding mind and sympathetic insight. That these qualities are not acquired except by long years of service, Mr. Hume's message clearly shows. Mr. Hume refers to the remark of a Governor to him about the difficulty felt by him in understanding Indians. The Governor is a bird of passage, remains here for five years, and has no concern with it ever after, and naturally he has neither a desire nor the opportunity to understand India and the Indians. By the way, do Englishmen really understand Americans, and do Americans understand Englishmen, notwithstanding their common vernacular? As between them, a Roman Catholic or a High Church man can more easily enter into the Indian mind than the American Missionary whose religion like his politics sets little store by tradition. Mr. Hume's comment on the tea-party incident in Mr. Ranade's social reform career, misses its real significance, as Mr. Ranade himself explained it. We do not remember that Mr. Ranade ever said that he underwent the penitential rite in deference to his mother's wishes. We are not sure that his mother was alive at the time, but surely the great protagonist of Protestant Hinduism on this side of India, would have known how to win his mother's acquiescence, if not active consent, to what even then was a slight deviation from orthodoxy among educated Hindus. Moreover, the Brahmin caste in Maharashtra and Madras has no caste organisation, as in Gujarat, and decrees of excommunication of the Sankaracharya cannot be enforced for lack of machinery. The agitation against Ranade was inspired and worked up by political opponents, and his own adherents were sufficiently numerous to have helped him to defy it. But, as in the memorable incident relating to the holding of the Social Conference in the Congress pandal, Ranade deliberately declined to avail himself of his advantage, in order to show that the social reformer is not a rebel against the established order and that his method was that of the constitutional reformer. Ranade claimed that by reducing the cost of the penitential ceremony to annas four—which was what he actually spent on it—he had practically abolished the fear of excommunication for thousands whose social or official or financial position did not, as in his case, make it easy for them to face social penalties to which they were peculiarly exposed.

**Propaganda against Animal Sacrifices in Kerala:** Sometime ago we referred to the abolition of animal sacrifices in public temples in her State by Her Highness the Maharani Regent of Travancore. There are many temples under what are termed *Madhyama* worship, where alone animal sacrifices and the use of liquors are allowed, which are said to appease the anger of the gods and goddesses, bestow prosperity on the people and free them from contagious diseases. Most of these places are remnants of animistic belief and superstition and no Brahmin or intelligent and true religious person resorts to such places either for witnessing the butchering of dumb animals or to hear the intoxicated harangues of the so-called gods and goddesses. Till but a decade ago none had the moral courage to stop or even dissuade the ignorant masses, who strongly resent any interference, from their traditional offerings. This practice is not confined to Kerala alone. Similar sacrifices are conducted in Bengal in Kali temples and are prevalent among the *Shakti* worshippers wherever they exist. Most of these temples are owned and maintained by votaries and people who have no scruple to meat-eating and drinking. During the annual and occasional celebrations in these temples and places of worship, thousands of poor and ignorant people congregate to attend the festival and offer their quota. The most offensive part of the celebrations is the singing of all sorts of immoral songs in vulgar language in the presence of women and children. Cranganore in Cochin State is one such place where about fifty thousand fowls and five to ten thousand goats are sacrificed every year. Partly through the peaceful work of the Humanitarian Societies and partly owing to the proclamation of the Travancore Government, a general awakening has come over the people of Kerala to see that no animals and birds are sacrificed at least in the name of religion. The Kerala Buddhist Association is doing splendid work this year in this connection. Mr. C. Krishnan, Editor, *Mitavadi* of Calicut and President of the Association, with his co-workers has gone to Cranganore to carry on a vigorous propaganda against these inhuman sacrifices and indecent songs during the annual *Bharani* festival there. Sri Narayana Guru, the spiritual guide of the Ezhuvas of Kerala, is also at-

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tending the festival with his disciples and other prominent workers like Satyavrata Bhikshu and Mr. Aiyappan, B. A. It is reported that some of the leaders were roughly handled for lecturing against sacrifices, issuing leaflets and appealing by singing songs of mercy and true understanding of religion near the sacrificing place. It is gratifying to find that the workers, without retaliating or lodging criminal complaints, continue their vigorous humanitarian work. We sincerely hope that the Maharaja of Cochin will follow in the footsteps of the Ruler of the sister State and put an end to such sacrifices in his State. A good deal of work remains to be done in British Malabar also where such practices are only common in many places.

**The Frontier Debate:** The debate on Syed Murtuza's resolution in the Legislative Assembly to extend the reforms to the N. W. F. P. which promised at one time to degenerate into a mere communal fight between Hindus and Muslims, was on the whole marked by a certain dignity and restraint. The impression that is left in one's mind after reading the debate is that the Government has tried to please the Muslims needlessly at the expense of the Hindus, without committing itself at the same time to any particular course of action. For, what, after all, is the attitude of the Government in the matter? Sir Denys Bray spoke enthusiastically upon the democratic character of the Pathans, their homogeneity and so on, and yet, Sir Alexander Muddiman declared that the Government has not yet come to any decision on the resolution. Though Sir Sivaswamy Iyer and Dewan Bahadur Rangachariar rather exaggerated the difficulties in the way of giving autonomy to the Province, the indecision of the Government is itself sufficient proof that Government too has got its own apprehensions on the matter and, indeed, Sir Alexander Muddiman himself gave expression to them when he spoke of lethal weapons being freely used and the insecurity of life in the Province. And now that the resolution has been passed, we hope Government will take early steps to give effect to it.

**The Export of Opium:** The one thing for which the Government of India should be given credit is with regard to its proposal to progressively reduce exports of opium except for strictly medicinal or scientific purposes so as to stop them altogether within a definite period. Pandit Malaviya rightly characterised this decision of the Government as humane and statesmanlike. But, as was pointed out by Dewan Bahadur Rangachariar, it only affords one more instance of the Government of India yielding to pressure of British and American opinion rather than taking any action on its own accord. India, however, should not rest content with mere reduction of the export of opium to foreign countries, but she should strive to put a stop to the internal consumption of opium also which does not show any substantial diminution. In the course of the debate in the Legislative Assembly, objection was made to the proposal on the ground that India alone is losing two crores of revenue without materially reducing the consumption of opium in China and other foreign countries, but Pandit Malaviya aptly replied, "let other nations steal, but India will not". From the financial point of view, Sir Basil Blackett gave the assurance that there is no fear of immediate loss of revenue as Government possesses large stocks of opium, and, as regards the poppy cultivators in U.P. who will be primarily affected by this proposal, the prospects of their betaking to wheat and sugar as alternative crops seem to be encouraging.

**Infant Welfare in Bombay:** The Bombay Legislative Council discussed last week a resolution asking the Government to provide two lakhs in the next year's budget for grants-in-aid to recognised infant and maternity welfare institutions so as to bear not less than one-third of their annual expenses. Mr. Abdul Latif, the mover of the resolution, quoted figures to show the appalling infant mortality in Bombay and especially in Poona and pointed out how 90 per cent. of such deaths within one year of birth could be prevented if the benefits of maternity welfare were extended. The speaker then instanced the case of England where infant welfare work has always been considered as the backbone of welfare work and where, as a result of the policy of Government giving grants-in-aid to maternity institutions to the extent of about fifty per cent of their expenses, the infant mortality there has fallen to a very low figure. Other speakers also testified to the inadequate grants to the Baby Week celebrations in the mofussil and eventually, in spite of the assurance of the Education Minister that he would favourably consider every case for help, the resolution was passed.

**Bookmakers in the Race-courses:** Not content with taxing an immoral source of revenue, the Bombay Government is busy devising further measures to legalise the evil of betting at races. Mr. Addyman, on behalf of Government, brought in a Bill recently before the Legislative Council for the purpose of allowing book-makers in the race-course to be present in the first enclosure. We quite understand that the object of Government is to suppress the bucket shops, but it is not difficult to see that its proposal will only increase the opportunities for gambling. The argument that it will affect only the pockets of those who can afford, is utterly indefensible. As Dr. Paranjpye remarked, to say, as Mr. Addyman did, that because the evil exists, it should be controlled by licensing, is as good as saying that, because thefts take place in the city which we cannot stop, we should license thieves. The right way, of course, is to take more severe measures against illegal betting and not to license it.

**Social Evil in Bombay:** In spite of the operation of the Prostitution Act and the efforts of the Bombay Vigilance Association, the prostitution evil seems to be on the increase. Two cases were recently brought to the notice of the Courts, one in which a girl was sold by her own mother for the purpose of prostitution without any compunction on her part and the other in which a girl was abducted and used unwillingly for purposes of prostitution, and all those who took part in the unholy transactions were punished with various terms of imprisonment. We are inclined to think, however, that the punishments awarded are not sufficiently deterrent, the highest being only four months' rigorous imprisonment, and we hope the Courts will deal more severely with such cases in future.

**The Late Pandit A. Mahadeva Shastry:** Pandit A. Mahadeva Shastry, the well-known Vedic scholar, reformer and Director of the Adyar Library, after a short illness, passed away on the 21st instant. He was the author of some booklets on social reform and his translation of the *Bhagavad Gita* with Shankara's commentary is still regarded as a high authority even by oriental scholars. He was a quiet and unostentatious man and, in his own private life, he set a noble example to others by discarding all narrow social distinctions and caste rigidities. In his death the Theosophical Society loses one of its staunch supporters.

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# INDIAN SOCIAL REFORMER.

*BOMBAY, MARCH 27, 1926.*


## THE POLITICAL OUTLOOK.

"When the fight begins within himself", says the poet, "a man is worth something." This is true of communities and nations. No doubt, a "united front" greatly helps them in competition or conflict with other communities and nations. But it does not conduce to their own progress, and it rather weakens the forces of progress within the community or nation. The common phenomenon of the demoralisation of nations which have emerged from a War, those which were victorious no less than those which were defeated, is due to this cause. The cry for unity does not, therefore, always and under all circumstances represent a nation's gravest need. Artificial unity may indeed be as harmful to national growth as chronic dissension. In India to-day we see a number of parties, political, communal, and industrial. There are the Non-Co-operators who will have nothing to do with a satanic Government and its institutions. There are the Swarajists who would touch the Government only with a pair of obstructive tongs. The "Responsive Co-operationists" have adopted a modified programme of obstruction: they would not obstruct on all occasions, but only on those when obstruction is demanded in the interests of the country. On other occasions, and in measures calculated to advance the moral and material progress of the country, they would support and help Government. The Independents' creed is not very different from this. In fact, they have no creed to speak of except that of keeping themselves ready to support Government or the Opposition as opportunity may require. "Opportunists" will, perhaps, be a more appropriate name for them than Independents. The Liberals start with co-operation as their general principle qualified by opposition or obstruction on particular occasions. The distinction between them and "Responsive Co-operationists" is more psychological than practical. It is a question of the one calling the chessboard white, of the other calling it black. Very close to these two parties are the Besantites. Dr. Besant and her friends have drafted a Bill known as the Commonwealth of India Bill which has gone through the formality of being introduced in the House of Commons. It has been sponsored by some Labour leaders. There is, however, no prospect of its advancing beyond the stage of introduction in the present Parliament. The Cawnpore Congress adopted a resolution making the Swaraj Party its agent in political matters. The Non-Co-operators opposed to Council entry were conciliated by requiring Swarajist members of the Legislative Councils to withdraw from them if the Government's response to the demand for a Round Table Conference to decide upon a form of self-government, was not found satisfactory. Under this arrangement, the Swarajist members in the Legislative Assembly and the Provincial Legislative Councils withdrew and have kept out of these bodies since the 8th of this month. Attempts are being made from different directions to bring together on a common platform all the other parties. Dr. Besant has issued an invitation to a joint Conference on behalf of her party; the "Responsive Co-operationists" have done the same, and the Liberals have also called a Conference in Bombay early next month with the same object in view. As there is substantially no difference between these parties so far as their immediate objective is concerned, it is to be hoped that they will find a formula to unite upon. This formula, however, should be one which looks beyond the next General Elections which are due in September or October next. An alliance for the purpose only of winning the elections has slight prospects of success. Even if the Coalition succeeds in getting into the Councils in larger numbers than the Swarajists, its difficulties would manifest themselves as soon as the new Councils meet. We think, therefore, Coalitionists should not think so exclusively of the next Elections as to neglect the more important duty of framing a programme which will appeal to the country and not only to the electors, by its comprehensiveness, its sound judgment and its grasp of the essential needs of the times. If they produce a programme which will impress thoughtful men as being better than any framed by Government or Swarajists, they may lose this election, but they will have laid the foundations of their sure success in the next. The country is beginning to realise the futility of obstructive methods, but it has not done so yet completely. Another term in the Councils of Swarajist tactics will entirely disillusion it about the efficacy of their methods. Then will come the chance of the constructive minds. The position of the Constitutional party will be immensely strengthened if it can get forth an acceptable plan for solving the Hindu-Mahomedan and Brahmin-Non-Brahmin differences.

## MARY DOBSON.*

The monograph by Miss Una Saunders will carry a special appeal to the small circle of University women of Bombay with whom Miss Dobson was in intimate and constant association for nearly twenty-five years. From 1898 onwards there was hardly a woman student attending college in Bombay who did not possess more than a passing acquaintance with this talented and energetic lady, whose weekly visits to the various colleges were only discontinued when she left for England in 1920. Pre-eminently a missionary and endowed with musical and literary talents, Mary Dobson came out to India in 1897 as a member of the Settlement Committee. After some weeks' nursing of plague cases in the Arthur Road Hospital, the Committee began its work of Christian Evangelism among the wealthy Parsi residents of Kamballa Hill. The house to house visitations, the musical "At Homes" and other social functions where spiritual questions were discussed, the misgivings of would-be converts

* "Mary Dobson" By Una M. Saunders, Large Crown 8 vo. Cloth, Price 6s. net. A & C Black Ltd.

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and the solicitude of the Settlement ladies lest these should withdraw at the last moment, are all described very vividly. "Many were the ups and downs as the new Christian Parsis learned what it is to lead a life obedient to Christ's teaching; there were some who failed, but the miracle of God's power in transforming lives was constantly seen, and who can say how much of it was due to the faithful friendship of one who so longed to see apostles to the Parsi nation raised up from among their own people?"

Here is the description of the admission as a catechumen of a young Parsi: "You will be glad to hear that last Sunday the young Parsi lad with whom, off and on, Mr. McNeile and I have had to do the last two years, publicly renounced the Parsi, or rather Zoroastrian, religion, and gave up his sacred cord and shirt. The service for the admission of catechumens is very beautiful and impressive, though an ordeal for all of us, for we feared that J. would withdraw, but he went through it bravely enough. J. told his people as soon as he got back that he was no longer a Zoroastrian, and they promptly requested him to leave". This was in 1904. After 1913, the year of Gulbai Vakil's baptism, we read of no further conversions. Judging from results, the missionary work of Miss Dobson and her colleagues seems to have taken a directly educational and social turn. For though, as late as 1920, Miss Dobson claimed for the University Settlement for women students a distinctly Christian basis, this institution is now for all practical purposes a hostel for University girls of all castes and creeds. In 1915 the Women Graduates' Union was started and Miss Dobson represented the English graduates. During the last three years of her life, expeditions to Badrinath, Jerusalem and Mount Sinai, in search of Biblical manuscripts, opened a new field of interest.

The book is full of the commiseration with which Miss Dobson regarded those without a Christian inheritance. Of Mrs. Sarojini Naidu she said: "If only she were a Christian, what a tremendous influence she would have." Happily for the Parsi, Hindu and Mussalman alike, it is no longer considered necessary to change one's religion in order to attain the ideal in progress and development and, no doubt, Miss Dobson also came to feel something like this. As one closes the book one cannot help feeling that such an ardent missionary " was better fitted to be the centre of a group of ardent disciples, an itinerant band of Franciscans, than to be the head of a Settlement."

## A FAREWELL MESSAGE FROM A CHRISTIAN MISSIONARY.

I was born in Bombay seventy-nine years ago, and am a *pucca* Indian. On account of the death of my father my revered mother took her fatherless children to America for their education. After there finishing primary and university studies, I returned to my native land. For over fifty-one years I have been a Christian worker among Indian brothers and sisters. On account of a new rule of my Missionary Society I am now returning to America to serve there. Before going I am glad to give a final message to my brothers. This can be expressed in a short sentence: "One is your Father, and all ye are brethren."

This fraternal message has three parts. One is that I more and more appreciate many good characteristics in my Indian fellow-countrymen. Once a worthy English Governor said to me: 'I have been in India only a few years. When I talk with Indians I do not feel that I really understand them or that they understand me. You have lived a life-time here. Do you feel that you understand Indians?' I replied that Indians do not wear their hearts on their sleeves. Several influences make Indians *reticent*. One influence is that in general the Hindu religion gives men liberty to *think as they wish*, but strictly requires them outwardly to act within caste and religious rules. Therefore repressions in the utterance of convictions are common. So, though I have lived long among Indians, I only partially understand them. Yet I more and more understand, because I appreciate them better, and know what causes their reticence of expression. Also they naturally refrain from revealing themselves to those who do not understand them.

The most intellectual Indian whom it has been my privilege to know a little, who was also a religious man, was Mr. Mahadev Govind Ranade, a very discriminating, strong man, a Judge of the Bombay High Court. A good many years ago before prevalent social changes had come into vogue, at a public tea party where people of various religions were gathered, Judge Ranade took a cup of tea. According to strict Hindu rules he thereby lost caste and was required to undergo *prayaschit* or expiation. That eminent man underwent the humiliating expiation of taking *pancha-gavya*, the five products of a cow, in order to atone for his religious lapse. Many considered him weak in thus outwardly acknowledging that he had sinned. The real reason for enduring this humiliation was that his orthodox and revered mother urged him to undergo this outward humiliation. In the alternative of deference to a revered mother, or refusal to admit that drinking tea at a promiscuous gathering was sinful, he accepted the former part of the alternative. Nowadays a changed assumption allows thousands of Brahmans to drink tea with persons of any class. At that time few understood Ranade.

A second part of the present parting message is appreciation of the courage of some Hindu brothers in publicly advocating and practising important social and religious changes. Nowadays many Hindus speak against polytheism, idolatry and caste, and other gross elements of strict Hinduism as untrue and injurious, so that rarely is there occasion for a Christian missionary to speak about these evils. Now a missionary can leave it to courageous Non-Christians to arraign and deplore those mistakes.

A third part of the writer's appreciation of many devout Hindus is their sincere and public reverence for the Lord Jesus. Seventeen years ago when a company of missionaries were rowing up the Ganges and were passing a group of Hindu ascetics who were engaged in religious ablutions in their sacred river,

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these Hindus called out to the passing missionaries 'Jesus be accursed.' It is inconceivable that now anywhere in India such a feeling and expression could occur. Among all classes of Hindus there is widespread reverence for Jesus and much outward expression of such reverence.

There is also widespread criticism of and dissatisfaction with what is called Christendom and the Christian Church and what is supposed to be the Christian religion. There is dissatisfaction with both what is called the Hindu religion and the Christian religion. Devout men ask whether the aim and effort of Jesus was not to purify and elevate not only the Jewish religion of His time, but also whether it is not His aim and effort now to spiritualize current religion everywhere, rather than to found a new religion. He plainly said, 'I am not come to destroy, but to fulfil. He that is not against me is for me.' Nowhere in the New Testament is found the term 'The Christian Religion.' The term by which Jesus constantly expressed His aim was 'the kingdom of God.' He foresaw that the world would be drawn to Him personally, and through Him to the Father. So He foretold, 'I, if be lifted up, will draw all men to myself' (not to my religion). That is what He is now doing in our India.

How plain is the trend of spiritual thinking and expectation of our country towards Jesus now, of whom the Apostle Paul taught that in *Him* (not His religion or His religious community) men of all lands and times would become one. So as the present Christian missionary leaves the land of his birth and of his adult service he rejoices at the drawing power of the Lord over religious Indian brothers.

One is the Father of us all. All we are brethren.

R. A. HUME.

## TWO EMINENT REFORMERS OF KANARA.

(BY MR. K. VENUGOPAL RAO, B.A.).

A social reformer's lot is a bed of thorns, if he means business. That wordy stuff, variously known as appreciation, recognition, etc., he will not have till late in life. So far as his own social surroundings are concerned, he has to stand between the Scylla of communal derision and the Charybdis of general suspicion.

There is another side to the Reformer. If he persists long in his work, in the face of curses, and achieves something, he develops into an egotist. This quality, when stretched further, is what is called political projection. Instances of this type are not wanting in South Kanara where social weeds and fungi are found in abundance and any little work or pretence of work passes off for social reform.

Among us there were many in the past who dabbled in the reform of their own particular communities by means of expedients or make-shifts. Nearly all of them gave up their job, either because they got enamoured of orthodoxy after a change or feared that the reformed were like driftwood, victims of all passing waves. By way of contrast, however, we have nowadays a few perverted editions of reformers, those who rush at the strongholds of conservatism and storm them. But social reform worth the name was not done. It was left for two persons to do that and they alone have stood the test of time and merciless criticism.

Rao Saheb Kudmul Ranga Rao is one of them. Born at a time when the baker's bread was taboo and women were cheap domestics and Adi-dravidas infectious beasts, he evolved the theory of equal opportunities for all under the Indian sun and translated it into practice. In his scheme, there were to be no such distinctions as superior and inferior, not to think of the depressed. Brahmoism, *the* religion for an age of democracy, was after his heart and he adopted it in the teeth of opposition and ridicule, for it was under the shelter of the Brahmo Samaj that he wanted to secure for the Adi-dravidas and women the necessary social amenities. The direction of the latter, he was privileged to leave in the hands of his daughter, now the esteemed Mrs. N. Subba Rao, a lady now nobly engaged in raising the status of the women of Kanara. For himself, discarding the path of prosperity, he early in life laid the foundations of an institution, which has become immortal and immortalised him, with the result that we have a few Adi-dravidas brushing shoulders with the born elite, according to whom their position is on the lowest rung of the social ladder.

It was all uphill work for Mr. Ranga Rao, for he had to encounter at every step superstitious sentiments on all sides: to the Adi-dravidas, education and refinement was anathema; and according to the upper classes, the elevation of the untouchables only ushered the heterdox, anti-Shastric chaos. He slowly but surely exploded these false notions with the result that to-day a large number of people have found their conscience. The concrete side of his work now grown to such "fearful" dimensions stares us in the face—a living institution, the Depressed Classes Mission, the oldest in South India, ministering to the primary needs of the Adi-dravidas. Behind the structure stands Mr. Ranga Rao, now in spirit, actual control having passed to the Servants of India Society, honoured by the Government not to the extent he deserved to be.

Mr. Padmanaur Ramachandra Rao is the other person referred to and a social reformer *par excellence*. Some well-meaning people imagine that his zeal outruns his discretion while others firmly hold that he is one of those rare persons who stop at nothing to reduce their best convictions into practice. A born social rebel, it was in the Brahmo Samaj—the patron of the outcastes—that he found his refuge, both spiritual and conscientious. Like all reformers he early in life set about educating and uplifting the Adi-dravidas, widows and all and also set to make the best of a bad domestic bargain. Almost a boy, he had a girl wife by whom he had to do his duty. He

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taught her to share his humanitarian burdens but death prevented her from doing her work for long. He then came under the influence of that arch-rebel of Andhradesa, Mr. Veeresalingam Pantulu and became more than usually energetic. On his own initiative, he started and put on strong foundations a dozen colonies, Schools and Co-operative Societies for the Adi-dravidas, round and about Rajahmundry. At that time he had found for himself a worthy comrade in life, his second wife, the foster-daughter of Mr. Veeresalingam Pantulu, to whom he owed the birth of his gifted daughter, Padmavati of poetic memory, and all the work that he had since been able to do. In our own district, he established a few Adi-dravida Schools, a fairly long-lived widows' home and orphanage, some colonies for the Adi-dravidas, one of which was there long before any one of us spoke of Adi-dravida in terms of a human being, and another got miscarried in its effect and became a Moplah colony instead. When Gandhi's movement became the fashion, Mr Ramachandra Rao joined it in all sincerity, but he kept himself scrupulously in the background occupied with his own pet dreams. Now in his old age he is the very picture of latter-day hopes shattered by some of his incompetent colleagues—and his benefactions and services as educationist and the servant of the untouchables forgotten *in toto*—only the Adi-dravida children calling him Grandpa by way of saving grace.

## WANTED INDIVIDUAL ACTION.

The Editor, The *Indian Social Reformer*.

Sir,

I have read carefully in your issue of March the 6th a letter written by "A Reader" purporting to be a critical observation of the contents of my letter published in your issue of February the 27th under the above caption. Your correspondent does not seem to have taken pains to understand the spirit of what I had written, before launching himself in troublesome waters. I never asked "the National leaders to abdicate their leadership," but what I wanted to emphasise was that those who held views not consistent with but antagonistic to those of our leaders and were obliged to assume a disinterested attitude, should give up their yoke of loyalty to the so-called leaders and resort to their own cherished line of action with a view to create a healthy atmosphere in the place of their present lethargic indifference. I hope it is sufficiently plain now that there is a world of difference between the expressions "leaders abdicating" and "giving up the yoke of loyalty to leaders."

I never advised anybody to take to individual "actions according to his or her fancy." When a definite programme is chalked out, there is no question of fancy creeping in and little possibility for a chaotic muddle also What I have asked the people to do is only to follow the constructive programme of the Indian National Congress side by side with the boycott of British goods, which is mainly directed for bringing pressure upon our rulers to concede to our request.

Also, I never disputed the utility and resourcefulness of able leadership for a national cause. My grievance is that many of our leaders are displaying what skill they have on personal vanities and fruitless ambitions, thus wasting their precious time in mutual quarrels that lead to splits and cleavages in our common rank and file. In fact there is nothing in my letter which would lead to an implication that leadership is not at all required for attaining the desired goal. Here I may draw the attention of the "Reader" to the conditional phrases I have used, namely, "In the absence of" and "In the present circumstances." These phrases would clearly show to an unbiassed mind that I never held the view the "Reader" had attributed to me. In fact I respect and love every one irrespective of caste, creed, colour or community, who is working for the uplift of our Motherland, and I assure the "Reader" that I am not a whit behind him in this respect.

Mahatma Gandhi, perhaps the only competent and qualified man to lead us to our goal, is keeping aloof from all political activities, and will remain so for some time at least. The Swarajists are wasting their time and energy in knocking their heads against an impenetrable wall. The No-Changers are following a non-interference policy. Hence the people are left without a real leader. The people are becoming desperate and some are losing heart. As "an idle man's brain is the workshop of the devil," people are directing their energy in the aggravation of communal feelings. Every one will admit that communal tension, engendered by interested parties, now stands at a higher level than it was in 1921.

The "Reader" goes further in his observation and asks me to quote some instances in the history of humanity where "success of a far-reaching consequence was attained by individual action without leadership and collective will of the people". This question the critic himself has to answer if he wants to satisfy himself and those of his way of thinking. The whole tenor of what I had written in my letter is nothing but the absolute necessity for the collective will of the people guided by organized and efficient leadership. But wherever this latter is wanting the organized and united strength of the collective will of the people will not have to suffer seriously thereby. Such a will more or less automatically creates leaders of its own choice, who will guide them through thick and thin to the final goal. Herein lies the greatness of Mahatmaji, who is anxiously awaiting for that heyday of triumph in our keen fight for Swaraj.

I may also add a few lines more with regard to the value of individual actions. It is the organized individual actions that go to make up what is called a united effort for a common cause. The critic has necessarily to eliminate "his or her fancy" and substitute a common line of action. Here is the clear perspective which makes everything quite alright.

Mahim, Bombay, Yours etc.,
16th March 1926. N. N. MENON.

## WOMEN IN ANCIENT INDIA.

The Rt. Hon. V. S. Srinivasa Sastri presided and the Hon'ble Sir C. P. Ramaswami Iyer, Law Member, Madras, gave an address on "Women in the Vedic and the Post-Vedic Literature" at the anniversary meeting of the Presidency College Sanskrit Association held

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on the 14th instant. Sir C. P. Ramaswami Iyer, in the course of his address, said :

I may tell you at once that I was attracted to this particular subject by a series of articles in an American Magazine in which it was maintained that until very recent times the women of India enjoyed both in law and in society a very inferior and degrading position. As a lawyer I happened to know that so far as the subject of Indian jurisprudence was concerned—I am not for the moment referring to the system prevailing in Malabar which is unique—the rights originally enjoyed and even to-day possessed by women could compare not unfavourably with the rights of women until very recent times in other countries which boast of a higher and more evolved material civilization. I was therefore prepared to contradict the writer of that series of articles in the matter of the law. But when he began to analyse the social position and the position occupied in literature and the things of the intellect by the women of India, it appeared to me that it may be useful to draw attention to what may be called the other side of the picture, not by mere assertion but by definite example and quotation, if possible. In the task that I have placed before myself and which I am now essaying with your leave, I am not acting in the spirit of a man who praises the past.

### The Vedic Women.

Even careful students of our institutions have fallen into serious error in regard to this topic by concentrating attention on accidentals. When Panini wrote his wonderful book which is not only a grammar but an encyclopædia and implicitly a history of current thougt and chronicle of pristine society, the existence of such words as "Kathi" and "Bahvrichi" testified to the fact that women studied the katha branch of the Vedas and that there were some who had studied many hymns of the Vedas. The definition in Panini of the word "Pathni" indicates the common rights and duties of husband and wife in what was undoubtedly one of the most important of the daily acts of ancient India, the Vedic sacrifice.

During the course of Vedic sacrifice; it is also provided that mistakes in recital should be rectified by the wife of the sacrificer–mistakes either in expression or pronunciation. Obviously this involves not only the careful watching by the wife of the sacrifice but previous study of the hymn. Notwithstanding such passages large generalisations have been made by later Indian law-makers and writers which have been further amplified by European scholars and lawyers and prejudiced deductions made from stray expressions. Such scholars forget, for instance, that in Rama's famous statement to Vibhishana he states that neither houses nor vestments nor enclosing walls are screens of a woman but her own virtue. It is not remembered how natural it was considered that Sakuntala should appear in the public Court of King Dushyanta, how Damayanti travelled about by herself and how, in the Uttararama Charitha, descriptions are given of royal ladies visiting the hermitage of Valmiki. Students of our literature know that it is taken as an accepted fact that women were present during the enactment of dramas, that they freely visited temples of Gods and indeed, in the Mahabharatha, when apparently the beginnings of restraint were discernible, it is stated that they went about uncovered at their free will and enjoyed complete liberty. A shrewd student of Indian literature though an unflattering critic of our social systems, Sir Monier Williams, referring to the descriptions of Kaikeyi, Kousalya and Mandodari in the Ramayana and of Droupathi and Damayanti, admits that these engage our affections and intellect far more than Helen or Penelope and he specifically adverts to the touching instance of wifely devotion exemplified by Gandhari who, out of sympathy for her blind husband, never appeared in public without a veil over her face.

In the Vedic days not only did women proudly proclaim that they were the daughters of the Aryas and take part freely in the social life of their time, but they indeed assisted in the composition of some of the hymns. In the beginning of many of the Rig Veda hymns the name of the muse and the name of the composer are generally mentioned. Thus, in the fifth chapter of the Rig Veda, one of the hymns is stated to have been composed by a woman called Viswavara born of the race of Athri. Another composer was the famous Lopamudra, the wife of Agastya. The story of Lopamudra has been narrated as an example for all women in the Ramayana and evidently she was both a great scholar and a pattern of connubial conduct. Lopamudra composed the 179th Rathi. Another hymn owed its origin to a song of the Rig Veda whose muse was Ambhri's daughter, Vak, and it has been asserted that this hymn contained the nucleus of the later Vedanta philosophy. Not only did women take part in the composition and chanting of songs but in later days when the comparatively simple though loftily conceived invocation of the Gods were succeeded by subtle philosophical speculation and dialectical dexterity, Indian women played a prominent part in the intellectual up-heavals of the age.

### Buddhist Women.

The Buddhist system of life and philosophy from the beginning gave a great impetus to women's education and general progress. Buddhist women were entitled to enter monastic life. Many of them were well educated and a number of them performed pilgrimages to distant lands for the purposes of spreading their faith. A cousin of the great King Asoka, Sangamitra, went to Ceylon and founded a school of philosophy there and it is stated that many women of Ceylon were thus made proficient in the arts. Sangamitra's life and work are fairly well-known, but what is not equally known is the story of Bharathi, wife of Mandanamisra. Mandanamisra and the great Sankaracharya were contemporaries and were both profound scholars. Sankara, it is narrated, took a vow that if in Sastraic discussion he should be defeated by Mandanámisra he would become Mandanamisra's pupil. Mandanamisra similarly declared that if he was defeated by Sankara he would give up family life and learn at the feet of Sankara. In the great intellectual struggle that followed, both of them without hesitation chose as their arbitrator and referee Mandanamisra's wife—a choice which demonstrated at once her marvellous attainments and the respect that every one had for her impartiality. After the argument rose to its supreme heights and closed, Bharati adjudged her husband to have lost his case and according to his vow the husband gave up family life and became the disciple of Sankara and so did Bharati. The story of Bhaskara Chari's daughter, Lilavati, is very familiar

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to Indian students. She became a widow early in life and the father thereafter educated her in philosophy and mathematics and the book "Lilavathi" bears witness to her accomplishments and to the deep respect in which she was held,

POETS AND SCIENTISTS.

Varahamihira, the great astronomer, was the student of a woman named Khana who appears to have learnt the rudiments of astronomy from the autochtonous races in Ceylon and subsequently developed the science. Finally after both of them had completed their researches, they married each other and lived in the house of Varaha—one of the nine gems of Vikrama's court. There are many stories told of Khana's knowledge of astronomy. During the time of Bhoja of whom it is sung two women attained great fame as poets, one of them being the wife of a potter and the other the wife of a forester—this fact proving that learning and culture were not the properties of any particular caste or community. In the Mahabharata we hear of one Sulabha, the daughter of King Predhana, who not being able to find one equal to her in learning remained single. In the Skanda Purana there is the story of a woman called Malayavati who studied as a pupil of Durvasa and became proficient in many branches of learning. It is also conceded that another Malayavati, the wife of the great Emperor Salivahana, was one of the greatest exponents of the science of grammar. In the Kathasaritsagara we hear the many accomplishments of the Suryavati, the wife of King Anantadeva. In the Bakthivijaya we read of women being not only poets but being versed in chemistry, astronomy and the science of metals.

WOMEN IN MEDIEVAL TIMES.

In the medieval times two women distinguished themselves in the field of literature and learning. As late as the 14th century Lakshmi Devi, the grand daughter-in-law of the King Narasimha, wrote a law book named Vividachandra which is now treated as authoritative in the Mithila country. It is perhaps not difficult to perceive why the women of the Mithila country have higher rights under the law than the other women in India.

After the 18th century we do not read many accounts of the work of Hindu women in fields of literature and of philosophy but of course we have had many instances of great queens like Ahalya Bai who have administered States with conspicuous success and have made for themselves an imperishable name. In the Moghal court where notwithstanding the custom of seclusion purdanashins were able to perfect themselves in many sciences and arts, we hear of one princess in the Moghal court as a most accomplished rider and horse-woman. The daughter of Aurangazib was a scholar and poet and indeed the tradition of poesy has been continuous in the courts of the Mussalman and Moghal nobles.

That the education of women was not merely in ornamental but also in the practical aspects of life is indicated in the dialogue occurring in the Bharata between Droupadi and Satyabhama where it is emphasized that the housewife must look after the expenditure of the family, draw up the budget of the household and must keep in mind extraordinary items of expenditure and be prepared to meet them.

THE POSITION SUMMARISED.

Summarising the results of these observations do we not find that Aryan women had the entric into all the branches of learning, that they were scholars, Vedic teachers, exponents of Sastras, participants in Yoga and the sacred duties? Not only so, but they were honoured in royal courts, there were text books on the law written by them, they were charioteers and warriors, were poetesses and councillors. The Indian ideal has not been very different from the one adumbrated in the words of Tennyson in his great poem of feminine-revolt against dependence. "A woman's cause is man's. If she be small, slight natured, miserable, how shall men grow?"

It is well established that in the Dravida country, women enjoyed even greater freedom in recent times than in the north and not the least notable contribution made by the intensely religious and yet practical-minded Dravidian genius to the sum total of the world culture, is that made by a woman.

The Rt. Hon'ble V. S. Srinivasa Sastry, in concluding the meeting, observed:—

We have been taught to believe for ages in India that woman has occupied an exceedingly humble station. Sir C. P. Ramaswami Iyer's remarks would give food for thought and give us also some reason to feel that we have not treated women in the past at all events as badly as we are sometimes suspected to have done. It is really impossible to believe that we could have treated women shabbily for ages and still maintain a really stable and creditable civilization. Somehow Western critics and historians and following them several of our scholars have thought fit time after time to repeat this story that in India woman has never received her due. I am very pleased indeed to have been here to-day and listen to a long list of the names and achievements of Indian women which would go to correct the wrong impression and which would enable me to look the world in the face and say that in India too woman has perhaps received always what is due to her. Whether at the present moment the statement would be true is more than I can say. Sir C. P. Ramaswami Iyer's suggestion that so far as the law is concerned woman is well-established, seems to be so well borne out that the charge would not be repeated against us. On the other hand I have read in some books of law that long before woman came to her own in the West in respect of her rights of property, we in India seem to have accorded them to her in abundance.

## SIDELIGHTS ON THE STUART PERIOD.

The following excerpts are taken from an interesting article contributed by B. H. G. to the *Illustrated London News* and written in appreciation of the book, "Home Life Under the Stuarts", by Elizabeth Godfrey. They throw considerable light on the upbringing of children, education of girls and the practices prevalent with regard to marriage in England at that time:—

In "Home Life Under the Stuarts" three phases are accented: "the nearness of the cradle to the coffin"; the prevalence of the parent-ridden, mercenary, boy-and-girl marriage; and the almost unswerving obedience to authority. The well-arranged weddings and the bowings of the head were, no doubt, consequent upon the

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shortness of the mortal span. Forcing was the custom : everything had to be early ; as we should say now, before season. Else there were no time for the tender plant to blossom and bear fruit before it died.

" Severity had always been the rule in Tudor nurseries, and was only beginning to relax a little, thanks chiefly to the example in royal households. King James was a very affectionate father—almost too much so, since he carried on his petting and fondling and little *foolish names till* ' Baby Charles ' was a man grown and about to seek a wife. Charles himself, dignified and reserved as he was, was very tender to his children, and too grave to romp and play with them. Discipline was certainly less harsh as time went on than in the beginning of the century, when little Elizabeth Tanfield, the heiress, who at fifteen years old was married to the first Lord Falkland, was kept in strict order by her mother, and always spoke to her upon her knees."

Meanwhile, there was scholarship on the distaff side. " It is a popular delusion that giving women a sound classical education is an invention of our own day. . . . Amongst the Puritans, it is true, an idea that learning was a waste of time for a woman was just beginning to suggest itself. Ralph Verney strongly deprecated too learned an education for his god-daughter, Dr. Denton's little Nancy.

But he was in the minority. Mrs. Lucy Apsley has recalled her proficiency in memorising sermons when she was four, and the fact that at seven she had eight tutors ; while the Elizabeth Tanfield, already mentioned, " became passionately fond of reading, and being forbidden candles in her room by her mother, she bribed the servants to supply her with some, which they did at so high a rate that by the time she was married which was when she was fifteen, they had run her into debt to the extent of a hundred pounds."

So the marriage of convenience in times when the debut was made at twelve.

" It was exceptional for marriage to take place absolutely in the nursery, as in the case of little Lady Mary Villiers, not only wife, but widow, before she was nine years old ; but it was quite a common thing for a child to be married at thirteen. In that case she was usually given a year or two of education before she lived with her husband, and he, if only about fifteen or sixteen, often went to Oxford after his marriage, or travelled abroad. . . . The large family of the Earl of Cork afforded many instances of these very early marriages. . . . His eldest daughter, Alice, was married to Lord Barrymore when she was thirteen ; the second, Sarah, was only twelve when she was contracted to Sir Thomas Moore—indeed, the negotiations were begun when she was but eight. Being left a widow at fourteen, she was quickly remarried to one of the Digby family." While, of the boys, Francis was wed at sixteen, his father commending him to his future mother-in-law, Lady Stafford, " as a silken thread to be wrought into what sample you please, either flower or weed, and to be knotted or untied as God shall be pleased to put it into your noble heart."

Doubtless, the able " working " of parents accounts for the " arranged " marriages being at least as successful as those in which the contracting parties had freedom. For that the greater number of the weddings turned out well is evident. There were love and respect on both sides and desire for duty. The man was the master of the family, but by no means necessarily a martinet ; the woman was mistress of the home, and ruled it with a firm hand directed by a practical brain. To the housewife, indeed, fell most of the domestic detail, and right well she handled it from the care of her children to that of her servants, even to the imperious cook of the type given a "character" by Mr. James Howell.

Well she *had* to handle it in those days of "evil communications," those days innocent of preservatives and canning and bottling ! Even were she a Puritan wearing text upon her clothes and embroidering " religious petticoats," she had to have much worldly knowledge. How else could she sew and supervise, see that the " fripperies " were filled with suitable garments, watch over the kitchen and the garden, contrive " sallets " and cordials, doctor her household, and be sure that the five gallons of honey and forty gallons of small ale of Sir Thomas Gower's Metheglin, were "perfectly incorporated " by stirring with " a clean arm " ? Early training has its merits.

## THE ALL-INDIA MARWARI CONFERENCE.

### Resolutions.

To-day's (16th March) sitting of the Marwari Agrawal Mahasabha commenced at 1 o'clock in the spacious pandal of theHindu Mahasabha under the presidentship of Seth Jamnalal Bajaj. About 3,000 men and 1000 women attended. Prominent among those present were, besides Marwari Agrawal leaders, L. Ghanishyamdass Birla, L. Shrikrishna Das, the Dewan of Khetri, Pt. Jhabarmal Sharma, Editor, *Hindu Sansar*, Pandit Motilal Nehru, R.B. Ambaprasad, Pt. Haribhan Upadhai, L.C.V. Vaidya, L. Kedarnath, L. Arjunlal Sethi, Swami Jagdishwaranand and others.

After prayers and *mangalacharan* by the boys of the Marwari Vidyalaya of Delhi, Gayatri Devi and Manorama Devi spoke on the evil of child marriage and the ideals of *grihasthashram*.

Messages of sympathy were then read including one from the Jaora Agrawal Panchayat condemning Seth Jamnalal Bajaj for having performed his daughter's marriage in a manner different from the prevailing custom. It was announced by the General Secretary that telegrams expressing admiration for setting up an ideal of simplicity, thrift and freedom from pomp and show and superstition and irreligious atmosphere in the marriage were not read out at the express desire of the President.

The first two resolutions were moved from the chair. One of them expressed condolence at the death of some prominent leaders. The other resolution expressed admiration for Kapoor Cand Jain who rather than live to see his younger sister married to an old man gave up his life, unable to dissuade his parents from effecting the alliance.

The next resolution was about fixing the minimum age limit for betrothal and marriage. After a heated discussion and lengthy speeches, 14 was fixed as the minimum age limit for a boy to be betrothed.

Much discussion took place over the minimum age limit at the time of marriage. A motion for fixing the limit at 18 was lost. Finally, 16 for boys and 12 for girls was fixed.

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The resolution forbids too much expenditure on marriage celebrations, urges stoppage of filthy abuses by women and fixes the limit of marriage party to 100 members.

The resolution against the evil practice of selling away girls to old men in marriage was moved by Kedarnath of Lahore. The resolution called upon the Marwari Agrawal socially to boycott such persons. L. Madanlal Jalan, moving an amendment substituting "communal abhorrence of girl-sellers" for "social boycott," said he feared the social boycott would be either misused or prove futile. The resolution was passed *nem con.*

Another resolution which prohibited polygamy was passed.

The last resolution of to-day, expressing sympathy with the undertaking of Lala Girdharilal, of Allahabad, to construct a Hindu Ashram in London, was eventually withdrawn.—The *Hindustan Times*, Delhi.

### Pt. Malaviya on the Duties of Marwaris.

A very impressive address was given by Pandit Madan Mohan Malaviya yesterday (17th March,) before the Marwari Sammelan. "The foremost duty that I think before you is to make adequate arrangements for the religious and moral education of your children, who are in fact the masters of a new generation," with these words he began his address. If there was no Dharma, he said, all wealth and worldly honour was useless. Referring to the caste system, Panditji said, the Rishis had very wisely divided Hindus into four classes, which was in fact a division of duties. A standard of sacrifice had also been laid down for all the *Varnas*.

All the present confusion in the Hindu society was because of their negligence in performing their duties. If all realised their sense of duty and worked accordingly, Hindu society could once again rise to its old glory.

Referring to the education of children the learned speaker said that boys and girls both should be given proper education in Gurukulas. He said that unless girls were also properly educated one half of the society would remain lame and the cart could not go ahead with one wheel. He further said that girls should be sufficiently enlightened and well versed in religion. "Greed is the root of all sins," said Panditji.

Talking of the extravagance at marriage occasions, he said it was ruinous. Many a poor family had been ruined, because of the high expense on useless customs. He suggested to the Marwaris to fix a certain limit for marriage expenses. In his opinion one hundred rupees marriage was the best. Rs 250 for second class and Rs. 500 for third class marriage were sufficient in his opinion. The greater the expenses on marriage, the lower would be its grade.—The *Tribune*, Lahore.

## WIDOW MARRIAGE CONFERENCE.

The Widow Marriage Conference held its session last night (15th March,) in the Shuddhi Sabha Pandal, which was packed. Lala Lajpat Rai presided. In his opening remarks he said that though as President his duty was simply to hear both sides, yet he could not refrain from saying that untouchability and widows were the two dark stains on the Hindu Samaj and unless the Hindus washed off those stains they could not stand up before the world. These blots were strong obstacles in the way of progress.

Swami Shraddhanand in a learned speech quoted verses from Smritis and Shastras to show that child widows till the age of sixteen were in fact not widows and should be remarried. He gave the following list of widows under twenty years:

| Year | Number. |
|---|---|
| Under one year ... ... ... | 597 |
| 1 to 2 years of age ... ... ... | 494 |
| 2 to 3 " " ... ... ... | 1,297 |
| 3 to 4 " " ... ... ... | 2,837 |
| 4 to 5 " " ... ... ... | 6,707 |
| 5 to 10 " " ... ... ... | 95,037 |
| 10 to 15 " " ... ... ... | 2,53,347 |
| 15 to 20 " " ... ... ... | 3,96,172 |

Total approximately 7 lakhs.

Swamiji painted the miserable picture of Hindu widows and young married girls and moved the audience to tears. He then moved a resolution that all child widows should be married.

Lalaji invited opposition. Dr. B. K. Mitra, who came forward to oppose the resolution, said that he wanted to go further and say that all widows should be married. Dr. Raghunandan Parshad objected to the word "widow marriage." He said that child widows were in fact not widows, hence the nomenclature should be changed. At this stage Lalaji vacated the chair and Rai Sahib Kedarnath occupied it. Before leaving the house Lalaji said that personally he was in favour of giving the fullest rights to women, who, he said, were equal partners in life. He said it was nothing but tyranny that men should be allowed to marry as many girls as they liked and women should be made to observe celebacy. He would allow a widow of fifty years to remarry if she so desired.

Shrimati Dropadidevi agreed that child widows should be re-married, but she strongly opposed the principle of re-marriage of women as well as men. She said men did not observe *Brahmacharya* and had fallen a prey to evil desires and now they wanted women also to follow suit. If that were allowed, whence would come the *satis* of whom the Hindus boasted so much? She asked them to destroy the root cause, *i.e.*, child marriages, instead of corrupting ladies. She urged religious education among widows in order to keep them pure and celebate. Rai Bahadur Sevak Ram, M.L.C, related in brief the work done by the Vidhva Vivah Sahaik Sabha of Lahore and suggested the opening of widow homes for widows who did not like to marry.

After a few more speeches the resolution was carried *nem con.*—The *Tribune*, Lahore.

## CLOSURE OF LIQUOR SHOPS ON FESTIVALS.

The Prohibition Secretary writes under date March 19th to say that the Amritsar Temperance Society has wired to the Hon'ble Sardar Jogendra Singh, Minister of Excise, Punjab Government, Mr. C. M. King, Financial Commissioner, Punjab, and Commissioner, Lahore, emphatically protesting against the Deputy Commissioner, Amritsar's illegal and *ultra vires* reply to Municipal Committee's resolution under section 4, Local Option Act, that "according to section 4 (3) this resolution will be given effect to on 1st April 1927, "unless before that

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time the Collector should think fit to take action under section 6." The following is the wire:—

The Amritsar Temperance Society places on record its strong protest that the Deputy Commissioner, Amritsar, has refused to comply with the unanimous resolution of the Municipal Committee, Amritsar, that the licensed liquor shops be kept closed on eight additional days during the year, on the ground "that the proposed closures are not necessary." The days included in the Municipal Committee's resolution were the birth-day of Sri Rama (Ram Naumi), the birth-day of Sri Krishna (Janma Ashtami), the birthday of Prophet Mohammad, the birthday of Christ, the birthday of Guru Ramdas, the founder of Amritsar, Lohri, Bhadarkali and Holi, days whose sanctity it is, in the opinion of this society, in the highest degree desirable and necessary to observe and on which days huge crowds of men pour into the town from outside, resulting in disgraceful scenes and sights inside the town, when it becomes well-nigh impossible for women and children to pass certain streets and it it is a source of great pain and regret that the head of the district does not think it necessary to permit closure of liquor shops on these sacred days.

The Society, therefore, respectfully approaches the Hon'ble Minister of Agriculture and Excise, C. M. King Esquire, Financial Commissioner, Punjab, and Commissioner, Lahore Division, with the earnest hope and prayer that immediate effect may be given to the unanimous and repeated expression of opinion of the Municipal Committee as representing the insistent public demand.

## NEWS OF THE WEEK.

**Andhra Desa Kalavantulu (Devadasi) Reform Conference, Gudivada:** In the Andhra as perhaps also in other parts of our helpless motherland, there is a community living by prostitution and unfortunately sanctified by 'Caste.' That its origin might have been 'Dedication of Girls' to service of temples of worship can in no sense justify the life of immorality to which they are condemned by themselves, the society and the usage. The younger generations have for some time realised the folly of this age-long custom and are striving their level best to reform themselves. Conferences, Educational funds, Newspapers, Leaflets, reclamation of girls and encouragement of marriages are some of the methods adopted for working out the reform. A Conference of the kind for the whole of the Andhra is to be held on 3rd and 4th of April at Gudivada, the seat of pioneer work for the amelioration of the suppressed classes, and we wish every success to it.

**Puri Widows' Home:** Puri is one of the important places of pilgrimage for Hindus in Northern India. At the request of the Hindu Mahasabha, Babu Gopa Bandhu Das, the Orissa Hindu leader, has now opened a Widows' Home at Puri for giving shelter to widows and other women who get stranded there. The Hindu Mahasabha has promised a monthly contribution of Rs. 50 towards its expenses, and we hope all charitably-inclined and philanthropic Hindus will liberally respond to the appeal made by Babu Gopa Bandhu Das for funds owards the Widows' Home.

**A Brahmo Marriage in Bangalore:** The Secretary, Bangalore Cantonment Brahmo Samaj, writes to say that in that Brahmo Samaj, Sriman Narayan Kasinath Dewal (Sculptor) was married to Srimati Parvati Bai (Head Mistress, Government Girls Training School, Bellary) on Sunday the 14th March 1926, amidst a distinguished gathering of Indians and Europeans, when Mr. V. Brahmananda Raj officiated as Minister. The function was a brilliant success.

**Das Memorial:** We understand that the memorial for the late Mr. C. R. Das has taken the shape of a hospital for women. The hospital which was to have been opened on Monday last at the residence of the late Mr. C. R. Das by Dr. Tagore has been postponed owing to his illness. Dr. E. Pateman has been appointed the Resident Surgeon and arrangements have been made to have a course of lectures delivered to pupil nurses. The hospital will provide accommodation for 20 patients, but a new building as an extension is in contemplation.

**Education of Depressed Classes:** The Education Department of the Lahore Municipality has been evincing great interest in the education of the depressed classes and in the current year's budget the Municipality has provided Rs. 5,000 for the teaching of the depressed classes in the indigenous schools, conducted by the Maulvis and Pandits of the city. The Labour Board of the Punjab Congress is also co-operating with the Municipality in the matter.

**Excommunicated on Grounds of Marriage:** As a sequel to Mr. Kanyalal Munshi, the well-known Bombay Advocate, belonging to the Bhargava Brahmin community, marrying Mrs. Lilavati Sheth, a Jain lady of Ahmedabad, the Bhargava Brahmins of Broach have excommunicated the parties.

**Sir J. C. Bose's New Discovery:** The *Englishman* understands that an interesting discovery has been made by Sir Jagadish Chandra Bose on the action of cobra venom on the heart beat of plants which casts a flood of light on the action of the venom on an animal heart.

**A Bigamous Marriage in Sind:** A correspondent writing in the *Times of India*, Bombay, reports that a bigamous marriage, which has created a sensation in Hindu social circles of Hyderabad and Karachi, is likely to lend strong support to the Bill which is now before the Bombay Legislative Council under which Mr. Durgdas B. Adwani, member for the city of Karachi, seeks to make it legally void for a Sindhi Hindu to marry a second wife while the first is alive without the latter's consent before a Magistrate. Asandas, son of Mr. Kishenchand, a philanthropist and public-spirited citizen of Hyderabad, and a Sind merchant, had his second marriage celebrated not at Hyderabad which is his place of residence, but at Karachi in a secret way at midnight a few days ago. Public indignation is being expressed that it should be permissible for a Hindu to re-marry and yet be within the law, and in this case the pretext is understood to be of the flimsiest kind. Vernacular papers are giving great publicity to the marriage and demanding that a social offence of this nature be made impossible under the law.

**Bhopal Succession:** A press communique states: The Government of India have for some time past had under consideration the representations from her Highness the Begum of Bhopal in regard to her Highness's desire that her only surviving son should be recognized as her heir to the exclusion of the sons of her elder deceased sons. Those representations have necessitated prolonged and exhaustive researches into history and precedents, as the result of which her Highness has now been informed by his Excellency the Viceroy through the Secretary of State for India, who is in full concurrence with the decision, that the Government of India are prepared to recognise her only surviving son, Nawabazada Haji Muhammad Hamidullah Khan, c. s. I., c. v. o., as heir-apparent to the *masnad* of Bhopal. In making this communication to her Highness it has been explained that the decision is based on certain rulings of the Government of India in a number of analogous cases of succession in Mahomedan States which occurred during the last century and on the view that, in the absence of any local custom to the contrary, the rule they then followed is applicable to the succession in Bhopal in the present circumstances.

**Workmen's Compensation Act:** It is announced that the Workmen's Compensation Act and the rules thereunder have been translated into all the principal vernaculars of the Presidency (Marathi, Gujarati, Kanarese and Urdu) and copies are sold at the Government Book Depot, Town Hall, Bombay at annas eleven.

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**No LL. D. for Gandhiji:** At the meeting of the Senate of the University of Madras on the 19th instant, the Vice-Chancellor (Sir Venkataratnam Naidu) ruled out of order the proposition to confer an honorary degree of LL.D. on Mahatma Gandhi. In doing so the Vice-Chancellor said that according to the Act the Syndicate had to describe the form in which such degrees could be conferred. That pre-requisite had not been satisfied in the case of this proposition.


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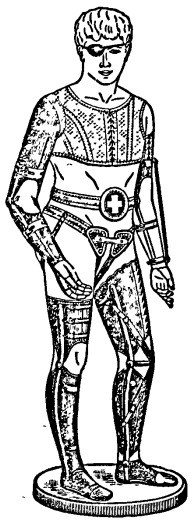

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Vol. XXXVI. BOMBAY—SATURDAY, APRIL 3, 1926. No. 31

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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Rendition of the Berars.
Salaries to Privy Council Judges.
An Incident in the U. P. Council.
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The Bombay Sakyamuni Vihar Fund.
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## NOTES

**Rendition of the Berars:** Lord Reading has written to His Exalted Highness the Nizam, in reply to his request for the rendition of the Berars which was given to the Government of India in perpetual lease by his late Highness, finally rejecting the proposal. Incidentally, the Viceroy repudiates the claim of Indian rulers to negotiate with the British Government on an equal footing. "Its supremacy," he observes, "is not based only upon treaties and engagements, but exists independently of them and are quite apart from its prerogative in matters relating to foreign powers and policies. It is the right and duty of the British Government, while scrupulously respecting all treaties and engagements with Indian States, to preserve peace and good order throughout India." The Viceroy's letter, which no doubt was submitted to and approved beforehand by the Secretary of State and His Majesty's Government, is an authoritative pronouncement on the constitutional position of Indian States. It is not strictly relevant to the question of the Berars, but Lord Reading would seem to have felt it incumbent on him to make a general declaration covering his policy in respect of the States before laying down his office.

**Salaries to Privy Council Judges:** His Majesty's Government have acted wisely in ignoring the wishes of the Council of State and respecting that of the Legislative Assembly in regard to the salaries of the two Privy Council Judges. It will be remembered that Government originally proposed that two members with Indian experience to be appointed in the Judicial Committee of the Privy Council should receive a salary of £4,000 each of which £2,000 should be from Indian revenues, but the Legislative Assembly threw out the proposal. The Council of State, however, true to its traditions, endorsed the Government proposal. Government have now decided, owing to the opposition of the Legislative Assembly, to introduce legislation in Parliament providing that a sum of £2,000 each shall be paid to the two new members of the Judicial Committee of the Privy Council with Indian experience from British revenues. India thus will not have to pay for them. The decision of the Government is at once a recognition on their part of the representative character of the Legislative Assembly as well as of the justice of themselves defraying the charges of the Judicial Committee, as it forms more or less a part of the British administrative machinery. We hope Government will also give effect to the wishes expressed in the Legislature that the two new Indian members should be as a rule Indians in reality.

**An Incident in the U. P. Council:** Now and then we come across in India certain types of the Lloyd Georgean "Steel-frame". A recent instance is that of one Mr. Acton, a District Magistrate in the United Provinces. This worthy Magistrate, in the course of a judgment on a case that came up before him, damned a whole district in the following terms: "The case is distinguished even in this dishonest district by the net work of perjury, forgery and corruption which it disclosed". In the course of the budget debate in the U.P. Council, a nationalist member moved a token reduction in the grants as a protest against the unwarranted and sweeping statement made by the District Magistrate in the judgment referred to. This is not the first occasion in which this Magistrate's action has been called in question, for, on two previous occasions, he was warned by the Council for disrespect to some of its members and, apparently, he has not profited by it. How on earth can people expect to have justice from a man who holds such prejudiced views! The Finance Member, who, of course, is expected to sympathise with the lapse of a Government officer, not only made light of the matter, but sought to induce the President to rule the motion out of order, as it had reference to the proceedings before a court of law. The President, however, ruled it in order on the ground that it related only to the *obiter dictum* of the Magistrate. Even granting that it did not relate to the *obiter dictum* of the Magistrate, we do not see why his conduct should not be called in question, because the case was not *sub judice*. It was only after the Finance Member gave the assurance that he would look into the matter and take proper action that the motion was withdrawn. The remark of the Magistrate is the best argument in favour of a total separation of executive from judicial functions. So long as they are combined in one man, it is inevitable that general impressions of a district or class should be imported into judicial proceedings, although another Magistrate may be more careful not to give expression to his prejudice.

**The Currency Commission and U. S. A.:** It is now definitely ascertained that the Currency Commission is shortly to visit America also. Writing in the *People*, Lahore, Prof. P. A. Wadia of Bombay rightly deprecates this costly trip which the Currency Commission is to make in America at the expense of the Indian tax-payer. As the Professor remarks, if it is for the purpose of obtaining information about the possibilities of future gold production, such information can be easily obtained without incurring such unnecessary expen-

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diture as an official visit to the United States will involve. While, on the other hand, if it is suggested that the visit is necessary in order to enable the Commission to come to an understanding with those responsible for high finance and banking in the United States on the question of securing for India such increased quantities of gold as may be required under a gold standard, the fact that India has always a favourable balance of trade from year to year, except once in a decade or so, is enough to expose the fallacy underlying this contention. Normally, therefore, India is a creditor country and not a debtor country and it is for her to say whether she will be paid in commodities or in gold or otherwise. Unlike Great Britain, India does not owe any payments to the United States and if Britain is faced with difficulties in the event of India adopting a gold standard, it is for her to make proper arrangements with America and not for the members of the Royal Commission to spend Indian money on providing financial accommodation for Great Britain.

**A Reformatory Institution in Bombay:** The David Sassoon Industrial and Reformatory School, Matunga, Bombay, the annual prize distribution of which took place last Saturday under the presidentship of Sir Henry Lawrence, the Acting Governor of Bombay, affords a striking example of what such institutions can do towards reclaiming many young boys who, otherwise, would become a danger to society. Seventy per cent of the boys detained here are for begging and the rest are for theft and petty offences. The institution is thus not intended for criminals. The boys generally serve their apprenticeship from three to four years and during this period they are taught various handicrafts and industries such as weaving, gardening etc., which may serve them in good stead in after life on their release. The fact that nearly forty per cent. of the boys discharged are able to get themselves employed speaks much for the training imparted there. The institution has been made not only self-supporting, but a surplus has also been realised during last year. While there is much to be said in favour of Sir Henry Lawrence's plea that boys at a reformatory should at least help towards their maintenance, the temptation of making it a profiteering concern should be resisted.

**Perversion or Conversion?:** Under this heading the *Hindu Organ*, Jaffna, Ceylon, in a recent issue, comments in scathing terms on the misuse of the ministry of healing and education for purposes of proselytisation by Christian Missionaries. In support of this charge, two passages among others are cited by our contemporary. On page 15 of the Wesleyan Mission Report for 1922, the following appears: "First and foremost we are seeking to win the boys and youths for Christ and any other object is subordinate to that." Again, on page 29 of the Report of the American Mission for 1908 occurs the following passage: "Mrs. . . who has worked as Bible woman during the larger part of the year reports several instances of blessing in the hospital. She says that there are many confessions among the patients about their sins and idol-worship and that many have promised that they would no longer worship idols after hearing the gospel and have asked her to pay for them, several professing to accept Christ as their only Saviour." Our contemporary regrets that such things should have happened even after the American delegates have definitely promised in public not to do any proselytising work in their hospitals and says that it will be content with nothing short of an assurance from them in writing to that effect. Our attitude towards Christian Missionaries is, of course, quite clear. While we have always appreciated and even admired the splendid service that is being done by them in the field of education and medical relief, we have also taken every opportunity of exhorting them to give up their proselytisation propaganda. To speak of hells and repentance to patients in hospitals, is nothing but exploitation of their weaknesses at a time when they are not in a position to judge for themselves.

**Excise Advisory Committees:** The Government of Bombay have recently issued new rules for the improvement of the constitution and the enlargement of the functions of the Excise Advisory Committees. Government accept the recommendation of the Excise Committee that the majority of the members of Advisory Committees should be non-officials. So far good. But certain other conditions deprive the concession of much of its value. The provision that at least one member should be selected from those classes of the community which do not regard drinking *per se* as a vice and that the liquor trade also should have the right of electing one of their number, is calculated to introduce a discordant factor into the composition of the Committees. We may next hear of the Vigilance Committee having on it representatives of the trade which it has to combat. Add to this the scant regard which Government pays to the advice tendered by the Advisory Committee and its assertion that it must remain what it is in name, an Advisory Committee, the decision on all matters, of course, resting with the Collector subject to the orders of the Commissioner and Government, and the limited sphere in which it has to function becomes clear.

**A Poor House in Baroda:** Shortly before H. H. the Maharaja of Baroda left for England, His Highness did an act of public beneficence by opening a Poor House in the city of Baroda. The Poor House now opened at Baroda is meant only for the City and on its success depends an extension of it to other places in the State. The immediate object is to support only those extreme cases of destitution among the aged and the infirm who have no relatives or friends to look after them and who cannot earn their living. The Maharaja has thus taken care to provide against indiscriminate charity which often defeats itself by rearing a set of idlers feeding at the expense of the State. This beneficent act of the Maharaja would have been more appreciated by his subjects, but for the disappointed response they have met with in their demand for constitutional reforms and the increased municipal taxes and school fees which have aroused a storm of opposition in the State.

**Village Welfare:** It is a hopeful sign of the times that the problem of village welfare is attracting increasing attention. We have received an annual from the Tivimnenses Union entitled "Village Welfare" devoted to the economic and social welfare of the villages. Tivim is a village in Goa and, for the last fifteen years, the Tivimnenses Union, the first of its kind in Goa, has been striving in no small measure to foster the communal sentiment among the villagers and ameliorate their condition by teaching them the benefits of co-operation, the latest improvements in agriculture, and such other methods as are calculated to promote their economic and social well-being. The annual contains some interesting articles on agriculture and other kindred topics and we wish the Union every success in its venture.

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# INDIAN SOCIAL REFORMER.

*BOMBAY, APRIL 3, 1926.*


## THE CHANGE OF VICEROYS.

Lord Reading hands over charge of the Viceroyalty to Lord Irwin to-day. The political situation to-day is quite calm whereas, when Lord Reading arrived in the country, it was highly charged with disturbance. The Non-Co-operation movement was moving rapidly towards its zenith. Lord Reading for several months after assuming charge of his high office, tried to come to an understanding with Mahatma Gandhi, but the latter was in an uncompromising mood. The prosecution of the Ali brothers made conciliation impossible. The Prince of Wales was due to visit the country in a few months and the Viceroy strained every nerve to reach at least a temporary settlement in order to allow His Royal Highness' visit to pass off quietly. He offered a Round Table Conference to discuss the next step in political advance and, although the late Mr. C. R. Das, who was undergoing imprisonment for breach of the notification declaring the Congress volunteers to be an unlawful body, counselled acceptance of the offer, Mr. Gandhi refused and a great opportunity was lost. This seems to have convinced Lord Reading that the method of conciliation was not likely to succeed and, soon after the Prince left these shores, the Mahatma himself was prosecuted and sent to jail.

Lord Reading's subsequent career in India was devoid of incidents. He did not think himself involved in the issue which led to the resignation of Mr. Montagu from the India Office. He regularly used his emergency power of certification to reinstate grants which were rejected by the Assembly. He issued the Bengal Ordinance under which a number of Bengalee politicians and others were arrested and are being kept in confinement without any judicial proceedings. In fact, Lord Reading pursued a course which estranged from Government even the most moderate Liberals, without conciliating the Swarajists who entered the second reformed Legislative Councils in considerable strength. The rout at the General Election of the Liberals who, in spite of the opposition of the Non-Co-operators, undertook to work the Reforms, was mainly due to the policy of Government in turning a deaf ear to Liberal suggestions and thus utterly discrediting them in the public eye. As an administrator, Lord Reading must be pronounced a failure. The failure of the Non-Co-operation movement is in no wise due to his policy but to the inherent weakness of the movement. Assisted by good monsoons and by adopting an exchange policy which benefited the Central Government at the expense of Provincial Governments and of the commerce and industry of the country, his Finance Minister has been able to show large surpluses in place of the deficits of previous years. In only two questions, and that at the fag-end of his term, has Lord Reading shown himself alive to the need of meeting public opinion. One is the abolition of the Excise duty and the other, the position of Indians in South Africa. With considerable hesitation he found himself almost within a few weeks of the close of his Viceroyalty able to identify himself with the Indian people on these two questions.

His successor, Lord Irwin, comes with a hereditary claim on the respect of the Indian people. His grandfather, the famous Sir Charles Wood, gave India what has been termed her educational charter. The educated classes of India owe a debt of gratitude to him which cannot be better repaid than by a helpful attitude towards his grandson who has been called to the Viceroyalty. Lord Irwin has not occupied prominent positions in the Public Service, nor has he become famous as a traveller or writer as some of his predecessors had when they were appointed to the Indian Viceroyalty. But all reports agree in describing him as a man of great depth of character and convictions, and his speeches since his nomination to the office, few and short as they have been, have been characterised by sincerity, modesty and a spirit of genuine goodwill to the people of India. He concluded his reply to the address presented to him by the Bombay Municipal Corporation at the Gateway of India, with the remark that whatever the record of the next five years, one thing he could unreservedly declare, that they had welcomed that day an earnest and sincere well-wisher of India. Lord Irwin is known to be a devout member of his Church, which in this country will be deemed a special qualification for dealing with great affairs of State. We wish Lord Irwin a very prosperous career at the head of the Indian administration.

**The Royal Agricultural Commission:** The names of the members of the Royal Commission on Indian Agriculture have been published. They are: Chairman: The Marquis of Linlithgow; Members: Mr. Hubert Calvert, I.C.S., Registrar of Co-operative Societies, the Punjab; Professor Nogendranath Gangulee, Professor of Agriculture and Rural Economy, Calcutta University; Dr. Lodi Karim Hyder, M.L.A., Professor of Economics, Aligarh University; Mr. Balkrishna Sitaram Kamat, Member of the Bombay Agricultural Board; His Excellency Sir Henry Staveley Lawrence, Acting Governor of Bombay; Sir James Mackenna, I.C.S, late Development Commissioner, Burma; Sir Thomas Middleton, Commissioner under the Development and Road Improvement Funding Act; Raja Sir Krishna Chandra Gajapati Narayan Deo Garu, Raja of Parlakimedi, Zamindar, Madras Presidency; and Rai Bahadur Sir Ganga Ram, late of the P. W. D.

**A Useful Publication:** The Social Service League has brought out recently the third volume in the series of the Directories of Social Work. It is entitled "Directories of Social Work in the City and Island of Bombay" and, as its name implies, contains an enumeration of all the existing civil and social institutions in Bombay with available information on each head. The book is intended as a hand-book to those engaged in social work and as a reference book to those interested in the philanthropic institutions of Bombay. The need for a book of this kind has long been felt. In spite of a few inaccuracies and omissions of which its editor says in the Preface that he is only too conscious, the compilation, got up in the approved directory style, is a good one and should find a place in all libraries and offices.

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## ECONOMIC DEVELOPMENT IN THE UNITED STATES.*

Prof. T. N. Carver of Harvard University has, in a book entitled *The Present Economic Revolution in the United States*, treated of the problems of modern economic life and the way in which they are solved in America. Prof. Carver needs no introduction to students of political economy as he has already written many books on the various sections of it. This book which he has now published is one in which he has set forward his point of view in a clear and lucid manner. Though we may not all of us subscribe to the opinions he has expressed in his book, yet there can be no doubt that Dr. Carver has treated his subject in an interesting and thorough style.

Contrasting the labour movement in America with the one in Europe, Prof. Carver says that while labour organisations in Europe are aiming at political control and are not successful in increasing the economic prosperity of any labourer, in America, the working classes are recognising the power of capital and using it for their own improvement; and to some extent labourers are becoming their own capitalists. In the United States organised labour has been divided into three periods. The first was the period during which the labouring classes awakened to the realisation of the need for collective action on questions of wages and working conditions. Next was the period of actual warfare when they had to fight for their interests. And last is the period of construction and co-operation on which they are now launched and which is the real test of ability. Prof. Carver regards the wide diffusion of prosperity under liberty as America's greatest contribution to civilization, and one of which America can be justly proud. He quotes Mr. William Feather's words: "This, I believe, to be the great contribution of America: a universal education through public schools, universal access to all literature through public libraries, universal opportunity for communication through cheap postal rates, and, finally, universal enjoyment of comforts and conveniences through a factory system which supplies goods at a price so low that many millions to-day live in comparative luxury." He considers that the American ideal—that of equality under liberty—is the noblest one in the world and strongly denies the charge that the American ideals are usually materialistic.

Writing of labour leaders, Dr. Carver makes a distinction between those who stir up the labourers, by talking to them of their rights and grievances against the capitalists, and others who remind the workers of their duty to themselves, to the State and to society. While both types of leaders create discontent, the discontent stirred up by the former is based on self-contented egotism while that aroused by the latter is based on self-criticism and modesty. In the first case the labourer is discontented with society and things as they are, and in the second he is discontented with himself, his industry, his thrift, his ability, and his knowledge. Class distinctions, so often referred to by labour leaders, are due chiefly to lack of common interests, and not to the mere fact that one person is an employer and the other an employee. "A common interest in a common work," says Dr. Carver, "unites and does not divide people."

Dr. Carver has taken throughout the book an essentially American view of the situation and he admits it when in the end he says with De Tocqueville: "I trust I have written this work without prejudice; but I do not claim to have written dispassionately." He believes that the Immigration Laws are essential to the prosperity of the country and that the foreign peoples in America were responsible to a large extent for the widening of the gap between employers and employees. Moreover, he is in favour of the laws being extended even in Mexico which is now doing nothing to aid its own labourers and where there is a large proportion of immigrant wage-workers.

Prof. Carver prophesies a brilliant future for America and believes that America will now show the world the only great demonstration of the working of the twin ideals of Equality and Liberty.

In spite of the fact that a few of the opinions expressed in it are unconvincing, the book as a whole makes interesting reading and will be of great use to all students of political economy and especially to those who are interested in the problems of modern industrial life.

*The Present Economic Revolution in the United States by T. N. Carver, (Little, Brown & Co., Boston.)

## RIGHTS AND DUTIES OF CITIZENS.

*(Contributed.)*

The Calcutta and Madras Universities had the honour of inviting our distinguished countryman, the Right Hon. Srinivasa Sastry, to deliver the Kamala lectures this year. Mr. Sastry took "The Rights and Duties of the Indian Citizen" as the subject of his lectures. Of Mr. Sastry's ability to speak on this subject, there can be no two opinions, and the lectures themselves bear the impress of his prodigious knowledge, experience and scholarship. And what is more, Mr. Sastry, by his clear presentation of the case, has made the average reader understand abstract conceptions and theories which, as a rule, are unintelligible to him. In the first three lectures, Mr. Sastry examined the rights of Indian citizens and compared them with those possessed by citizens in civilized countries. The one thing that emerges from his survey is the all-embracing power of the Indian Executive. As Mr. Sastry remarked, the Executive in this country are pampered with too many powers. Not only have they too many arbitrary powers, but they also exercise them without a due sense of responsibility and bring them into play upon comparatively light occasions. While, in England, owing to the constant vigilance of the courts and also the power of resistance of the individual citizen, the Executive are kept well in check, here the weakness of public opinion and the comparatively restricted sphere in which even the

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courts function render the Executive practically free of control. Take first the liberty of person. The law of sedition in India is said to be practically the same as in England. But there is an important difference. While in England the law of sedition is brought into operation with the greatest caution and the Executive bear a lot of provocation before they will really use it, in India, on the other hand, there is almost nothing by way of comparatively free criticism which the Executive do not resent and, if possible, do not also bring up before the courts. The frequent tampering by Government of people's communications without their knowledge is only a matter of common knowledge. Then, again, the judiciary in India has not maintained the same high level of vigilance in protecting the individual citizen, as the recent stiffening of the law in regard to contempt of courts amply bears out. On the contrary, as Mr. Sastry rightly said, the judiciary is more anxious to sympathise with the Executive than with the oppressed citizen. There are then the various ordinances of the Viceroy which vest an extraordinary prerogative in him and place undue and arbitrary restrictions upon the liberties of citizens. The Regulation III of 1818 and the Bengal Ordinance are only a few instances in point. In regard to freedom of movement which every constitution guarantees to its citizens, in India, as if the miserable lot of Indians in the colonies and other parts of the world were not enough, the Executive have given their consent to the iniquitous Burma Expulsion Act which creates a South Africa within India itself. Freedom of expression of opinion which is counted as one of the cherished and inviolable rights of a citizen was for long denied to the Indian citizen and it was only after the repeal of the Press Act that the law in regard to this matter in this country was brought into line with that of the civilized countries. Even now, certain provisions incorporated in the Criminal Procedure Code giving powers to Government to forfeit seditious books and newspapers and to search press offices have often been misused, though Mr. Sastry apparently puts much faith in the appeal to the Special Bench of the High Courts provided in such cases. Mr. Sastry dismissed the notorious Princes' Protection Act with the curt remark that there is "nothing much in it," but he forgets that it is this sort of suppression of legitimate criticism that fosters in the Indian Princes the false notion that they are above law of which Mr. Sastry complained in a subsequent portion of his lecture. As regards the rights of public meeting and association, it is unnecessary for us to refer to the part played by Sec. 144 Cr. P. C. and the Criminal Law Amendment Act in recent Indian political history. The wonder is that the Executive in India, not content with the extraordinary powers they already possess, ask for more and more of them from the Legislature. It is one of the fundamental axioms of English Law that it is the function of law to punish and not to prevent the commission of crime, but the Executive in India do not even scruple to convert a preventive into a punitive action as when they recently restored the discretion to the courts for awarding *rigorous imprisonment* for those failing to furnish security under Sec. 109 Cr. P. C. which has attained no small notoriety by its abuse in regard to the Nagpur Satyagrahis. No wonder that Mr. Sastry, in the face of this persistent and deliberate trampling of the rights of the citizens by the Executive, has become an ardent advocate of a Declaration of Rights for India on the model of Germany, an idea which he was the first to taboo some years ago.

Mr. Sastry's last lecture on the duties of citizens is the most valuable, as it is full of lessons for us. Apart from certain legal duties which the law imposes upon every citizen, there are certain moral duties which every right-minded citizen is expected to discharge. Of these the first place should be given to the exercise of franchise. The franchise is coming to be looked upon more and more as a duty rather than as a right pertaining to the citizen. It is the only medium through which governments can guage public opinion and he who neglects to understand or exercise his vote not only declares himself unfit to be a member of a democratic government, but causes detriment to our public institutions also. The importance which modern governments attach to the franchise may be judged from the fact that some Governments like Australia even go to the length of prescribing a penalty for those who fail to exercise their franchise in the absence of sufficient excuse. A very onerous duty lies, therefore, on our leaders to educate the masses to the value and influence of the vote which is bound to grow in importance with every fresh transference of power to popular control. Another point which Mr. Sastry emphasised and which we do not tire of repeating is the moral duty of every citizen to think in terms of the nation at large and not in terms of a particular community or section, an advice that is more than needed at the present moment when the relations between the various communities are far from being cordial. Mr. Sastry rightly said that the true meaning of democracy is that the citizen stands related to the whole and not to any section and that the citizen who says "my loyalty is not to the collectivity but only to a fraction thereof" is not a citizen of the type that will benefit the State. On the contrary, he is a force for disruption, for discord and for disharmony. Mr. Sastry did not wish that no one should owe allegiance to the section or community to which he belongs, but he only warned that the spirit embodied in the communal G. O. should not be allowed to flow over until it consumes the entire body of our rights and duties. So ruthless is the communal spirit in its operation that it has infected even such a veteran publicist as Sir Abdur Rahim whose communal activities in recent months are only well-known. "Whatever you divide, do not divide education", said Mr. Sastry referring to the recent attempt of Sir Abdur Rahim to deprive the Calcutta University of Muslim Education on the score that it did not adopt Urdu as the vernacular for Muslims. We can only hope that Mr. Sastry's earnest pleading will not be lost upon Sir Abdur Rahim and others of his way of thinking.

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## INDIAN SOCIAL LIFE AND MODERN URDU POETRY.

(By Mr. Mohan Singh, M.A.)

II

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone.
Each age, each kindred adds a verse to it,
Texts of despair or hope, of joy or moan,
While swings the sea, while mists the mountain shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit. (Biblio-latres.)
And I honour the man who is willing to sink
Half his present repute for the freedom to think,
And, when he has thought, be his cause strong or weak,
Will risk th' other half for the freedom to speak,
Caring not for what vengeance the mob has in store,
Let that mob be the upper ten thousand or lower.
(A Fable for Critics.)

If the President of the last Bombay Provincial Social Reform Conference were to commission me, I would make him the very finest anthologies of verse—appealing, moving, enthralling from Urdu Poetry 1900-1925) on the following subjects:

(1) The Plight of the Widow. (2) The Evils of Drink. (3) The Miseries of the Orphan. (4) The Haplessness of the Indian Labourer. (5) The Finale of an Orgy. (6) The Curse of Hindu-Muslim Disunity. (7) The Blessedness of the Ganges. (8) The Magic of Patriotism. (9) The Glory of Action. (10) Cow Protection. (11) Female Education.

That surely does not exhaust the list of subjects treated poetically with such success by the Urdu Poets of this period. In fact three-fourths of the verse of this era is Social Poetry as contrasted with the Court Poetry of the previous seven ages. It is, as a whole, of a high order. There is genuine poetic sentiment. There is also genuine poetic treatment and execution.

You feel that the subject did really touch the heart of the poet, made it glow and scintillate piercing wails. There is no artificiality writ large on each line: there is no forced elevation of subject though there is an attempt at achieving the sublime, the grand in the matter of diction.

All this holds good of the major poets only. The palm in this sphere of social poetry as in purely imaginative poetry, is carried away by the late Munshi Durga Sahai Sarur Jahanabadi. Do you know Urdu? Haven't you read Sarur's "The Widow's Plaint?" What? No. Oh, then, you have deprived yourself of the sight of a most thrilling picture. You have deprived yourself of most wonderful music. And his "The End of a Revel"! The Marghub Publishing Agency of Lahore has made its pile out of the profits of these two booklets.

I am sure it will be news to hundreds of the readers that Sir Mohd. Iqbal owes a good 25 per cent of his poetic fame to his poems on the miseries of the Muslim Orphan, on the Indian National and the Muslim Anthem, on Islam's Plaint to God and His reply,—all couched in high-browed language having the standardised diction and metre. A majority of his poems have their genesis in the claims of the "Society for the Support of Islam" on his poetic powers. He is your true social poet. The Muslim society found in him, ever since the early nineties of the last century, the first (mark you!) and the foremost (as it has turned out) protagonist, highly educated, cultured, versatile, ready to use his poetic fire for the lighting of the hearts of his co-religionists in the interest of Islam revived and glorified.

Of course, the social and historical verse of Hali and Shibli has a great deal of pioneering credit reserved for itself. Azad and Suraj Narain Mehr Delhvi merit equal credit with the first pair. The latter's *Durbar of Lakshmi* read in 1887 A. D., at the Kaisth Sabha, Lahore, and the congratulatory poem read in Dec. 1896 A. D. at the annual gathering of the Kaisth Self Improvement Society, Delhi, are among the finest things produced in those early days. By-the-way the latter is perhaps the first poem in Urdu literature that contains the English words Society, Moral, Courage, and Member.

What does it show? That Indian Society being for the past 25 or 30 years deeply stirred over general questions of social reform, as a result, among others particularly of English Education and of contact with Western ideals, has created a very inspiring branch of literature (of a sufficiently long interest), and has, through its accredited mouthpieces, the poets, declared itself for organised advance. How deep and wide is the influence of topical verse, you all know. Shall I remind you of the slavery-verse of Longfellow and Lowell, of the labour-verse of Hood, of the society-verse of Tennyson and Kipling? Urdu poetry like its mother, Persian poetry, is essentially Music: every piece of poetry can be sung exactly as it stands. No sooner the court poet composes, than the court dancer memorises it and sings it in the august assembly. It has its most annoying and cramping limitations. But for those early days and even to-day for the average citizen, it is enough. Its fire and fury is enough to sweep him off his legs.

That brings me to Non-co-operation-verse. Remember it is not ephemeral, seasonal-verse I am discussing. Take the poems of Khaliq of Delhi. I pick up his booklet *jazbat-i-khaliq* published in the hey-day of the movement. Here are some of the titles: "Wear khadder and ply the spinning-wheel;" "Cow protection," "The Imprisonment of the Ali Brothers," "In memory of the Martyrs," "The Punjab Martyrs," "The story of the Nation," "Welcome to Pussy-Foot Johnson," "A Prayer to the Tenth Guru of the Sikhs," "The Exiled Indians." Now every one of them is such as the stump-orator may most profitably quote or as the balanced contemplative politician may shed profuse tears over in his seclusion. They please you by a fine excess of sentiment; they chasten you by an appeal to your imagination: they awaken the social servant in you: they put you at peace with your neighbour, Muslim or Christian. What more

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do you want? I believe they have a fair portion of Moore's and Yeats' patriotism in them.

In the same group as Khaliq go Lalchand Falak, Tilok Chand Mahrum, Mela Ram Wafa Gauri Shankar Lal Akhtar and Maharaj Bahadur Barq. How I wish I had Wafa's solitary poem on "The Indian Labourer" and "Why the villager did not report a theft" to translate for your benefit.

A greater indirect condemnation of corruption among certain subordinate officers of the Police Force and of the inhumanity which the Indian labourer so stoically tolerates, was never read by me. Mr. Akhtar who is now managing and editing *Man Sarovar*, a monthly magazine from Lahore, stands alone as the woman's poet. He has again and again pleaded the cause of the Pardah-condemned woman, now humorously, now seriously, now philosophically, now historically. Mr. Mahrum's share lies in his having drawn two very pathetic pictures of the tombs of Nur Jehan and Jehangir. I can never forget his four lines on the former:

Where even during the day reigns darkness supreme,
Alas! that niche they name the Resting place of the Light of the World:
Such is not even the hermitage of a Nun;
And even if it be such, it shall not thus stand alone midst a desert.

The demand has changed. Outside the Nautch parties and occasional youthful congregations the old love-lyric is not wanted. Love there is. The world and the human heart were a veritable hell without it. But it is not the love of the curly-haired wine-server, of his blandishments and banquets of beauty: no, it is the love of the country, of its rivers and monuments, of its leaders and exiles, of its glorious past and promising future, of its Gandhis and Shaukat Alis. The Poet's supply has therefore changed in its nature. How copiously, how wonderfully!

## BRAHMIN WIDOWS IN THE KARNATAK.

(By Mr. V. B. Mokashi.)

Some decades ago, a reputed scholar of the Karnatak announced a prize for a writing which should prove that tonsure of widows was based on *unquestionable* authority. It seems none competed for it, and the prize, I think, still remains unawarded. That is but natural, since sound authority for such a strange sacramental toilette cannot be found. So far as I know, none o the authoritative *Smritis* mention it; there is not a word about it either in Manu or in Yajnavalkya. Mitakshara indeed mentions two alternatives as being open to widows, Brahmacharya or Anvarohana. Anvarohana, widows burning themselves along with the dead bodies of their husbands, has fortunately for civilized society become obsolete. Such savage customs cannot be endured in the 20th century; but Brahmacharya as applied to widows in a perverted form still persists. It is to be doubted whether this Brahmacharya includes or implies the ruthless shaving of widows' heads; even if it does, it is a custom which ought to have died out long ago. It is pitiable to see this relic of barbarism yet prevailing among the orthodox Deshasthas and some other sects, while it is rapidly disappearing in Maharashtra. The times indeed have changed when chastity on the part of widows was sought to be enforced by destroying their beauty. A virtue that requires to be constantly guarded is not worth the sentinel, nor does life become meaningless on the death of husbands. An otherworldliness is sedulously fostered in the mind of the young widow who by no means takes to it as easily as the priest and the parents pretend to do. Does the barber's razor plying on the head cut off the root of evil desires in the human heart? Is a shaven head proof against temptation, as is fondly believed? The signs of sex still remain even in a shaved widow, and such beauty as still lingers in her can at all times be a sufficient stimulus to the lustful rake. What purpose, then, is the tonsure to serve?

Parents dare not face the communal obloquy, and their selfishness falls so sharply on the devoted heads of their widowed daughters! Husbands fortunately or unfortunately do not live to see the heads they adored foaming with soap under the barber's dirty hands; and the communal custom is inexorable in its demand for the widow's hair. How then are widows to escape this mutilation? They must refuse to bow to the barber and must bear the responsibility of uncut hair on their own heads, or devise some means to look beautiful even with eye-offending bare heads.

## STEPPING STONES TO CONTINENCE.

(By Mrs. K. Halliday).

Those who sweepingly condemn the present trend of teaching the public means to regulate births, do not realise that it is the present time which demands some immediate step to teach the masses some kind of control and prevision. To advance the plea that this knowledge will lead to greater immorality is very weak. If people's control depends on lack of opportunity and fear of consequences, then it is of no value in character-building.

Those who have read Prof. McDougall's "Ethics and some Modern Problems" must realise that he paints no exaggerated picture of the ruin to which the world is hastening. His suggestions in regard to meeting these difficulties can only be realised by sets of leaders in every country, who are free from bribery, corruption, favouritism and prejudice, and past the stage of seeking power for selfish ends. Meanwhile, we should help the women, whose lot is continual and enforced motherhood and whose offsprings have no chance. One opines that they often attempt secretly to destroy the oncoming life. As life is so persistent this often does not avail. One believes that this often accounts for the terribly bad aspects to the Moon from many planets. Either this attempt to destroy the foetus, or the total disharmony between the prospective parents, may account for this handicap from the heavens at birth.

Undoubtedly these preventives may have a very deleterious effect on those who avail themselves of

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this means. At least it brings temporary relief to the lot of many women at the mercy of a man who has no control or is even a normally continent man. Also it guards from, may be, her own lack of self-control. By regulating the number of children, they will have a better start in life. Moreover the very act of taking some precaution is in some measure a stepping-stone to volitional control. Wars at an end and unlimited fecundity of the masses, will lead the present civilization to such an *impasse* that only devastation by earth-quake and flood can be hoped for as a solution.

How is that man far-outnumbers woman in India? Surely it is the low status which woman bears in these later times. Masses of them are toiling from very early morn to late at night to meet the needs of the "Joint Family system" and the large family of their own little ones, frail and ailing, owing to the early marriages enforced on these tender little ones and the consequent violation of the body of the children, before they have had the pleasures, joys and advantages, which should be the heritage of every child, whether of high or low birth.

One great aid to self-control will be the compulsory education of the Indian child, open air schools, shaded by trees, simple and non-tedious studies, the three R's combined with instruction in land cultivation, the crafts (adapted to the individual) and above all definite teaching on set matters, and aids towards good citizenship.

## LORD OXFORD ON GLADSTONE.

One of Lord Oxford's distinctions is that he is the only man now living and in active political life who sat in the same Cabinet with Mr. Gladstone. Lord Oxford reminded his audience of this "melancholy privilege" when he took the chair at King's College (London) for Mr. Ramsay Muir, who gave a lecture on the political ideas of Gladstone in mail week.

Lord Oxford, says the London correspondent of "The Manchester Guardian," did not gratify his audience by giving any personal reminiscences of Gladstone. Instead he packed an appreciation of Gladstone the statesman into a weighty summary. He agreed with Mr. Ramsay Muir in saying that Gladstone was in no sense a doctrinaire. It was true in a sense that he was from first to last an empiric but an empiric not upon hastily adopted conclusions, still less upon grounds of expediency of a calculation of the odds in the sport of politics. His was an empiricism of the best kind. It was not a series of sudden and violent conversions, it was a pilgrimage by which a great intellect and a still greater character and personality advanced stage by stage, always open to the teachings, of experience and to the ever-shifting changes of the social and political world.

### The Great Chancellor.

Lord Oxford recalled that he sat in the same Cabinet with Gladstone in the closing years of his life, when his mind, his energies and enthusiasms were concentrated on, if not absorbed by, one political aim—the emancipation of Ireland. Gladstone did not live to see the attainment of that great purpose in even fuller measure than he had ever contemplated or imagined. Lord Oxford singled out as the dominant service of Gladstone to the public life of his country his service as the most faithful and efficient steward of our national resources who ever presided over the Exchequer. He was a strong believer in the doctrine that wealth is best left to fructify in the pockets of the people—he carried to its final goal the great work of abolishing oppressive duties upon commodities begun by Peel.

If there was any criticism to be made upon the long series of financial reforms of which he was the author, it was that he was too much absorbed in the remission of taxation to the exclusion of making larger and more far-seeing provision for the redemption of our capital liabilities, but his financial administration of the resources of this country remained without parallel or example.

### Partnership of Nations.

The next thing which history would always remember him for was that he was—and in this he was consistent throughout the whole of his political life—a strenuous supporter of equality as between the great and the small nations of Europe and of the world. As supplement to that, he was the first to lay down with the authority of a great statesman the principle upon which the League of Nations and all the hopes and ideals which the League carried with it was really resting. Lord Oxford quoted the phrase of Gladstone's about "the enthronement of the idea of Public right," and said it was for that we and our allies entered upon, prosecuted and finished the most critical struggle in the history of Europe. The best tribute we could pay his memory was to put into the forefront of national and international affairs the ideal of the dominance of right over force and the combination of nations, not in groups and alliances to promote separate or sectional interests, but in a great partnership in which all were upon an equal footing to carry through common purposes for the benefit of the world.

Mr. Ramsay Muir, in the course of an interesting analysis of Gladstone's mind, said that he was in no mean sense of the word an opportunist—he was the pupil though never the creator of events. He had congenital unwillingness to commit himself to definite opinions till he was faced by a definite issue. He spoke of his "slow-maturing Liberalism," and described the stages by which Gladstone's mind developed through the contact with affairs. As Gladstone was not a doctrinaire, Mr. Muir remarked incidentally Gladstone never identified himself with the Manchester School. Late in life he indignantly repudiated the idea that the Liberal Party under his leadership had ever accepted the purely individualistic doctrine of *laissez faire*.

## THE BOMBAY VIGILANCE ASSOCIATION.

The annual general meeting of the Bombay Vigilance Association was held at the Central Y M C.A. on Tuesday the 23rd March, the Hon. Chunilal V. Mehta presiding. In opening the proceedings, the President announced Government's renewal of the grant of Rs. 5,000 to the Association, and the appointment of Mr. Husseinbhoy Rahimtoola of the Association to a Committee which was to go through the new Bill for amending the Prostitution Act, which was before the Government.

The annual report which was read by Mr. Kanji Dwarkadas, one of the Secretaries, stated that much spade-work was done by the Association during the third

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year of its existence. The Committee regretted that Government had not acceded to their request to use the Foreigners' Act to stop the importation of foreign prostitutes, and to repatriate as far as possible those already in Bombay. The attention of the Committee was drawn to certain advertisements in local newspapers. Some of these appeared to be quite harmless, but it had been pointed out to the Committee that such advertisements were sometimes put in to entice young girls for an immoral life. The Committee had, therefore, decided to put the following advertisement in those papers:— "Ladies who feel any doubt as to the genuineness of offers for employment such as canvassers, companions, nurses, masseuses, etc, are advised to apply to the undersigned. On their doing so the lady workers of the Association will try to procure the necessary information for them free of charge and in strict confidence. The object is to counteract the despicable efforts of many persons to secure girls for immoral purposes. Bombay Vigilance Association, The Retreat, Bellasis Road, Byculla, Bombay."

The financial statement of the Association showed a balance of Rs. 9,173-9-0. The expenses during the coming year, however, would be considerably increased as the scope of their work was rapidly growing wider.

The annual report and audited accounts being duly adopted, Miss Davis said that she would appeal to the meeting to pass a resolution deploring the light sentences on the culprits who were recently convicted at the Mazagaon Court for selling or enticing minor girls for immoral purposes. It was surprising, she declared, that such light punishments should be accorded for so appalling a crime. It would not help the cause of the Vigilance Association. She also desired that a copy of the resolution be sent to the proper authorities.

The Chairman speaking on the point thought that Miss Davis would be satisfied if the Secretaries undertook to do the needful.

The following Committee was then elected :—

President :—The Hon. Sir Chunilal Mehta.

Vice-Presidents :—His Grace The Archbishop of Bombay, Sir Currimbhoy Ebrahim and Dr. R. P. Masani.

Hon. Secretaries :—Messrs. Kanji Dwarkadas and W. E. D. Ward.

Hon. Treasurer :—S. E. Warden.

Committee :—Rao Bahadur B. N. Athavle, Mrs. Palmer, Miss Dickinson, Miss Davis, Messrs. N. M. Joshi, H. Rahimtoola, K. Natarajan, S. P. Kabodi, Mr. J. Aulia and Prof. McLean.

A vote of thanks to the Chair terminated the proceedings.

## ON CLEANING UP.

Mrs. Maud Hume Stanford, Hon. Pres. Magistrate and Hon. Commissioner for the Madras Children's Act to the Women's Indian Association, delivered a very interesting lecture at the Purasawalkam Free Reading Room on Friday last (26th March) on the subject "Cleaning Up."

In her own forcible way Mrs. Stanford told the audience of the things that wanted to be "cleaned up" here in Madras, and she asked those present to do what they could in doing so. In the personal—home, civic and national life, "cleaning up" is very much needed.

The lecturer described how shocked she was when she realized the conditions of many of the children in Madras—the social conditions of so many of the women and children. "You have one of the best of civilizations—why don't you put it into practice ?"—she asked. "Here is one fact. 3 million women die here in India in each generation as a result of too early marriage. Is it a wonder that so many children are weak and undeveloped, when many of them are born of mothers below 14 years of age ?"

The ideal of every true Indian ought to be : Service. But is that the ideal at present ? Take the civic life. You cannot really be pleased with the Municipal life as it is. "I will tell you one thing. Find out the best man, the man who will clean up and then elect him."

Mrs. Stanford then spoke of the work that is being done to clean up especially among the children. In one "baby wash" where babies can be washed *gratis* 15,000 children had come there for that purpose last year. A house of detention had been started at Poonamallee Road last month. But there is very, very much to be done. "You know perfectly well or ought to know—that children are being sold here in Madras for Rs 5 or 10 for begging or other purposes. Most probably a gang is at work for this purpose and we hope to get hold of them In the Victoria Gosha Hospital 6 or 7 children were brought in at the age of 8—10 years who had been violated and one of the results is that they are suffering from syphilis."

The Madras Vigilance Association, which has the strong support of the Government, is trying to suppress the brothels. "They shall not be here." But before any real work can be done we must have homes where we can place the unfortunate young girls. "We want your help." "Here in Purasawalkam we must have a working boys' hostel and a children's wash house. We shall have to rent a room, where we shall keep an Ayah to wash the children in the mornings from 6-30 to 9-30. In the evenings the bigger children may come and wash their clothes. We shall supply them with soap and gingely oil."

"What about the Temples ? Don't they want cleaning up" ? "You have inspectors for the protection of animals ; but you have none for the protection of the children." The task before us is great, but not impossible. In America and Australia the conditions were no better but they are tackling the problem and a great deal of "cleaning up" is taking place. "You have got hearts and brains—I at times think you have got too much brains and don't work enough. You must realize that it is your duty to come and help in "cleaning up." —The *Swarajya*, Madras.

## THE BOMBAY SAKYAMUNI VIHAR FUND.

The following appeal has been sent to us by the organisers of the above Fund for publication :—

For about one thousand years, viz., from the reign of the Emperor Asoka to that of Shri Hashra a large portion of the Indian people professed Buddhism. All classes from the prince to the peasant paid their homage to Bhagwan Buddha and the whole country was dotted over with the Buddhist Viharas, stupas and caves. His message was carried beyond the borders of India to the eastern countries by the holy monks, and, as a result, our ancient culture in general came to be venerated in

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Tibet, China, Japan, Siam, Burma, and Ceylon. In the Pauranic age when Buddhism declined from the land of its birth, Bhagwan Buddha came to be included in the Hindu Pantheon as the ninth Avatar of Vishnu and even to this day, Brahmins, in their *sankalpa*, repeat His name showing that they are living in the age of which Buddha is the ruling Avatara. But it is a matter for reproach that only a few people among us should be credited with some knowledge about Buddha and His sublime teachings. It is highly desirable that the Sakyamuni's life, teachings and ideals should be spread broadcast among the people, for, they will serve not only to facilitate understanding of the ancient history and art of India, but also to guide our life and activities in fruitful channels. That is the spirit of Buddha's all-comprehensive wisdom and unbounded compassion. Therefore, we propose to erect a Vihar in this City of Bombay to be known as the Sakyamuni Vihar It is estimated that it will cost about fifty to sixty thousand rupees. The Vihar will be opened to all people irrespective of caste and creed. And we appeal to the public to support the project liberally so that the Vihar may be constructed at an early date. The Vihar will be furnished with a well-equipped library of books relating to the ancient culture and civilization of India. It will also have a large central hall for holding lectures and discussion on religious and philosophical subjects. We trust that the generous public will respond liberally to our appeal.

## THE PUNJAB BRAHMA SAMAJ.

The Managing Committee of the Punjab Brahma Samaj has issued the following appeal:

We beg to state that in pursuance of a resolution passed at a public meeting held on the 12th Jan., 1926, under the chairmanship of Lala Harkishen Lal, Bar-at-Law, the Managing Committee of the Punjab Brahma Samaj have decided to commemorate the services of the late Bhai Kashi Ram by instituting a lectureship to be called Kashi Ram Memorial Lectures, and those of the late Babu Abinash Chandra Majumdar by making the Charitable Homeopathic Dispensary attached to the Brahma Samaj permanent and by changing its name into Abinash Chandra Majumdar Charitable Dispensary. The Kashi Ram Memorial Lectureship would involve an annual expenditure of not less than Rs. 300. This year the Committee invited Mr. Bipin Chandra Pal to deliver the first series of the lectures, which drew large audiences. The total expenditure on this account amounted to a little over Rs. 400. To have an annual income of this amount we require the capital sum of at least Rs. 7,000. To give a permanent shape to the Dispensary a sum of Rs. 500 would be necessary annually which would involve an investment of at least Rs. 10,000.

Both Bhai Kashi Ram and Babu Abinash Chandra Majumdar were held in universal esteem and they rendered very useful services to the public. We therefore expect that the money necessary for perpetuating their memories will be gladly contributed by their friends and admirers. You are one of those upon whose support we count for giving a shape to these memorials. We therefore earnestly appeal to you to subscribe generously to the Memorial Funds started by the Punjab Brahma Samaj.

All remittances will be thankfully accepted by the Secretary to the Samaj.

## NEWS OF THE WEEK.

**Sanatana Dharma Conference:** The All-India Sanatana Dharma Conference which was recently held at Delhi unanimously adopted a resolution that in view of the unsatisfactory state of the management of certain "maths", temples and religious places, it was imperative to form a body which, working from a headquarter and under the control of the Working Committee of the All-India Hindu Sabha, would undertake the reform and management of religious places standing in need of such reform and take all necessary steps to achieve the end. It also resolved to elect a Committee consisting of Lala Motichand, R. B. Lala Ramsarandas, Rai Vikramajit Sing Bahadur, Malik Mathra Das, Lala Ganesh Dutt, Lala Dayali Ram, Lala Mina Mall and Pt. Mauli Ram, to examine the rules and regulations and the working of the Bharat Mahamandal, Benares, with a view to organise the Mahamandal as an All-India Institution and report before July 1st, when a meeting of the Working Committee of the Sanatana Dharma Conference will be held at Benares to examine the report and advise the necessary steps in order to put the Bharat Mahamandal on the footing of an All-India body and decide future plans to achieve this end. Another resolution was also passed regarding the management of temples in Delhi, for which the Delhi Prabandhak Committee had already started working. A priest in one of the temples had removed the images, and the Conference called upon the Prabandhak Committee to treat the temple as a test case of their activities, and called upon the Delhi public to help the Prabandhak Committee with all possible means

**Temperance Meeting in Trivandrum:** Under the presidency of Rao Bahadur A. M. Muthanayagam Pillai Avl. B. A. B. L., retired High Court Judge, the Trivandrum Temperance Association held an extraordinary meeting on Sunday the 21st instant at Valiathuray. Nearly 500 people attended the meeting. Among the speakers were Rev. Father Godinho, Messrs. T. Muthya Pillay, Malloor Govinda Pillay, B. A. B. L., and K. J. Jacob. Resolutions requesting the Government to adopt a definite temperance policy, not to locate liquor shops, at least, within two miles of fishing villages, and authorising the President to forward the resolution to the Government, and nominating members for a deputation to wait on the Excise Commissioner to request him to give effect to the second resolution in the approaching auction sale of shops, were unanimously passed. The President in his concluding speech assured his audience that he was prepared to do everything in his power to save the poor labouring classes from the clutches of the Drink Demon. He also made some practical suggestions. The Association should hold meetings as often as possible to educate people and form public opinion against the use of drink. School children should be given lessons on Temperance. The blind imitation, he said, of Western fashion by a section of the community in using cake and wine for weddings and other feasts should be totally stopped, if not for any other consideration, at least to set a good example to the illiterate masses.

**Excise Committee in Cochin:** In deference to the wishes of the members of the Cochin Legislative Council who, during the Budget Session of the Council, referred to the present Excise policy of the Government and expressed a strong desire for the appointment of an Excise Committee in Cochin, the Government have ordered the formation of a Committee for going into the whole question of Excise Administration in the State. The Committee consists of Messrs V. K. Cochunni Menon B. A, B L M. L. C. (*President*), Marayil Krishnan Menon, B A., M. L. C., T. K. Mathew B. A., B L. M. L. C., M. K. Rama, M. A, B. L., M L.C., Rao Sahib T. V. Kasturi Ranga Iyer, B. A., M. L. C., Diwan Peishkar, V. B. Vaidyanatha Iyer, B. A., B. L., M. L C, Superintendent of Excise Revenue (*Convener*) and T. K. Krishna Menon B. A., M. L. C. The Committee has been asked to investigate and suggest means for improving the Excise Administration of the State examining, if necessary, witnesses (official and non-official) in connection with their work. The Superintendent of Excise Revenue has been asked to take the necessary action so that the Committee may begin its work and submit its report as early as possible

**Nambudiri Family Regulation Bill:** It is a hopeful sign of the times that the most conservative community in Kerala realises the need for social re-

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form. A measure of social legislation making it permissible for the junior members of Nambudiri families to marry women of their own caste and making it obligatory in such cases for Karanavans to maintain such families was introduced recently by Mr. Kaplingat Sankaran in the Cochin Legislative Council. Under existing conditions only the senior members of Nambudiri families can marry Nambudiri girls, the juniors being thus compelled to contract marriages with Nair women. This has resulted in encouraging polygamy among the seniors and enforcing celibacy on a large number of Nambudiri women. The Nambudiri Kudumba Bill also restricts the powers and privileges of Karanavans. The Bill which is likely to evoke considerable opposition from the orthodox party, has been referred to a Select Committee. Although the women of the community have been suffering long with no voice of protest, none of the community seems to have taken any interest in their cause till recently. The alienation of their property to other communities under legal pressure on account of the legislation of non-Nambudiri castes seems to be the main cause of the immediate awakening, as the lady member pointed out during the discussion in the Council.

**Reclamation of Slaves:** We are glad to see that arrangements made for the emancipation of slaves in the Hukawang valley, Burma, have been very successful and practically all slaves have now been released. Agricultural advances are now being given to those who left the valley while those who are remaining in the valley are being given a free gift of their cost of emancipation. The expedition is expected to return to make its way across the unadministered territory lying between this valley and Assam and return to Burma *via* Calcutta. It is hoped the success achieved in the Hukawang Valley may lead to similar action being taken to release slaves in other remote parts of the Province. Report has been now received that all slaves in Hukawang Valley numbering 3487 have been released. The Chief Secretary to the Government of Burma on behalf of the Governor has sent the following telegram to the Commissioner of Sagaing division: "Please convey to Barnard and members of his party His Excellency's congratulations on the completion of emancipation of slaves in Hukawang Valley."

**Compulsory Military Training:** At a meeting of the Madras University on the 18th instant, a resolution was moved by Mr. S. Satyamurthy recommending that the Senate is of opinion that every male student should, before being allowed to appear for any degree examination of the Madras University, produce a certificate of military training in the Indian Territorial Force unless he has been declared to be permanently incapacitated on medical grounds by some medical authority appointed by the military authorities or by the University from undergoing training. The Vice-Chancellor, presiding, said that it was beyond the power of the Senate and that, so long as the proposition was of this form, it was out of order. Mr. Satyamurthy enquired whether he could modify the resolution, but the Vice-Chancellor replied that it was too late and asked the mover to bring it at the next meeting.

**Prohibition in Mysore:** It is a matter for gratification that, in the matter of prohibition, the Native States are far ahead of British India. In accordance with the representation made by certain members of the Representative Assembly in the October session of 1925 requesting that Akkibhoja (Rice beer) shops in the Tirthahalli Taluk may be abolished, Government have passed orders directing that the shops for vending Akkibhoja in the Tirthahalli Taluk be abolished with effect from 1926-27, and that no shops for the sale of this liquor be permitted to be opened anywhere in the State in future.

**More Lady Municipal Councillors:** The Kolhapur correspondent of the *Indian Daily Mail* gives the following information: The nomination of Mrs. Balkrishna and Miss Sonutai Chawan as members of the Kolhapur Municipality is a laudable step that the Durbar has taken. Mrs. Balkrishna is the talented wife of Mr. Balkrishna, the distinguished Principal of the Rajaram College, and Miss Chawan, a brilliant graduate of the Women's University, an accomplished and sociable lady, is in charge of the Ahalyabhai Girls' School. They have already made their mark in the new Municipality.

**Women not to Preach:** The United Free Church of Scotland is not united on the proposal to admit women to the Ministry, a proposal which is causing considerable discussion in the Ecclesiastical Courts After a keen discussion the Glasgow Presbytery rejected the suggestion by a narrow majority in mail week. In opposing the idea the Rev. Boyd Scott said there was nothing which would lead them logically or inevitably to open the office of the Ministry to women. On the other hand, the Hamilton Presbytery, near Glasgow, has approved the proposal by 36 votes to 32. Dr. Knight of Uddington, in seconding an amendment for the rejection of the resolution in favour, paid a compliment to women on their teaching capabilities, and said that if many women were ordained some male ministers would have a very thin time. He was quite willing that women should be allowed to teach, but not to preach or dictate to man. That prerogative of man, he said, had come down from the Third Chapter of Genesis.

**Traffic in girls:** We referred sometime back to a case in Madras where two young girls aged 8 and 10 respectively belonging to the Tamil districts were sold away to two Telugu Brahmins of Guntur. A writ of *habeas corpus* was taken out urging restoration of possession of the girls to their mother. It came up for hearing recently before the Madras High Court and the Chief Justice in passing orders restoring possession of the girls to their mother made severe strictures upon the cruel custom of selling away girls. We also referred to a case at Kumbakonam in which a girl was kidnapped and married to a Telugu man without the knowledge of her parents. After protracted hearing in the lower courts, it came up recently before the Tanjore Sessions Court. The Judge convicted two accused, one, a young woman, to imprisonment till the rising of the Court and the other, her husband, to one year's simple imprisonment.

**A Munificent Gift:** According to an A. P. I. message, Lady Basantakumari Chatterjee, widow of the late Sir Profui Chandra Chatterjee, has made a gift of her house at Puri to the Saradeswari Ashram and Free Hindu Girls' School of Calcutta in memory of her deceased husband to enable the Ashram to establish a branch at Puri. She has also promised to pay promissory notes for Rs. 10,000 for the unkeep of the institution at Puri.

**An Unequal Marriage:** The *Servant* of Calcutta has the following in its issue of the 23rd March: "An octogenerian Brahmin of village Tilak in the Sunamganj Sub-Division has married a girl of 14." It is truly shocking to hear that such things should still take place in India.

**Ramakrishna Math and Mission Convention:** Three public meetings on the 3rd, 5th and 8th instants are to be held in connection with this Convention on the grounds of the Ramakrishna Math at Belur (Howrah) at which several Swamjis are expected to take part and speak on various subjects.

**The Late Sir K. G. Gupta:** We deeply regret to record the death of Sir K. G. Gupta which took place in Calcutta on Monday last. The deceased was 75 years old at the time of his death. Sir K. G. Gupta was one of the earliest to join the Indian Civil Service and he was one of the two Indians first appointed to the India Council. As a member of the Esher Committee, he wrote a strong minute of dissent. Though he did not take part in politics, his influence was always cast on the side of moderation.

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**Removal of Untouchability :** An interesting and heated debate took place at a recently held general meeting of the Dhulia Municipality on the question of the untouchability conference. The Depressed Classes Conference has passed a resolution requesting all local bodies to erect sign boards at all public places under Municipal control declaring that they are free to all without distinction of caste or creed and social status. Dr. Sathe brought a proposition supporting the above resolution. It was seconded by Mr. G. K. Kudav but was opposed by some non-Brahman members who said as already there was no restriction there was no need of this resolution. After a heated debate the proposition was carried by nine votes against eight. The majority consisted of 4 Brahmans, 1 Mahomedan, 1 Non-Brahman and 1 depressed class member.


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Vol. XXXVI. BOMBAY—SATURDAY, APRIL 10, 1926. No. 32

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*

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## NOTES

**The Indian National Party:** We print to-day the proceedings of the Conference held in Bombay of representatives of different political parties, not belonging to the Congress. A new Party to be known as the Indian National Party has been formed. Liberals who called the Conference, have declared their resolve to identify themselves with the new Party. Dr. Besant and her party have also joined it. Mr. Jinnah and his Independents have done likewise. The Responsive Co-operationists have tentatively expressed themselves in its favour, but it is understood that negotiations are in progress between them and the Swaraj Party from which they recently seceded with a view to re-union, and if this takes place they may prefer to go back to their old lines. The Swaraj Party, if it accepts the views of the Responsive Co-operators, will not itself be very different from the new Party, and as Swarajists control the Congress, the reconciliation of the two sections of the Swaraj Party will pave the way to the merging of the new Party in the Congress. There is a very general desire that the Congress should include all schools of political thought in the country, and the omens on the whole are not unfavourable to such a consummation. Governments in India and Great Britain can do much to help the consolidation of responsible political opinion here by announcing shortly the appointment of the Royal Commission on further constitutional advance, which is due to be appointed in about three years. Political and communal discords in the country may afford an excuse for vested interests to urge a policy of reaction pithily summed up by Lord Morley in the phrase: "Martial law and no damned nonsense." But such a course will only make administration more difficult, more costly and less efficient and, in a few years, the situation must become, as it did in Ireland, uncontrollable. No thinking man can contemplate the possibility of such a contingency without horror.

**The Calcutta Riots:** Indian leaders, on their part, have a great responsibility which has been vividly brought home to them by the murderous Hindu-Mahomedan riots in Calcutta. These riots generally end as suddenly as they begin. When once the mad fury has passed, peace resumes its sway and it is seldom that thereafter any serious incidents occur. In Calcutta, on this occasion, the riots have died down and blazed up again and again in more or less serious forms during the last few days. The incidents connected with the trouble bear more the character of a civil war than that of a religious outbreak. The Hindu resistance is more determined and continued than it has usually been on similar occasions in Calcutta or elsewhere. For the first time in these riots, the bomb has appeared as a weapon of offence. Stabbing, too, has been much in evidence. The lathi is a downright weapon which may kill a man, but it does not leave sinister memories behind. The dagger as a weapon is morally even more destructive than physically. The discredit for these riots must rest in the first instance on the Government responsible for law and order in Bengal. Lord Lytton has been well-intentioned, but he has proved to be a weak ruler. His regime has been a very unsettled one. These riots are the crowning proof of his ineptitude. The Swarajists of Bengal must also share the responsibility for the unsettled state of the Province. Without any constructive work to show, they have by their indiscriminate obstruction hampered the administration and created a spirit of disorder among the populace. We hardly think that the Bengal Swarajists will survive as a political party after these riots. The leadership of the province must pass into other hands, and there are plenty of able men in Bengal to undertake it with more capacity than Mr. Sen Gupta.

**Bombay Department of Industries:** The Report on the progress of industries in Bombay for the year 1924—25 by the Department of Industries, clearly shows what work this Department, rightly worked, is capable of in aiding and improving our nascent industries. It may be remembered that the post of the Director of Industries was abolished as a result of a resolution passed by the Bombay Legislative Council in May 1924, but was recreated in July 1925. The Report under review almost covers the period of the activities of the Department when it was under the charge of the present Director as Superintendent of Industries. The year was one of unusual depression in trade and both the textile and oil industries fared badly. The chief activities of the Department during the period were the supply of commercial intelligence to private enterprises, professional or technical advice and assistance to minor industries, and demonstration in cottage industries, especially in weaving. Owing to want of staff, the Superintendent of Industries could not do much touring work, but in the short tour he made he managed to get information on the progress of some industries in the Presidency. Of the new industrial ventures, the match industry seems to hold out the best promise. There are now 14 match factories in the Presidency and, except three or four that use indigenous wood from our forests, all the others import match-wood logs from foreign countries. It need hardly be said that, if

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the industry is to progress at all, the match wood needed for our factories should be procured locally and Government would do well to accept the suggestion of the Director that our forest resources should be explored and reported upon by a match technologist. The Director also makes out a good case for the supply of cheap power to small industries. At present, the policy of Tramway Companies buying electric power at a very cheap rate from Tata Sons Ltd., and selling it out to small industrial concerns at a rate varying from 1·5 to 2 annas per unit, causes much hardship to them and the Director opines that much impetus and help could be given to them if electrical energy is supplied at from 1 to 1·5 annas per unit. The cottage industries have also received the special attention of the Deparment and efforts were taken to introduce the most modern and improved methods of producing hand woven goods by means of weaving schools and weaving demonstrations. The scope of the Department is vast and Government would be well advised to undertake the industrial survey recommended by the Director for the purpose of assessing the position of industries in the Presidency and finding out means of improving it.

**The Naidu Conference:** It is a welcome sign of the times that the various sub-castes into which the Non-Brahmin community in South India is divided, are realising the need for unity in their ranks. The Nadars and Devangas held their annual conferences only recently and the Naidus also held their second conference on Saturday last in Madras under the presidentship of Dr. P. Varadarajalu Naidu, the well-known worker from Salem. But unlike the two former backward communities, the Naidus have a distinguished past history and many are now occupying a good position in public life. Dr. Naidu has always been noted for his staunch nationalistic spirit but, latterly, a transformation has come over him and he too seems to have fallen a prey to the curse of communalism. Dr. Naidu said that he did not see any objection to the principle of communal representation, though he declared in the same breath that he cared for political progress first and attached only a secondary importance for communal and linguistic progress. The Doctor also paid a flattering compliment to the members of his community when he said that, instead of the Brahmins, if Naidus were put in the administration, a new tone and life would be infused into the whole administration. Some of the suggestions which he made to the Conference were not quite sound. When Mahatma Gandhi through the columns of *Young India* is preaching the virtues of vegetarianism, his disciple, Doctor Naidu, does not scruple to ask Naidus to prefer animal to vegetable diet. Again, while he would allow greater freedom to women, he is not in favour of their practising at the bar or entering Government service, though he has no objection to their entering journalism. Resolutions were passed at the Conference advocating fusion of sub-castes by intermarriages and the encouragement of widow re-marriages and post-puberty marriages among them. The Conference also condemned the extravagant expenditure incurred during marriage and other occasions and called upon Naidus to reduce their marriage ceremonies to one day. We are glad to see that a Ladies' Naidu Conference was also held along with the Conference at which Shrimati Alamelumangathayarammal, as Chairman of the Reception Committee, made an eloquent and impassioned appeal for the raising of the status of women in every sphere.

**Sikhs and Communal Representation:** Following the Indian Christians, the Sikhs also have declared themselves against communal representation. The Central Sikh League at its recent session held at Lahore, passed a resolution declaring that communal representation has proved ineffective in safeguarding the rights of the Sikh minority and that, far from easing the tension between the communities, it has only led to increased bitterness and enmity between them. Mr. Gurdit Singh, the President, went one step further and said that to communal representation should be traced the Tabligh and Shuddhi movements of to-day. But whatever that may be, there is no doubt that it is this pernicious system of communal representation that is at the root of all our present Hindu-Muslim dissensions in the country and it will not be long before the Muslims, as also some other minority communities who are clamouring for communal representation, will discover, as the Sikhs have now done, that the protection afforded by it is illusory and merge their interests in those of the nation itself.

**Religious Endowments in U. P.:** The U. P. Council at its recent meeting discussed a motion recommending the Government to appoint a representative committee to advise what effective steps should be taken for the better governance, administration and supervision of Hindu religious and charitable endowments. The Minister in charge readily accepted the motion on behalf of Government, himself bearing testimony from personal experience to the fact that in a number of temples the purposes for which endowments had been created were not carried out. The Madras Religious Endowments Act and the Punjab Gurudwara Reforms Act were designed to deal with such mismanagement. Dr. Gour tried to bring in an All-India measure on the model of the Mussalman Wakfs Act, but, unfortunately, the Select Committee to which it was referred threw it out. It rests upon the provinces, therefore, to take the initiative in the matter and it is in the fitness of things that U. P. should now take up this question. In the United Provinces are situated such *tirthas* like Hardwar, Badrinath, Brindaban, Chithrakuth, Ayodhya, Kashi and Prayag, all important for Hindus all over the country, and every effort, therefore, should be made to see that the endowments bestowed upon them are not in any way mismanaged or misapplied. Government, we hope, will bring in an effective Bill for the purpose.

**Bombay Legal Aid Society:** We have already referred in our columns to the excellent work the Bombay Legal Aid Society is doing on behalf of those who are too poor to pay for their legal aid. During the year ending December 1925, legal aid was given to twenty-one applicants of whom 10 were Hindus, 5 Mahomedans, 4 Parsis, one a Jew and one an Anglo-Indian. The legal aid for the most part consists of such aid as the recovery of wages from defaulting employers, of damages from Railway Companies, etc Besides this, free legal advice was given to twenty-nine persons. The Sub-Committee of the Society is carrying on publicity work by means of articles to the press and legal journals and boards are hung up in various courts, giving information about the Society. The number of members of the Society at the end of the year was only 29. Considering the useful work the Society is doing, it deserves more encouragement and we hope all lawyers at least will make it a point to join the Society and thus strengthen its finances which are far from being adequate at present. The membership of the Society costs Rs. 5 per annum.

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# INDIAN SOCIAL REFORMER.

*BOMBAY, APRIL 10, 1926.*


## FREEDOM AND SWARAJ.

Babu Bepin Chandra Pal, who was on a visit to Bombay last week, delivered an illuminating address at the Prarthana Samaj on Monday. We reprint to-day the summary of it published in the *Indian Daily Mail*. Mr. Pal began by pointing out that India owes the idea of secular freedom to British rule and English education. The Hindu idea of *mukti* referred only to spiritual liberation which was interpreted by medievalists to mean freedom from *samsara* or the calls and obligations of social and family life. To escape from these bonds by becoming a *sanyasi* was to attain *mukti* or spiritual freedom in this life. This was not the Vedic ideal. The Vedic Hindus, like the ancient Greeks, were full-blooded men and women who "with frolic welcome took the thunder and the sunshine" and their ideal was one of struggle and conquest over nature, including human nature. The morbid, unhealthy introspection which has culminated in the senseless asceticism of *sadhus* and *bairagis*, was quite foreign to them. Thought was free, and reason and not custom sat at the social helm. It was under the influence of this expansive ideal that the whole Indian continent was Hinduised and great kingdoms were founded in distant Java, whose architectural monuments alone remain to remind us of them. The period of expansion was, as it always is, followed by a period of contraction. This lasted very nearly into the middle of the last century, when a fresh impulse was imparted to Indian life and thought by the impact of Western ideas through British rule and English education.

This impulse had for its inspiration the dynamic idea of freedom. Western civilisation has many and serious defects, but it has in its faith in freedom the one perpetual corrective to save it from collapse. Whenever it loses that faith, its collapse is in sight. Neither Hindu nor Mahomedan culture and statesmanship rose to an understanding of the value of secular freedom. It is western influence which imparted to India this fruitful idea. Raja Ram Mohan Roy's was the mighty mind which caught the first gleam of the new light upon the distant hills. His Brahmoism was the application of the ideal of freedom to spiritual, social and political life. He started by re-stating the ancient Upanishads in the light of modern history which, as Acton conceived it, is the record of the struggle of man to realise himself against all sorts of bondage—spiritual, intellectual, political and social. The Raja is, therefore, justly styled the Father of Modern India. His successor, Maharishi Devendranath Tagore, firmly established the basis of the new movement in the national culture. Keshab Chandra Sen, said Mr. Pal, organised the Brahmo Church into a model of what India should be under self-government—a spiritual brotherhood transcending differences of caste and colour and creed, governing itself on the principle of a perfect democracy. This idea had permeated to the whole of the English-educated classes, although only a small section of them belonged to the Brahmo Samaj. The Indian National Congress took it over and applied it in the political field, while the Social Conference and corresponding movements carried it into the social, industrial and educational spheres. Implicit in all was the thought that individual freedom was the end of and the means to national freedom.

Mr. Pal went on to point out that this great idea was being lost sight of in recent ideas of *Swaraj*. Implicit, senseless obedience to the orders of the leader, was now being proclaimed as the key to self-government. Swaraj, he said, was now a *mantram* or magical formula and the political education of the masses is to be compassed by methods which have more in them of superstition than a rational understanding of political ends. He concluded with a fervent appeal to his country-men not to fall into the snare of the new political cult, but to hold fast to the truth that national freedom cannot be obtained by the sacrifice of the individual's freedom to think and reflect for himself and to shape his course in the light of his own conscience. Mr. Pal's address is a very timely protest against a tendency which is sapping the foundations of rational progress.

It is an irony that this tendency should have grown under the leadership of Mahatma Gandhi who himself is one of the strongest upholders of the right and the duty of each individual to think and act according to his lights. Personally, he has often said that, if his followers took a different line from that which he thought best, he would go his own way and leave them to follow theirs. To be just to him, he has never favoured the method of excommunication or expulsion, though he has felt obliged to acquiesce in it when Pandit Motilal Nehru employed it against Responsive Co-operators in the Swaraj Party. In fact, the Mahatma, whenever he saw that there was a minority honestly differing from the majority, has rather given way to the minority than sought to expel it or even to make its position invidious with the majority. This side of his personality has not been grasped by many of his followers who merely wanted to save themselves the trouble of thinking and found a ready way of doing so by erecting Mahatma Gandhi, without his knowledge and consent, to the position of an oracle on all matters. They were willing at his behest to go to jail or to spin yarn on *charkha*. But when he wanted them to abolish untouchability or to adopt a conciliatory attitude on the points which occasioned differences between Hindus and Mahomedans, they responded with what in effect was a form of passive resistance, thus turning the weapon which he taught them to wield against the teacher himself. A Hindu legend says that the god, Shiva, once conferred upon a devotee the "boon" that any one on whose head he laid his hand should die instantly. The "devotee" at once wished to prove the effect of the boon on Shiva himself. The god had to run for his life and seek counsel with the wise Vishnu as to the best means of getting out of the danger which he had unwittingly created for himself. The latter advised Shiva somehow to keep out of reach of his devotee till sunset, when in performing his *sandhya* the devotee would have to lay his hands upon his own head and then the "boon" would finish him. Many of these old legends have a practical value and were evidently intended for guidance in all the affairs of everyday life. The moral of this story seems to be that if people who have not grasped the idea of freedom are exhorted to break the law, they will inevitably break each other's heads in the exercise of their new privilege.

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## CO-OPERATIVE SOCIETIES IN BOMBAY.

The Co-operative movement in the Bombay Presidency is making great strides. The Report on the working of the Co-operative Societies for the year ending March 1925 records an appreciable progress in spite of some adverse circumstances such as the unfavourable season and the slump in trade. There was an increase of 383 in the number of Societies and nearly 35,000 in the number of members and of Rs. 92 lakhs in the working capital which mounted up from Rs. 619 lakhs to Rs. 711 lakhs. The comparatively small addition to the total number of Societies is explained as due to the fact that, during the last few years, more attention has been paid to quality rather than to quantity and the Report notes with satisfaction that people now understand co-operative principles better than they used to do in the past and that they are coming to look upon Societies as a living organization rather than as a mere agency for borrowing. The Rural Credit Societies in particular show a marked advance upon previous years. Their number went up from 3,050 to 3,377 and their membership increased from 220,000 to 243,000. The working capital also increased by Rs. 51 lakhs. The confidence which these village Societies have inspired in the public is fully evidenced by the fact that, in some districts, a large percentage of the capital of the Societies is composed of deposits from non-members. But some Societies came to trouble owing to their inability to pay back the deposits which they had attracted by offering a higher rate of interest and steps are now being taken to see that they do not offer in future such high rates of interest. In addition to the training of the members of Societies, the introduction of the system of normal credit statements and the provision of adequate finance, much attention was also paid to supervision, and the condition of the Societies has improved as a result. During the year, several Societies undertook the work of debt redemption in the case of suitable members. Undoubtedly this is the most important part of their work, as it tends to relieve the members from the clutches of the usurious money-lender. At the same time, however, every effort should be made to instil into the members habits of thrift and economy. In respect of debt redemption, Bombay is much behind other provinces, though the Provincial Co-operative Bank here is in a special position to issue long-term debentures backed up by Government guarantee of interest. The takavi grants through Co-operative Societies became more popular, though only about fifty per cent the sum placed at their disposal was utilised.

Apart from the organization of rural credit, there is another important phase of the Co-operative movement which deserves increased attention, namely, the supply of agricultural requisites. The Cotton Sale Societies and Seed Societies are doing good work in this direction. Owing to the fall in the price of ploughs, the scope of Implement Societies was much diminished and, as regards the supply of manure, the work was principally done by the shops managed by the Provincial Co-operative Bank in irrigated tracts. The Fencing Societies also did much to afford protection to the lands of their members from the ravages of pigs and other animals, which resulted in an increase in their value as well as in their produce. More than Bombay, Sind shows much advance in respect of rural non-credit activities and the Taluka Development Associations there did good work in the distribution of good seed and implements and in training particularly members of Co-operative Societies in the use of improved implements and in improved methods of cultivation. The Urban Credit movement also shows an appreciable progress. The Urban Banks in particular are doing good work. They not only finance petty trade and industry at a moderate rate of interest, but they also familiarise the people with banking methods by introducing saving and current accounts and the use of cheques. During the year one more District Bank was registered ; and the ; stability of the District Banks can be judged from the fact that they have been certified as fit to receive deposits from Municipalities and Local Boards. The Bombay Provincial Co-operative Bank continues to be efficiently managed and its chief merit is that it not only finances Central Banks and Primary Societies, but also serves as a balancing centre for Central Banks by receiving their surplus funds. The Consumers' movement has not made any headway and the Registrar, Co-operative Societies, is inclined to attribute it to want of loyalty, of good management and of proper supervision. The slump in trade seems to have adversely affected the Housing and Producers' Societies. The Bombay Central Co-operative Institute is doing useful propaganda work and branches have been started in the mofussil so as to bring it into touch with the Primary Societies, but lack of funds still handicaps it from doing more work. Bombay was the first to take advantage of the provisions of the Government of India Act for having a Co-operative law of its own in order that the movement may be guided in channels suited to the special requirements of Bombay.

## INDIAN SOCIAL LIFE AND MODERN URDU POETRY.

(By Mr. Mohan Singh, M. A.)

### III.

Somewhere in India, upon a time
(Read it not Injia or you spoil the verse),
There dwelt two saints whose privilege so sublime
It was to sit and watch the world grow worse.
Their only care (in that delicious clime)
At proper intervals to pray and curse;
*Pracit* the dialect each prudent brother
Used for himself, *Damnonian* for the other.
One half the time of each was spent in praying
For blessings on his own unworthy head.
The other half in fearfully portraying
Where certain folks would go when they were dead.
This system of exchanges—there's no saying

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To what more solid banter 't would have led,
But that a river, vext with boils and swellings,
At rainy times, kept peace between their dwellings,
So they two played at wordy battledore
And kept a curse for ever in the air,
Flying this way or that from shore to shore;
No other labour did this holy pair,
Clothed and supported from the Lavish store
Which crowds lanigerous brought with daily care;
They toiled not, neither did they spin; their bias
Was tow'rd the harder task of being pious.
Each from his hut rushed six score times a day
Like a great canon of the Church full-rammed
With cartridge theologic (so to say),
Touched himself off, and then, recoiling, shamed
His hovel's door behind him in a way
That to his foe said plainly you'll be damned;
And so like Potts and Wainright, shrill and strong
The two D—d'd each other all day long.
One was a dancing Dervise, a Mohammedan,
The other was a Hindu, a gymnosophist:

*(An Oriental Apologue.)*

Pandit Brij Narain Chakbast B. A., B. L., of Lucknow is dead. What a cultured man, what a genuinely patriotic poet, what an ideal critic, what a polished essayist, what a sane liberal politician have we lost in him! He leaves us in the prime of his manhood. He leaves many a hope of ours shattered, many a dream of his own unfulfilled. People who came in closer contact with him, like Mr. Daya Narain Nigam, Editor of the *Zamana*, tell us of his brilliant and sweet personality. They say that the side of his he presented to society was most charming indeed.

Somebody whispers in my ear that Sir Tej Bahadur Sapru is editing or at least intends to edit the deceased's poetical works. May I hope that, as a result of his labours, we shall have in Urdu at least one biography that deserves that name, and deserves that eminently, at least one sensible co-ordinated record of life and work as they grew in time and flowered in circumstance, at least one such biography as may satisfy even a Leonard Woolfe.

That we have not had in Urdu anything of that type upto now except for some real chatty matter lit up by flashes of keen humour and wonderful sympathetic insight and leavened by charming anecdotes of Azad and Ishrat, will be evident on a comparison of the much-vaunted "Hyats" by Hali and others with any one of the "English Men of Letters" Series. Material is not lacking. It is the art of understanding men, with the help of an unbiassed mind, and a sympathetic sensitive heart, that we grievously lack.

Now if there are any two things that the Urdu biographer or historian has emphatically not, they are sympathy and understanding, and any two things which he most abundantly has are prejudice and conservatism. History past and present bears me out fully when I say that the two ugliest characteristics of Indian social life are prejudice and conservatism, which intrude most banefully into every branch of thought and action. Into the Sacred Republic of Letters have they made their Satanic inroads, organised and persistent, with the result that names worthy of being written in gold have been suppressed; and fools and fakes have had their names, worthy of immediate damnation, bolstered up. Literary reputations have been freely made and marred by leanings for, or aversions to, nationality, tradition, vocabulary, system of thought, locality, and so on.

Hindu *vs.* Muslim, Persian *vs.* Sanskrit, Delhi *vs.* Lucknow, Punjab *vs.* U. P., *Izafat vs. Ka*, such are the contending parties. Compilers of poetic anthologies or histories have taken jolly good care to exclude all Hindu writers of Urdu. Where they have let in some names, they have done so slightingly, patronisingly, grudgingly. Ever since the birth of Urdu, the Hindu has persisted in writing in it and ever since has the Muslim historian or compiler persisted in ignoring him. See *Ab-i-Hayat*; *Gul-i-Rahna*; *Shihr-ul-Hind*; *Ab i-Baqa*. They contain no mention of Hindu contributions to the poetic stock. Mir Hasan and Mir Taqi talk of one or two writers, only to prove the rule.

It is idle to say that no Hindu poets of merit, of supreme merit to rub shoulders with their contemporaries, have appeared in the past, or exist to-day. If you want a clear contradiction of it and, at the same time, if you want what pains, what tremendous expense of labour and time and money, true love of literature combined with true catholicity of taste, liberality of outlook and precision of judgment can undergo to achieve its desires, then look to the compilations of L. Sri Ram, M.A. (*Khumkhana-e-Javid*) and Mr. M. A. Burni's six volumes of *Modern Urdu Poetry*. Both are encyclopædic in their own way. Or look at the publications list of the Naval Kishore Press.

At no time in history have the two communities joined their heads in obeisance to the same Deity or Muse. There have been always found occasions and reasons for disagreeing violently. What a tremendous fight raged between deceased Chakbast and Sharar—that fine essayist, but that apology for a novelist—over the respective merits of the *Masnavies* of *Nasim* and *Mir Hasan*! Both *Masnavies* are fantastic verse romances dealing with fairies and jins. Each advocate tried to establish that his client had been the least guilty of having used any new compounds, any new idioms, any new Hindu thoughts or Indian metaphors, any new customs or imaginative situations, any new psychological facts relating to Love and Life as they obtain among the beings of the nether world, who bye-the-bye take their models from this world. Bravo! none did acknowledge the defeat, and to-day the Hindus and the Muslims disagree over the literary merits of the works of the two as much as they did before the controversy in Urdu-e-Moalla of Moulana Hasrat Mohani years ago.

Communal prejudice penetrates literary history and literary criticism; it penetrates the anthology for the general reader and the collection for the college student. Conservatism and abnormal and

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perverted love for the traditional, the ancestral, taboo the new compound, the new form, the new metre, the new rhyme, the new idiom, the new metaphor, the newly-introduced tree, flower, beast, bird, in poetry ; the new subject is tabooed no less. No borrowing of a foreign word though inevitable is permissible. Hindi words and phrases that have not been used by the ancients, however sweet and necessary, are inadmissible to-day. And dialectic or local speciality with regard to idiom or use of the sign of the object or the subject or variation of stress, shall not be tolerated but promptly put down.

Now you cannot ignore facts. Literature reflects *life ; it reacts on life.* The moral and spiritual standards of society translate themselves straight off into literary standards of its mouthpieces, its representative men. These literary standards in turn provide guidance and instruction to the masses.

Some one talks of the Republic of Letters. Emerson talks of Literary Ethics. A scholar, says he, is the favourite of heaven and earth, the excellency of his country, the happiest of men. His duties lead him directly into the holy ground where other men's aspirations only point. Eyes is he to the blind ; feet is he to the lame. The resources of a scholar, he adds, are co-extensive with nature and truth. He cannot know them until he has beheld with awe the infinitude and impersonality of the intellectual power. A divine pilgrim in nature, all things attend his steps. Let the scholar know, Emerson concludes, that the world is his, but he must possess it by putting himself into harmony with the constitution of things. He must be a solitary, laborious, modest and charitable soul !

The Indian society substitutes the "Pleasure Preserve of Letters" for the "Republic of Letters" and "Literary touch-me-not-ism" for "Literary Ethics." It is only during the last ten years that in the columns of literary magazines Hindu poets have figured side by side with the Muslim poets ; new forms, new subjects, new metres have been sung of and sung in side by side with the old ones. Hitherto there was nothing dignified, nothing vivifying, in the social struggles. It is only when the national heart has begun to throb fully and beat in complete response to that rising note of Unity and Nationalism that social and patriotic poetry of a high order has been given birth to. Even now, however, communal ideals and communal heroes are held up to public gaze and admiration, and communal fall and communal disorganisation are bemoaned in suitable elegies.

United nationalism, harmonised literary advance, and sympathetic social relationship, have found but few lyrists. A band of intelligent workers in the Hyderabad University centred round *Urdu*, the quarterly of Maulvi Abdul Haq, are doing very good work. Pedant-purists are not wanting there too. But the general atmosphere prevalent seems to bespeak a liberal outlook. It is much to be wished that some Hindu literateurs were admitted into those coteries.

It is one of the most intriguing facts of literary history that the Hindu poet writing in Hindi has earlier and more effectively and extensively broken away with the old literary traditions with regard to form and subject under the influence of English education and literature than has his brother writing in Urdu working constantly under fear of Muslim opprobrium. The various social problems that have exercised many a mind in Upper India since the beginning of this century have found their Elliott and Hood, Lord de Tabley and Kingsley, Mrs. Browning and Morris on a smaller scale in Maithili Sharan Gupta, "Gulab," Ayudhia Singh Upadhya, Shrimati Parbati Devi, Nathu Ram, Shankar Sharama, Mahabir Prasad Dwevedi, Lala Bhagwan Din, Snehi, R. N. Trepathi, Misra Bandhu, Manan Devedi and Gopal Saran Singh. In fact, if I were to risk a remark with regard to Modern Hindi Poetry, I will say that it is excessively pre-occupied with religion and nationalism. It is wanting in pure poetry—creation of an imaginative insight into the beauty, romance and truth around us in the river, the sunset, the pariah child and the coy bride.

I have before me *Misra Bandhu Vinod* Part III (History of Hindi Literature), *Kavya Kusamodyan* by *Karan Kavi* and Hindi Final Reader, a text-book prepared by the U. P. Education Department for Vernacular Schools. A few of the verse-titles are :

*Sorrows of a Poor Man, Greatness of the woman, Our Down-fall, A whip for a meat-eater, Awake O Brethern, Advice, A Woman's Tears, India, The Hero in Action, The Peasant, The Ganges and the Jamna Bharat, Indian Social Reform.*

Writing in 1912 *Karan Kavi*, the compiler of one of the three books referred to, says : The literature of to-day should be so very beautiful as to inspire and infuse into men and women the noble feelings and emotions of courage, manliness, self-sacrifice, patriotism, dutifulness, mental expansion and religious discipline. We no longer need poetry which is brimful of love for some one else's beloved or which delineates every limb of the adored one or which contains varied poetic artifices marring its spontaneity.....The publication of this book of "Social Poetry" is an innovation.

We thus see that both Urdu and Hindi have made long strides towards this ideal. Among those who are responsible for deliberately changing the turn of affairs was Chakbast with whom go, besides those mentioned in the previous articles, Dwarka Prasad, Uffaq, Bishan Narain Dar, Hijr, Akbar, Kaifi, Ismail Meerathi and Akbar Allahabadi.

## GOKHALE AND GANDHI.

The Editor, The *Indian Social Reformer.*

Sir,

Thank you very much for the courtesy of a second note on "Gokhale and Gandhi." Only let me assure you that I consider niceties as purely superfluous and as such seldom yield to their claims.

Now to the point at issue. Your second note simply takes you into deeper waters and I can only just make a few statements. Gandhiji does not, to the extent I have understood him, consider English Education as a hindrance to the regeneration of India. What he considers as a hindrance is the abject slave mentality

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that considers nothing possible without it. Your talk of Gandhiji wanting to convert the educated community into "imitation peasants and "farmers" by adopting Khaddar and plying the charka,—pardon me—reveals only your astonishing ignorance of the message of the spinning wheel and what it aims at. There are thousands who have adopted both and who yet are what they were, without the startling metamorphosis you suggest having taken place. Only they have come nearer to the masses and are slowly taking a little more interest in the life of the millions from whom they draw their sustenance. I wish I could bring home to you what this means. In India unless we bring the classes and the masses together we are sure to head on for a social revolution more terrible than the Russian.

You say also that, if the Gandhian plan had succeeded, English Education would have come to an end. This is only partly true. English Education would have come to an end only to the extent that it tried to get upon the back of Indian culture and Indian ideals. This is what has exactly happened in institutions like the Behar, Kasi and Gujerat Vidyapiths and the Aligarh National Muslim College now transferred to Delhi. If more funds were available, even science laboratories would have been added. And surely in none of these institutions kept alive by the heroism of a few is the process of conversion into imitation peasants going on. But I concede ignorance is again your excuse. Pray get into touch with these institutions. I can suggest no better remedy. At the Aligarh College young men who have returned from Europe after study are working for a mere pittance.

I also feel sure that Gandhiji has never aimed at converting all into peasants, not to speak of imitation peasants. All that he is trying for is to construct living channels of co-operation between the classes and the masses. He has seen, as perhaps none else, that the problem of humanity depends for its solution on the coming together of both, the one powerful because of its very numerical magnitude, the other equally powerful because of its attainments and talents. All through history both these powerful forces have striven one against the other and in the struggle whole civilisations have disappeared. Gandhiji's philosophy, educational and social, directly aims at preventing such a cataclysm in India. Future generations will understand and bless him for it. We may not to-day see it.

Yours etc.,

Santiniketan. G. RAMACHANDRAN.

[It is obviously useless to argue with a co-respondent who tells you that you are ignorant of the A. B. C. of the subject you are talking about. Ed., *I. S. R.*]

## THE BANE OF HINDUISM.

The Editor, The *Indian Social Reformer*.

Sir,

If you wish your children to be conspicuous for the high moral qualities of self-sacrifice, self-restraint and devotion to duties, free them from the influence of Brahminism.

The modern religion of the Brahmins, enfeebled by superstition, is a serious menace to the growth of truth in a purer, more spiritual and still nobler form in the human mind. We too often witness in it a glaring degeneracy, a sectarian spirit, and traces of petty individualities. It cannot give fresh life to a nation or create a new era for society in general. It cannot establish the great principle of equality of souls in the eyes of God. It cannot indicate a forward movement in human nature. In truth, it hinders a man whenever he aims at higher objects and seeks for immaterial and imperishable blessings.

The Brahmins are elevated above every other class of men, and exclusively acquainted with the mysteries of religion, which it is held impious for any other class to attempt to penetrate. The implicit reliance on the authority of these Brahmins, the ceremonies of their worship, fitted to impress the imagination and affect the passions, all concurred to fortify the potent superstition and to give these priests a supreme ascendancy over the minds of the people. As these ideas became established, the distinction between the people and the clergy was more strongly marked. The salvation of souls no longer depended on the moral advancement of the people, but upon the licking of the dust from the feet of a Brahmin.

The enfeebled Hinduism was thus tottering on its foundation when Islam appeared in India. The national religion, which had satisfied our forefathers, could no longer prove sufficient for their children. The gods of the Hindus have lost their oracles and their divinity vanished as they themselves have lost their liberty. A great void is occasioned in our religion. The new religious idea of the present age coming in contact with this singular system of our theology, has opened the eyes of the new generation.

Is our country, therefore, prepared for reform? Or "has it learned nothing and forgotten nothing in her adversity?" As soon as we declare all Hindus are created free and equal and throw the caste system into the sea, a fresh impulse, a new form and destiny will be communicated to the Hindu race. The abolition of the caste system and the downfall of the pagan superstition of the Hindus are the eras from which we may date the formation of the Hindus into a single people.

Calcutta, Yours etc.,

3rd April 1926. AMRITALAL MAJUMDAR.

## INDIAN NATIONAL PARTY CONFERENCE.

Since the Responsive Co-operationists seceded from and created a split in the Swaraj Party, the leaders of political thought in the country felt that nothing short of a strong political organisation uniting all the different parties should be formed to meet the situation. It was decided to have a Conference of political leaders for the formation of the Indian National Party. A manifesto was issued under the signature of the leading members of the various parties setting out the object of the Conference and inviting a select number of people to attend and help establish the principles of the new Party. The response to the call was splendid and those who were not able to attend in person sent encouraging messages on the success of the Conference which was held on the 3rd and 4th instants. The session of the Conference was not open to the press and the following press communique has been issued regarding the proceedings of the Indian National Party:—

The Conference formally to bring into existence the Indian National Party as it has been named was held in China Bagh, Bombay, on April 3 and 4. There was a

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large attendance from the several Provinces which included prominent representatives of the Responsive Co-operationists, Independents, Nationalists, Members of the National Convention and the National Home Rule League, the National Liberal Federation and the All-Indian Muslim League and the Non-Brahmin parties of Madras and Bombay.

Among others present were Mrs. Annie Besant, Pandit Madan Mohan Malaviya, Sir Dinshaw Petit, Mr B. Chakravarti, Lala Hari Kishenlal, Mr. B. Das, Sir Moropant Joshi, Sir Venkata Reddi. Sir Chimanlal Setalvad, Mr. Bepin Chandra Pal, Sir Tej Bahadur Sapru, Sir Daya Krishna Kaul, Rao Bahadur R. R. Jayvanth, Rao Bahadur V. R. Dhobley, Rao Bahadur K. V. Brahma, Mr. M. A. Jinnah, Mr. M. R. Jayakar, Mr. B. S. Kamath, Mr. Joseph Baptista, Mr. J. B. Petit, Mr. K. Natarajan, Rao Bahadur Rahmanbhai Mohanram, Mr. Surendranath Mullick, Mr. J. Chouduri, Babu Krishna Kumar Mitter, Pandit Hridayanath Kunzru, Rao Bahadur R. R. Kalai, Mr. D. V. Gokale, the Hon'ble Rattansi D. Morarji, Mr. Jamnadas Dwarkadas, Mr D. G. Dalve, Messrs. N. M. Joshi, G. K. Devadhar, C. Y. Chintamani, etc.

A large number of members who could not be present sent letters and telegrams explaining their position and nearly all of them expressed an ardent desire that a coalition party should be formed. Among them were Sir Sankaran Nair, Sir Visweswara Iyah, Sir Sivaswami Iyer, Mr. Srinivasa Sastry, Mr. C. Vijaya Raghavachariar, Diwan Bahadur Kesava Pillai, Mr. N. Subba Rao, Diwan Bahadur Raghavendra Rao, Diwan Bahadur Rangachariar, Mr. Venkatapathi Raju, Diwan Bahadur Govinda Raghava Iyer, Mr Natesan, Diwan Bahadur Krishnan Nair, Principal Kanitkar, Sir Provesh Mitter, Messrs. M. S. Das and Raja Sundar Das of Cuttack, Sir Ali Imam, Sir Mahomed Shafi, Raja Narendra Nath, Mr. A. P. Sen and Rao Bahadur A. Vikramat Singh, Maulvi Mahomed Yakub, Sir Sankar Rao Chitnavis, Sir Bepin Krishna Bose and many others

### Sir T. B. Sapru Voted to the Chair.

On the motion of Pandit Madan Mohan Malaviya seconded by Sir K. Venkata Reddi and supported by Sir Moropant Joshi, Sir Tej Bahadur Sapru was voted to the chair.

The resolution drawn up by the local committee of the conveners to serve as the basis of discussion was then formally moved and there was a prolonged discussion on the first day. Among those who took part in the discussions were Pandit Madan Mohan Malaviya, Mr Natarajan, Mr. Chouduri, Babu Bepin Chandra Pal, Sir K. Venkata Reddi, Mr. Jinnah, Mr. Mullick, Mr. Chakravarthi, Mr. J. B. Petit, Sir Chimanlal Setalvad, Messrs. Jayakar, Baptista and Balubhai Desai, Sir Tej Bahadur Sapru and Dr. Paranjpye.

When the Conference resumed its sitting on Sunday Mr. Natarajan and Mr. Madan Mohan Malaviya moved amendments.

At this stage the Conference appointed a committee of 21 members representing every variety of opinion in the Conference to consider the various amendments and to reach a settlement by consent. After about an hour and a half the committee returned and the proceedings of the Conferenee were resumed. Eventually the following resolutions were carried unanimously and by acclamation ;

### Resolutions adopted.

1, (a) This Conference resolves that a party to be known as the Indian National Party be and is hereby formed.

(b) The object of the Indian National Party is to prepare for and accelerate the establishment of swaraj or full self-government in India, such as obtains in self-governing dominions of the British Empire with due provision for the protection of the rights and interests of minorities and the backward and depressed classes.

(c) (1) The Indian National Party will employ all peaceful and legitimate means not including mass civil disobedience or general non-payment of taxes.

### Responsive Co-operation in Councils.

(2) Amongst other parliamentary methods open to it the National Party will inside the legislatures resort to responsive co-operation or opposition or co-operation as and when necessary and it will carry on intensive propaganda work in the country in the furtherance of its objects.

(3) The National Party may promote as occasion may demand a movement of individual or group resistance to authority for definite objects on particular occasions in particular localities.

(d) In the pursuit of its object the Indian National Party will work in co-operation with any other party or political group which has the same object in view and whose methods are consistent with the policy of this party.

### Support to Reforms.

(e) While the Indian National Party is of opinion that the constitution embodied in the Government of India Act of 1919 is inadequate and unsatisfactory it will utilise it to the fullest extent it can (including in it the acceptance of offices) both to accelerate the revision of the constitution as well as to ameliorate the conditions of the people and to advance their interests in every possible way.

(f) The party will to the best of its opportunities strive for the social, political and economic uplift of all classes, castes and communities alike in rural and urban areas, and will in particular work for the removal of untouchability and the amelioration of the condition of the backward and depressed classes.

(g) The party will seek by every means in its power to promote unity among the different communities.

(h) Every person who has attained the age of 21 and signifies in writing approval of the policy of the party will be eligible to be a member of the Indian National Party.

At this stage most of the members present signified in writing their consent to be members of the Indian National Party after which the Conference passed the following resolution :—

### Committee Formed.

2. (a) This Conference hereby constitutes a committee consisting of the members named below with power to add to their number and with Messrs. C. Y. Chintamani and M. C. Chagla as provisional secretaries.

(b) The members of the Committee belonging to several provinces do form themselves into the provincial committees of the party with power to add to their number and to appoint their office-bearers.

(c) The Committee is to take all necessary and desirable and feasible steps in the furtherance of the objects

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of the Indian National Party including the constitution of the provincial and district branches, propaganda among the people, all work relating to election to Legislative bodies, the promulgation of the rules not inconsistent with the policy of a party, the collection of funds and the holding of an All-India Conference of the Party at such time and place as the Committee may decide.

The members of the Committee are :—Dr. Annie Besant, Pandit Madan Mohan Malaviya, Sir Chimanlal Setalvad, Mr. S. Chakravarthi, Sir Tej Bahadur Sapru, Mr. M. A. Jinnah, Babu Bepin Chandra Pal, Sir Moropant Joshi, Dr. R. P. Paranjpye, Mr. M. R. Jayakar, Mr. J. Baptista, Mr. J. Chowdhuri, Babu Krishna Kumar Mitter, Rao Bahadur R. R. Jayvanth, Mr. Rattansi Morarji, Pandit Hridayanath Kunzru, Sir K. Venkata Reddi, Mr. B. S. Kamath, Rao Bahadur R. R. Kale, Mr. Surendranath Mullick, Mr. Bala Narayanan, Mr. U. V. Gokhle, Rao Bahadur D. G. Padhye, Mr. M. C. Chagla, Mr. D. G. Dalve, Mr. B. K. Labri, Raja Govindlal Shivlal, Mr. Jehangir B. Petit, Mr. B. Shivrao, Mr. C. Y. Chintamani, Mr. A. N. Surve, Mr. S. G. Vaze, Mr. G. K. Nariman, Mr. N. V. Pathankar, Mr. B. Das, Mr. D. P. Khaitan, Mr. S. B. Bhose, Mr. Manu Subhedar and Mr. D. V. Gokhale.

It must be stated that Messrs. Jayakar, Baptista and D. V. Gokhale have not yet become members of the party. Mr. Jayakar explained that while he was in complete agreement with the resolutions passed that day and would have immediately joined the party if he could have acted alone, he held the position of the President of the Responsive Co-operation Party and therefore had to place the matter before his committee of which an early meeting would be called. But Mr. Jayakar agreed provisionally to serve on the committee of the Indian National Party subject to the approval of the committee.

After the first resolution was adopted and before the second resolution was taken Dr. Annie Besant with the permission of the Chairman moved the following resolution of which she had given notice:—

"This Conference of the Indian National Party urges the House of Commons to pass the second reading of the Commonwealth of India Bill thus showing sympathy with the righteous aspirations of India for self-government as declared in the resolution of the National Congress in 1914." But Messrs. M. A. Jinnah and K. Natarajan having raised a point of order whether that subject could be taken up when the members had no notice of it, neither the notice convening the Conference nor the draft agenda having made any mention of it, the Chairman ruled that technically they were right and he therefore must rule the proposition out of order.

The Conference came to a close after 5-30 p m. with the usual vote of thanks.

The first meeting of the Committee of the National Party will be held on Monday at noon at Birla House, Girgaum.

### A Correction.

Mr. C. Y. Chintamani, Secretary, Indian National Party, has since sent the following:—

In the report of the proceedings of the Indian National Party Conference held at Bombay on April 3rd and 4th the word "promote" in resolution I (c) (3) is a mistake for "permit." The sub-clause adopted by the Conference was the following:

The National Party may 'permit' (not 'promote') as occasion may demand a movement of individual or group resistance to authority for definite objects on particular occasions in particular localities.

## BRAHMO SAMAJ AND THE SWARAJ MOVEMENT.

Under the auspices of the Prarthana Samaj, Babu Bepin Chandra Pal delivered a lecture in the Prarthana Mandir on April 5th on "The Brahmo Samaj and the Swaraj Movement." Babu Krishna Kumar Mitra, ex-President of the Brahmo Samaj, presided. The President opened the proceedings with a prayer. He then paid tributes to the memories of Dr. Atmaram Pandurang, Messrs. Paramanand, Madgavkar and Ranade and Dr. Bhandarkar, who brought in a new era in this part of the country. They believed in a religion which they called the universal religion which meant the fatherhood of God and brother-hood of man. He hoped that the flag which was unfurled many years ago by those great men would not be lowered now. He then called upon Mr. Pal to deliver his lecture.

The lecturer said that ancient memories naturally came to him also as they stood in that house of God, which was associated with very intimate and sacred sacraments of his life. Forty six years ago, the first Brahmo marriage was celebrated in Bombay and he happened to be the happy bridegroom. His wife was neither a Gujarati nor Marathi, but a Bengali and he did not regret it. The last time he was here was 26 year ago. While he was returning from England and America he had to pass through Bombay when Mr. Ranade, who was the President of the Samaj did not let him pass through Bombay without addressing a special meeting in the same hall. Since then many things had happened. The angle of vision of the rising generations, whether for good or for evil, had more or less radically changed. Other problems had come to the front when the speaker was young and the one problem that challenged their minds and their conscience, the one problem that compelled them to come under the banner of Brahmo Samaj was the problem of freedom. When he was a young man he was drawn to the Brahmo Samaj by its message of freedom and he thought that the time had come when people talked of freedom and yet worked for bondage and acted in such a manner that freedom became impossible. It was time that the old message of freedom delivered to India by Raja Ram Mohan Roy, Dr. Rabindranath Tagore and others who worked under the Brahmo Samaj should be delivered once more with all the strength and earnestness, with all the appeal not merely to sentiment but to reason and to history that they could command. Even if he were not a Brahmo Samajist, frankly, he would stand up for the ideals of the Brahmo Samaj without which there could be absolutely no realisation of the dream of Swaraj.

### An Age of Magic.

We were living in an age of magic and the word "Swaraj" had practically ceased in the hearts of many of our countrymen to be a rational concern but had become a *mantra*. It had become a word to create by

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magic force something which was not still in existence. There were people who tried out in the name of Swaraj, but who were afraid of finding Swaraj. The word "Swaraj" occurred in the Upanishads, and there it meant the deepest and profoundest spiritual and religious life. He who realised the universal in him and in all things about him, attained Swaraj. Freedom, Liberty and Independence, all these words logically had the same meaning, that is, the absence of restraint. The absence of freedom of liberty led not to Swaraj but to "No Raj," not to Self Government but to "No Government." The essential implication of Swaraj was that it was the Raj of "Swam" or the self as against the not self. The real meaning of the word "Swam" was universal self or God seeking to realise Himself and Swaraj therefore meant that moral, political, and, above all, the supreme spiritual concept and a very high religious ideal and it was the Brahmo Samaj that led us into this ideal of freedom.

### Ideals of Vedanta.

Raja Ram Mohan Roy organised the great spiritual ideals of Vedanta in social and even in accordance with the conditions of his time in political life. He was the first to deliver the message of the new freedom to the sleeping generation. Then came the Maharishi Devendranath. He went a step further and organised religious and ethical disciplines and cultures with a view to the realisation of this great ideal of spiritual freedom. After that the Raja's constructive genius at once realised that if India was to attain the ideal of freedom, it would have to utilise all the resources of modern European learning and culture. There was no desire for freedom in the community when he began his propaganda. There were four phases of things, things as they existed, doubts, criticism and Sangathi in relation to scriptural interpretation. This was the universal scheme of intellectual development and evolution. The Raja's first duty was to create doubt to emancipate the mind and conscience of his people from the thraldom of ununderstood traditions.

Mr. K. C. Sen was the strongest exponent of the modern spirit, the spirit of renaissance in India. Their first revolt for the attainment of freedom was the social and religious revolt. The message of individualism and rationalism of Mr. Sen laid the foundations of real national freedom deep and strong upon personal freedom. The individuals must be free from the fetters of bondage if the nation was to be made free. The nation was not merely a collection of individuals. Individuals and nation, each had its own ends. The end of individual existence was the highest possible development of his reason, his emotions, his artistic faculty and his conscience and what you call his soul. And if the individual becomes intellectually a bondsman, if he refuses to claim and organise his life and conduct, the fullest freedom of his own reason and conscience, then he can never contribute to the building up of a healthy, strong, beneficial and powerful nation. "If you want Swaraj," the speaker continued, "don't quarrel over conscience."

### A Democratic Swaraj.

Was there no hope of our building up an honest democratic Swaraj for this country? There were many difficulties in the way but he was not prepared to say, "give up fighting". Fight on, but remember that the only enemies of Swaraj in India were not the British. They would have to fight their own people in regard to social and other questions. The Brahmo Samaj, therefore, delivered a message of freedom and tried to build up a Swaraj character in the community. The Brahmo Samaj also tried to build up within its own sphere a Swaraj constitution for the government of its own organisation. "If you want to preserve the purity of the ideal of freedom," the speaker concluded, "I would ask you to seriously consider whether the time had not come when the old message of the Brahmo Samaj must be repeated with greater emphasis and with reference to existing actualities of to-day more than others.

### Hindu-muslim Riot.

The President, in concluding the proceedings, referred to the recent Hindu-Muslim feud in Calcutta and said that the only solution to these quarrels was Brahmo Dharma which said that all of us were the sons and daughters of God and only when people realised this they would see India united. Unless there was a United India they could not hope for Swaraj. "The Brahmo Samaj had shown the way, follow it and you will attain Swaraj," concluded the speaker.

Mr. K. Natarajan proposed a vote of thanks to the distinguished speaker and the venerable President which terminated the proceedings.

## HAPPY HOME FOR THE BLIND, BOMBAY.

Mr. Byram N. Khambata sends us the following appeal for publication:

There are, it is true, continual demands on our purse. They say, entertain the sick, the wounded, the bereft of the Lord. True. The demand is reasonable, say I. Who feed and keep them going? Is it not the public? Is not a rational method simpler, cheaper? The Happy Home for the Blind is another beggar institution of the type. I appeal to you to loosen your purse string and help the Home. I say it is economical to teach the blind to live by the sweat of his brow. May be, he can earn only half a bread, or, perhaps a quarter. Will not Society like to be relieved of its responsibility to that extent? It may be that you know not that what you give the beggar blind goes not to him. His is the bread that he gets for the day, if not the blows and beating in the bargain of his inability to have earned enough for his keeper, who carefully empties his pocket in the evening. Why give those and multiply immorality and diseases innumerable adding to the already heavy load of human misfortune? As if the blind and the lame, the deaf and the maimed are not quite enough, we dole out money to manufacture diseases and miseries in myriads.

Brothers and sisters, join ye the help, raise the funds for the Happy Home for the Blind. Come ye to the concert of the 19th inst. at Sir Cowasji Jehangir Hall at 5-30 p.m. Fail not to bring friends. Here's God's Blessing. May you and yours share it.

## NEWS OF THE WEEK.

**President of the Public Services Commission:** Mr. Wilberforce Ross Barker, late Legal Adviser to the Board of Education, has been appointed President of the Public Services Commission.

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**Important Archaeological Discoveries:** Two important archæological discoveries are announced by Rai Bahadur Daya Ram Sahni, Archaeological Surveyor of India. Mr Sahni has discovered a valuable inscription which makes certain that the extensive remains near a village known as Kosam, District Allahabad, are the marks of the actual site of the famous city of Kausambi. Gautama Buddha spent his ninth retreat at Kausambi and it was here that the first image of the great teacher was carved in sandal wood in his own life-time. Mr. Sahni says that the remains at Kosam extend over several miles, and he estimates that a great wealth of relics is buried there. A small stone statuette (ht. 10⅛ inches) inscribed with the name Dadhikaran has been discovered by Rai Bahadur Pandit Radha Krishna, Honorary Curator, Museum of Archaeology, Muttra, and presented by him to the Archaeological Department at the suggestion of Sir John Marshall. It is in a good state of preservation except for the head which is partly broken off. To judge from the style of carving and the character of the Brahmi inscriptions on its base the image is assignable to the 2nd or 3rd century A. D.

**Post of Director of Labour, Bombay, Abolished:** A resolution of the Bombay Government states: "The question of the abolition of the post of Director, Labour Office, has, for some time past, engaged the attention of Government. Government have now decided that the post of the Director should be abolished from 1st March 1926, the date from which leave granted to Mr. G. Findlay Shirras (the incumbent of the post) expired. The work of the Labour Office should be entrusted to the Director of Information who should be styled "Director of Information and Labour Intelligence."." In the House of Commons Mr. Lansbury raised the question of the Government of Bombay abolishing the separate post of the Director of the Labour Office. Earl Winterton, in his reply, emphasised that it was purely a matter for the local Government.

**New Weekly at Delhi:** A new English weekly called *Liberator* has come out on 1st April at Delhi with its first number. Its editor is Swami Shraddanandji and its chief aim is to work for the removal of untouchability. Dealing with the reasons that led Swamiji to start this weekly, he says: "In my wanderings through Madras Presidency during the last two years I found that if I wanted to reach the heart and intellect of Andhras, Tamilians, Malayalese and Canarese I must utilize the English language as the vehicle of my thoughts and ideas."

**Mr. S. C. Bose Awarded Damages:** Mr. Subhas Chandra Bose has been awarded damages to the extent of Rs. 2,000 and costs in the case, instituted by him against the *Englishman* for libel. Mr. Bose alleged that a certain statement credited to Mr. Bose's father admitting Mr. Bose's connection at one time with revolutionary activities was totally false and malicious. Mr. Bose's father denied having made any such statement. The *Englishman* admitted liability and prayed for nominal damages. Mr. Justice Chotzner who heard the case passed judgment as above.

**A Widow Marriage Home:** We are glad to learn that a Widow Marriage Home has been started at Vayalpad, Chittoor District, Madras Presidency. Widows from all castes who desire to marry and men who desire to marry widows should write to the President of the Home. Marriages will be conducted by the President, Arya Samaj. Good Brahmin Purohits will conduct the whole ceremony after the Vedic fashion in public temple in the presence of Brahmins and others. Applications must contain full particulars as to caste, gotra, Sutra, Veda, age, appointment, property and a short history as to merits.

**Prohibition in Baroda:** We regret that the Baroda Legislative Council at its recent sitting threw out a motion demanding the appointment of a committee to go into the question of the loss of revenue that will be involved on the adoption of Total Prohibition as the goal of excise policy. Its rejection, it is stated, was mainly due to the vigorous opposition put forth by the Dewan on the ground that enforcement of prohibition will only result in illicit manufacture of wine, the stock-in-trade with anti-Prohibitionists. Baroda now is not the Baroda of a few years back which gave a lead to the whole country in many matters.

**Prison Reform:** Yet another Governor has spoken on prison reform. While Lord Lytton pleaded for a more humane system of punishment, Sir Henry Wheeler, the Governor of Bihar and Orissa, presiding at a meeting, urged the adoption of the recommendations of the Indian Jails Committee. The sympathies of these high personages notwithstanding, we are no nearer the goal of prison reform. It is the bureaucracy that stands in the way.

**New Surgeon-General for Madras:** Colonel Hutchinson from the United Provinces has been appointed Surgeon-General for Madras in place of Col. Symons. The claims of Col. Chaudhiri have been overlooked, because the colour of his skin is not white. This, coupled with the recent Government circular on the I. M. S., will only discourage Indians from joining the Service.

**Bombay Baby Week Committee:** The National Baby Week Committee have decided to carry on a propaganda on the lines of an exhibition throughout the year. Local social organisations, medical practitioners and nurses are expected to co-operate in this project. This policy was foreshadowed by Lady Wilson in her speech at the Baby Week Exhibition.

**New President of the Bombay Corporation:** This time it being the turn of a Mahomedan, Mr. R. M. Chinoy has been elected President of the Bombay Corporation for the current year.

**Mr. Sen Gupta Re-elected Mayor:** Mr. J. M. Sen Gupta has been re-elected Mayor of the Calcutta Corporation for the current year.

**Anglo-Indian Sangathan:** *The Sind Observer* writes: The Anglo-Indian community has first of all to set its house in order. The domiciled European has to break down the walls of separation that to-day divide him from the Anglo-Indian whose grandfather or grandmother was an Englishman or Englishwoman. The Anglo-Indian should not look with such contempt upon the Indian Christian who has managed to get into his community by the assiduous toil of a generation by changing name and label. The one hundred per cent. domiciled European, the seventy-five and fifty per cent. Anglo-Indian and the twenty-five per cent. Anglo-Indianised Indian Christian and all such as are aspiring to be honoured with the labels of the community varying in colour from white to half-white, from half-white to one-fourth white, and then from brown to black, have all to be accommodated under one roof if the mission of Anglo-India is to provide for her numerous guests very much differing from one another. In miniature, the problem of the Anglo-Indian community is like the problem of the assimilation of the Hindu castes for unity of aim, purpose and action. It is a problem of Anglo-Indian Sangathan.

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**House Property Tax in Madras Reduced:** At a recent general meeting of the Corporation of Madras the motion that the House Property Tax for the next official year be reduced by 3½ per cent, namely, from 17 per cent. to 13½ per cent. was carried.

**Excise Duty in Mysore Abolished:** Following the Government of India, the Mysore Government also have abolished the cotton excise duty by a special emergency resolution with effect from 25th March, 1926.

**Monasticism Abolished in Russia:** The "Holy Synod" of Russia has issued a decree abolishing Monasticism as being against the "spirit of the times."

**Professor Gangulee Honoured:** Professor N. Gangulee of the Calcutta University has been made a member of the Royal Agricultural Society, London, as a result of his research at the Rothamsted Experiment


## ADVERTISEMENTS

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Vol. XXXVI. BOMBAY—SATURDAY, APRIL 17, 1926. No. 38

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse; I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**"The National Week":** We do not like the name of "National Week" being given to the celebrations centring around the anniversary of the Jallianwala massacre every year. National Week should commemorate something of which the nation can be proud and not something which is a cause of humiliation to it. Jallianwala is a name of evil import in modern Indian history, and we would prefer to call the Week commemorating it the Week of Humiliation. During this week it behoves Indians to turn their mind inward and to reflect on the conditions which made and make Jallianwalas possible. The British General Dyer at Amritsar and the French General Sarrail at Damascus revealed the real attitude of the West to the East as in a lightning-flash. It is one of fear, and fear is, of course, the parent of cruelty. The West cannot live without the resources of the East, but it does not want to give anything in return. In other words, it wants to have control of those resources without legitimate reason, and is afraid that the East may resent the injustice some day. So whenever there is any sign of such resentment, the West throws to the winds her professions of peace and progress, and brings out her teeth and claws to terrify the East back into submission. The East, too, can develop these natural means of offence by the necessity of self-defence, and hence the West welcomes with effusive enthusiasm Mahatma Gandhi's gospel of non-violence, not with the intention of adopting it herself, but in the hope of inducing the East to adopt it and thus to assure her of a perpetual dominion in Asia and Africa. This is an aspect of Western ingenuity which has escaped attention in this country. The Humiliation Week should be devoted to remove those social injustices and temptations which degrade Indian manhood and womanhood and reduce them to crawl on their bellies before the world, as typified by the victims of "the crawling order" at Amritsar in 1919. It is exasperating to see the day of Jallianwala turned into an occasion of electioneering propaganda by politicians who are more anxious about the next elections than of the fate of their country and nation. Even the propaganda on behalf of hand-spun goods on the occasion, is an irritating diversion. People tired of hearing Aristides being called just and banished him from Athens to save themselves the boredom of his virtue. One gets much more easily fed up with the praises of hand-spun, its mysterious economic, political, medicinal and spiritual potencies, and this, we think, is the present state of feeling among an increasing number of people. They might think more if they heard less of it. Mr. Rajagopalachariar deplored the sparse evidence of khaddar at a Bombay meeting which he addressed. If after six years of persistent propaganda led by a powerful personality like Mahatma Gandhi, khaddar is not growing into popular favour, the average man would sit down and ask himself whether he has not under-rated the practical difficulties felt by the people in regard to the use of the material. But this is not the mentality of the great khaddar preachers. They seem to think that the people have merely to carry out their wishes however impracticable they may be.

**Muslim Girls' Education:** In an interview published in the *Indian Daily Mail*, Mrs. Fyzee Rehman, the cultured and talented Muslim lady who is a well-known figure in Bombay, pointed out some of the glaring defects inherent in the existing system of education for Muslim girls. She expressed the opinion that the education imparted in schools in general is far from satisfactory and most unsuited to the genius and tradition of the Muslim faith. Education, which is a drawing out of the faculties implicit in men, cannot be tethered to the tradition of any particular faith, though it should use as far as possible the instruments which tradition has familiarised. But the Begum was stronger in her condemnation of the Municipal schools the atmosphere of which she characterised as "poisonous". She complains bitterly of the unhealthy conditions obtaining in these schools and of the callous indifference of some of the women teachers to their sacred duty. In one school, she found the teacher "sprawling down and two girls shampooing her" and in another, the teacher was engaged in the arduous task of preparing *pan* "for full twenty minutes" to the neglect of her charges. The reason for this state of things in our schools is not far to seek. It is because we have tried to perpetuate the *purdah* in these institutions. When the question of adopting Free and Compulsory education came up for discussion before the Bombay Municipality some of our Muslim friends were loud in their protest that it should not be made applicable to Muslim girls as it would clash with their social custom. On the same ground, Muslim Girls' Schools are not subjected to the same strict inspection that is enforced in other schools. What wonder then, lack of discipline, ignorance and filth are some of their worst features. It is only when liberalising tendencies permeate the schools that we can expect sound education.

**Immigration Law of U. S. A.:** We print to-day in our *Overseas Supplement* a declaration by the Executive Committee of the Federal Council of Churches of the U. S. A., regarding the Asiatic Exclusion Section of the Immigration Law of 1924,

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kindly sent to us by a valued friend. The declaration condemns this discriminating law as humiliating, unjust and unchristian to Asiatics and as an affront to Japan's prestige as one of the great and equal nations of the world. It also criticises in severe terms the recent interpretation of the law of naturalization whereby eligibility to citizenship has been limited to persons of the White race and to persons of African birth or descent and which debars as unfit for citizenship on the basis of colour alone persons of all other races, whatever their individual character or qualification. The case in which some Indians were recently deprived of their citizenship rights which they enjoyed for many years simply because they do not belong to any particular race, is too recent to need mention here. The Federal Council no doubt recognizes the necessity for restriction of immigration in order to conserve American standards of labour and living, but it is convinced that it is possible to do so by according to Asiatics in the United States their rights as human beings and also the rights to which they are entitled by the letter and the spirit of the treaties under which they came to the United States. It sees no better solution of the problem than the application to Japan, China and India of the quota law as it comes into force in 1927, which would result in the annual admissions of 350 immigrants from the Orient, 150 from Japan, 100 from China and 100 from India respectively, and to that end appeals to all right-thinking and peace-loving citizens of the United States in order that the right relations between the United States and the peoples of the Orient may be established. We are glad that in the United States of America, as in South Africa, there is a strong body of Christian opinion against the unjust discriminatory laws against the Asiatics and Indians in particular, and it is but fitting that the Churches in both the countries should take the lead in this agitation, for, as the declaration says, it is the most unchristian act of which the Whites are guilty.

**Discrediting Prohibition:** Officials in this country are taking every opportunity to discredit the policy of total prohibition which some provinces have adopted as the goal of their excise policy. In last week's issue of *Young India*, Mahatma Gandhi criticises in strong language the statement made by Mr. King, the Financial Commissioner in the Punjab, that the Local Option Act which was passed there over a year ago has been a perfect failure. The Commissioner has no doubt come to this conclusion on the ground that only 19 out of a total number of nearly 200 Municipalities and Local Boards have asked to be empowered under the Act, that out of this 19, only 6 took further steps and that in these the referendum had precious little support. As Mahatma Gandhi remarks, this would have been justifiable only in the case of a stranger and not in the case of one who is familiar with Indian conditions. The Financial Commissioner knows fully that both Hindus and Mahomedans who form the major part of the population in India are opposed to drinking on religious grounds and yet for him to maintain that prohibition has failed in this country is nothing but a perversion of facts. On the other hand, as Mahatma Gandhi says, the inference to be drawn from the so-called failure referred to by Mr. King is not that the Punjab is against total prohibition but that the Punjabis being themselves as a class tee-totallers do not bother their heads about those who are ruining themselves through the drink curse. Mahatma Gandhi takes to task the Municipal Commissioners and the members of the Local Boards for the criminal negligence of their duties to the voters in this matter of great social importance. But Lala Lajpat Rai's Weekly, in the latest issue, in reply to Mahatmaji's charge of apathy upon Punjab, dwells upon the unsatisfactory nature of the present Act and therein lies the real reason why the Local Option Act in the Punjab is a failure and not that alleged by the Commissioner.

**The Anglo-Indians:** We welcome the resolution passed by the Round Table Conference of delegates representing the Anglo-Indian community all over India and Burma which recently met in Calcutta, urging the Anglo-Indian community to join hands with moderate Indians and moderate Europeans for the advancement of India and the attainment of dominion status within the British Empire. The Anglo-Indian community has hitherto kept aloof from all political activities and hence has had no policy of its own, but thanks largely to the efforts of Col. Gidney, the community is coming to its own and is rapidly realising that it can attain salvation only by making common cause with other communities in India. The resolution passed at the Conference, however, does not go far enough, for the Anglo-Indian community is still lingering between the Indians and Europeans and has not completely identified itself with the former. While Col. Gidney is carrying on a busy propaganda against the seclusion of his community, it is unfortunate that there should still be found prominent men among the community to advocate it. Addressing the annual general meeting of the Young Men's Christian Association recently at Allahabad, Mr. Justice Daniels said that each community should preserve its own identity and that if Anglo-Indians merged with any other community, they would lose everything and be fit only to be trodden under foot. We rather think that this is a case to which the saying of a greater than Mr. Daniels pre-eminently applies. Whoso loveth his own life more than the good of the whole of which it is a part, shall lose it; and whoso does not mind losing his life for the greater good, shall find it in all its fulness.

**The Light of Asia:** The Great Eastern Corporation of Delhi has in conjuction with the Munich Photoplay Company produced a film of this title, describing the life of Lord Buddha. Its scenario has been written by Mr. Niranjan Pal, the talented son of our distinguished leader, Mr. B. C. Pal. The performers are exclusively Indian, the scenes have been filmed in India in the historic places, and the costumes have, to a large extent, been copied from the Ajanta frescoes and other ancient monuments. The producers have had to cope with great difficulties and it is all the more creditable to them that the film has been a success. This is largely due to the brilliant acting of the principal performers—notably the heroine, Gopa. Though the story has been adapted for the purpose of filming, the essentials have not been altered. It will be released next week at the Krishna Cinema, Grant Road, and we hope that all who are interested in Indian culture will avail themselves of this unique opportunity.

**Indian Lady Photo Artist:** Shrimati Yamanabai is the first Indian lady who is devoting herself to the enterprising task of taking photographs of ancient sacred places in India. The photographs illustrating the glories of Hampi Sri Virupakshaswami, "the most sacred place in the Karnatak", are well-chosen and of great historic interest and will appeal to all lovers of art and architecture. They will also form valuable illustrations, if incorporated in books dealing with the subject.

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INDIAN SOCIAL REFORMER.
*BOMBAY, APRIL 17, 1926.*

## "A SHIFTING OF FOUNDATIONS."

The most significant feature of the Conference held in Bombay recently of representatives of all but the Swarajist political parties, is the adoption by Liberal, Independent, Besantite and Non-Brahmin representatives of the clause permitting individual and group civil disobedience and non-payment of taxes on certain conditions. The *Servant of India* which is the organ of the Poona Liberals as well as of the Servants of India Society replies vigorously to a criticism of this clause as out of place in the programme or methods of the Indian National Party as the new Party is called. Apart from the merits of our contemporary's reasoning the mere fact that a recognised Liberal organ has come forward to claim these methods, hitherto generally identified with Non-Co-operators and Swarajists whose avowed policy is obstruction in the several Legislatures, is itself of profound significance. A public reference has been recently made to a definition by the late Mr. Gokhale of constitutional agitation. In an address delivered at Allahabad in February 1907, Pandit Motilal Nehru presiding, Mr. Gokhale speaking of the work before educated Indians, said :

The question had often been asked, what was constitutional agitation ? He would attempt to frame an answer to that question. Constitutional agitation was agitation by methods which they were entitled to adopt to bring about the changes they desired through the action of the constituted authorities. Thus defined, the field of constitutional agitation was a very wide one. But there were two essential conditions—one, that the methods adopted were such as they were entitled to employ, and, secondly, that the changes desired must be obtained only through the action of the constituted authorities by bringing to bear on them the pressure of public opinion. Now, what were the methods they were entitled to employ ? The first idea suggested, on a consideration of the question, was that physical force was excluded."

Proceeding with the consideration further, the speaker said that three things were excluded—rebellion, aiding or abetting a foreign invasion, and resort to crime. "Roughly speaking," he said, "barring these three things, all else was constitutional. No doubt everything that was constitutional was not necessarily wise or expedient. But that was a different matter. Prayers and appeals to justice lay at one end. Passive resistance, including even its extreme form of non-payment of taxes till redress was obtained—lay at the other." This it is claimed by some very orthodox Liberals sanctions non-payment of taxes as a constitutional method. So it does. But though Mr. Gokhale held that it was constitutionally admissible, dismissed non-payment of taxes as politically inexpedient in the conditions of the country. Later in the same address, answering those who advocated a general boycott as the sole, or indeed any, means of achieving self-government in the present state of India, he said : "Non-payment of taxes was the most direct and the most effective form of passive resistance and it had, moreover, the merit of bringing home to each man the responsibility of his own action. If some of those who were talking of employing passive resistance to achieve self-government at the present stage of the country's progress would adopt that form of passive resistance, they would soon find out where they stood and how far they were supported."

To quote Gokhale in the face of this explicit declaration as a supporter of non-payment of taxes even as a permissible method, is to ignore the plain meaning of words. This address was delivered early in 1907. Non-Co-operation and the triple boycott was adopted by the Congress in 1920 or 13 years later. It is astonishing how Mr. Gokhale had anticipated the trend of what he called the "new teaching" and warned his countrymen against it taking one item after another. The "new teaching" in those days was identified with Mr. Tilak who at the time of his death was said to have been opposed to Non-Co-operation. But Mr. Gokhale, at any rate, would seem to have apprehended that Mr. Tilak's teaching led directly to what came afterwards to be called Non-Co-operation. "They were being told," said Mr. Gokhale, "that they should now give up having anything to do with the Government of the country and that by the simple expedient of a universal boycott, they would be able to achieve everything they had in view." This is precisely what was preached under the name of Non-Co-operation. Mr. Gokhale first took up the boycott of foreign goods. He pointed out that Swadeshi was a perfectly useful and legitimate movement, which was only prejudiced by the use of the term "boycott" in connection with it, as "boycott really implied a vindictive desire to injure another, even if one had to injure himself in doing so." The exclusion of foreign goods from our markets must be a slow affair. He added : "Even the attainment of a substantial measure of success in that work, however helpful in increasing our resources, would not much affect the present political domination which, in certain conceivable circumstances, might then tend to become even harsher." Mr. Gokhale then referred to the boycott of schools and colleges as "sheer madness", and to a general boycott of the Government Services as "ludicrous in the extreme." As regards the boycott of honorary offices such as seats on Local and Municipal Boards and Legislative Councils, he said that they would be injuring and not advancing the interests they had at heart by the course proposed. Mr. Gokhale added that they must all resist as much as they could "the attempt to shift the foundations of their public life." Non-Co-operation with Government, he rejected as an idea that was not to be entertained. Constitutional agitation meant bringing pressure to bear upon the constituted authorities and the idea that they should have nothing to do with those authorities was unconstitutional. The significance of the acceptance of group civil disobedience and non-payment of taxes by the Indian National Party, is that all schools of political thought have now agreed to a shifting of the foundations of our public life. When the next no-tax campaign is started, there will be no political party to resist it on the ground that it is unconstitutional. Government obstinacy is slowly undermining the forces of constitutionalism in this country. Its short-sightedness in failing to read the signs of the times, is most deplorable. We earnestly trust that a more far-sighted policy will come to prevail before the drift in the direction of direct methods attains unmanageable dimensions.

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## THE BEGGAR PROBLEM.

The evil of professional begging which is undoubtedly on the increase, has of late received much attention in the country. Committees were set up in Madras and Calcutta to deal with this question and in Bombay also two important committees, one appointed by the Government with the Hon. Mr. Phiroze Sethna as chairman, and the other appointed by the Municipal Corporation, had already considered the question and made valuable suggestions. And, latterly, Mr. O. H. B. Strate, the Criminal Tribes Settlement Officer, was asked by the Government of Bombay to prepare a rough scheme for establishing and maintaining a beggar settlement in the vicinity of Bombay on the lines of a criminal tribes settlement, which should include, *inter alia*, an industrial home, a work house for able-bodied beggars and an infirmary for those incapable of doing any work. Mr. Strate's report which has just been published is a valuable contribution to the subject and is undoubtedly the result of his thorough study of the English and Continental systems of poor relief during the brief period he was on leave. Though Mr. Strate was asked to report on the beggars of Bombay City only, he has considered the question from the general standpoint as well as from the point of view of its particular application to the Bombay City. It will not be possible for us to enter into all the details of the report. We shall only indicate the general features of the problem which are of universal application. At the outset, as Mr. Strate remarks, it must be recognised that apart from assistance given as a measure of famine relief, no public assistance has been given hitherto as relief to the poor in India. India has thus to tackle the question of poor law reform which forms an essential part in the administration of all civilized countries. Mr. Strate pays a well-deserved tribute to the benevolence of the charitable Indian public and to the value of the joint family system in supporting poor members of the family, and it is to be hoped that this admirable feature of Indian life will not disappear when the State steps in to give assistance out of the public purse. Mr. Strate first lays down certain principles for the guidance of poor law reformers in India: that it is not practically possible to recognize formally by statute the legal obligation of relieving the necessitous poor, that all forms of home assistance should be left to private charity, and lastly that public assistance should be confined to institutional relief.

### Organization of Relief.

There are three possibilities, viz., control by a separate Board of Guardians, control by District Local Boards and Municipalities and control by Government. Mr. Strate rules out Government control as out of the question as having no parallel in any country and is inclined to vest the control under the District Local Boards and Municipalities. He suggests, however, the following safeguards. The units of authority should be District Local Boards and Municipalities with a population of 50,000 and upwards, and a scheme should also be devised giving the smaller Municipalities representation on the Committee of their District Local Board. Mr. Strate also proposes that, in order to ensure that the problem of poor relief may be tackled by men of practical experience and sympathy, the District Local Board or Municipality should vest its authority in matters relating to the relief of the poor in a Committee to be called the Public Assistance Committee, one half to be chosen by the District Local Board or the Municipality from among its elected members and the other half chosen by nomination from outside men having the necessary practical experience. Mr. Strate's objection to vesting the control of institutional relief in a special Board of Guardians is based on the experience of England where the Royal Commission recommended its abolition on the ground that such a body directly elected for the purpose creates vested interests and is more often calculated to hinder rather than promote relief work and urged that its authority should be vested in County Councils and County Borough Councils. The experience of all countries shows that there is often no sufficient co-ordination between private and public charity and in order to remedy this defect, Mr. Strate recommends the institution of a Council of Social Service as an aid to the Committee of Public Assistance whose function would be to organize the recording of private charity and public assistance and thus avoid overlapping.

### Persons to be dealt with.

First come the religious mendicants. As India is a country where religion has got a tenacious hold on the people, any drastic action with regard to these mendicants will be resented by the people and Mr. Strate's suggestion for limiting their activities for the present to begging in temples and mosques with the consent of the trustees or in their vicinity by the consent of the Commissioner of Police or the District Magistrate and to house to house begging, seems to be reasonable, but it is to be hoped that, with the advance of public opinion, all begging may be prohibited other than by those who are rendering a definite service to the community in return for their support. Next we have those who apply for assistance. Though there may be many genuine cases of distress there will be many cases of imposters as well and no efforts should be spared to inquire into the previous history of the applicant and his capacity as well as that of his relatives in order that the necessity of the man may be assessed at its true worth. With regard to those found begging against the rules, Mr. Strate suggests that they should be brought before a Magistrate and sentenced to various kinds of punishment including fine, probation, deportation, imprisonment and residence in any one of the institutions. In the case of those found in a helpless condition Mr. Strate recommends that they should be sent to a hospital if accommodation is available, failing which they should be sent to an institution under the Committee of Public Assistance until such time as their relatives are traced and the persons sent to them or retained according to the circumstances of the case.

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And lastly comes the case of children. When children are found begging and are brought to the clearing house, Mr. Strate advises that systematic efforts should be made by the central staff to trace their parents and that children should not be separated from them except only as a last resort.

INSTITUTIONS FOR RELIEF.

Mr. Strate suggests a number of such to be established, some under the Council of Social Service or other voluntary associations, some under the Committee of Public Assistance and others under direct Government control. The list is indeed formidable, but there is no denying the fact that much depends upon the classification of institutions as fully borne out by the experience of all countries. Mr. Strate stresses in particular the need for an institution to provide work for adult blind persons, a compulsory colony for infirm and aged persons with hospital accommodation attached to it and a compulsory colony for able-bodied men. This last forms an integral part of all poor law systems and the work undertaken by it consists for the most part of the acquisition of a large area of cheap land and reclaiming and using it for agriculture, and in some cases factories are also added to agriculture in the same institution. Mr. Strate, however, warns that we cannot rely upon the income of a colony for able-bodied beggars doing more than providing the food and clothing of the inmates. Mr. Strate rightly attaches much importance to a minimum period of compulsory confinement in the institutions, as no effective reformation can be secured with a stay of a few days or weeks. On the other hand, a maximum should also be fixed as, otherwise, a type of person may come into existence who "is willing to remain indefinitely in the institution, preferring the security of the institutional life to the life outside with its greater freedom but greater responsibilities." Following recent experience in some of the countries, Mr. Strate thinks that though some efforts to prevent escapes must be made, no expensive methods of guarding should be adopted such as will be involved in the search for those who escape from the area.

COST OF POOR RELIEF.

We find various systems on the Continent under which the charges are distributed between the local authority and the State in varying proportions. In England, however, excepting Old Age Pensions and other help to the poor which the State has provided, the cost of poor relief is met almost wholly from the rates levied locally for that specific purpose. In Bombay, Mr. Strate recommends that the cost should be equally divided between Government and the local authorities, the contribution of Government being conditional upon its acceptance of the budget which, however, it may refuse if it is not satisfied that there is due economy and efficiency, a condition which, we hope, will not bring about any hitch between the two authorities as in some cases in the past. Mr. Strate also urges the adoption in our own poor law reform of the two principles enforced in practically all poor law systems, viz., the legal liability of certain relatives to contribute to the cost of maintenance, and the right of recovering the cost of relief from the person if he becomes able to repay afterwards. Mr. Strate's report is in every respect valuable and exhaustive and, if only the main recommendations which he urges are adopted, we can go a long way in satisfactorily solving the problem of beggary in Bombay. Copies of the report can be obtained from the Book Depot, Town Hall, Bombay.

## AN ALL-ROUND PROGRAM.

(BY MR. S. D. NADKARNI)

1.—THE ESSENTIALS OF OUR NATION-BUILDING.

When it is claimed—as is often done—that religion should have nothing to do with politics, what is meant by religion here can only be theocracy. For theocracy is nothing but the government of society by artificial distinctions between man and man, between man and woman, set up in the name of some ultra-rational sacred principle, whether expressed or implied. The discrimination may be made on the ground of caste or creed, race or sex, colour of the skin or of 'the true faith.' Now, if it is recognised that a people's politics is but a phase of its social life—and not a thing apart,—or if it is realised that the form of every people's government is ultimately determined by the condition of its social life and thought, then it will readily be granted that if theocracy should have nothing to do with our politics, neither should it have anything to do with our social life. Theocracy, indeed, has been the bane of India in a more tragic sense than perhaps of any other country. It is of this evil that the nation must shake itself free, before it can make real progress. Unless theocracy is done away with in every form, there seems to be no hope for India: only the Kali age will continue to be her lot!

But so much has been and is being said and written all around us on how to regenerate and free the Indian people—so much that is weakly sentimental, absurdly chimerical, mere 'patrioteering bosh,'—that I feel it is high time that a consistent and comprehensive program were laid down which would be clearly practical and indubitably beneficial to the nation as a whole.

Now I hold certain elements to be basic or indispensable in the building up of a free and progressive India. Though there may be scarcely anything new or novel about them, I have embodied all such elements in the form of items of a program, which I mean to formulate and annotate in the course of these communications. I have ventured for the most part to bring together and correlate ideas which are already floating in the air, in the hope that they may prove 'pregnant in unison.' What I am going to attempt is an eclectic synthesis of ideas drawn from various and conflicting schools of political and other thought in our midst, rather than anything like an original contribution to that thought. I proceed to formulate these ideas.

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In India and for India there is now wanted a party of Rational Nationalists. 'Equal opportunities to all' must be their ideal, and their slogan 'Down with theocracy in every shape!' They shall try to achieve their aim, which shall be nothing less than 'the greatest good of the greatest number' of their countrymen, by every practicable and legitimate means, unfettered by any doctrinaire or sentimental scruples, but going about their work in a rigorously scientific, even a 'commercial,' spirit—all in the interest of the nation. Their program should be as follows :

SOCIAL.

1. To legalise marriages contracted *without* the caste, sub-caste, credal fold etc., and *within* the gotra, by means of a Civil Marriage law applicable irrespective of creed, caste and race, but with healthy restrictions only as to the age, civil condition etc., of the parties, and making thereunder registration of marriage compulsory in all cases.

2. Inheritance to be governed in all cases by a general (or non-personal) law, unless it is otherwise and specifically secured by a duly made will,—the State levying a graded share of the property in every case.

POLITICAL.

1. The State to be a Federation of autonomous Provinces or sub-states, each sub-state being a uni-lingual province of India-and-Ceylon (and no Burma),—the Federation being named 'the Union of India and Ceylon,' or 'India' for short.

2. (a) The State not to take note of its citizens' creed, caste, or race in any department of its activities.

(b) No disqualification to attach to sex for any post etc., and perfect equality of both sexes to be guaranteed in all State matters (or in at least the civil ones).

NATIONAL DEFENCE.

1. (a) Organisation of National Defence in all its branches to be modelled (as far as possible) on that of the Swiss both as regards general conscription and the allocation of the respective shares of the Central and Provincial governments in the responsibilities of Defence.

(b) All units of the national forces to be formed strictly on a territorial basis, and not on communal, caste or racial lines.

ECONOMIC.

1. The policy of the State to be to help the nation to become self-supporting with regard to as many economic products as it is possible and desirable to produce in this country.

EDUCATIONAL AND GENERAL.

1. Education to be strictly secular in all public institutions maintained or aided by the State.

2. Arrangements to be made for special encouragement in the matter of education to the backward and the poor,—the manner and the degree of such encouragement being determined by the merits and needs of each individual case and not by the accident of birth alone nor by the fact of creed at all

3. Each Province to have at least one university of its own.

4. English, with a phonetically reformed graphic system, to be the Federal language, and also the medium of international intercourse for India.

5. The medium of instruction for teachers and of expression for the taught to be the vernacular of their Province *necessarily* in the lower stages of national education and *as far as possible* in the higher stages, where English may be substituted optionally for or used partly with the vernacular according to the needs of the subjects,—English (with the reformed spelling) being taught as a *compulsory 'second* language,'—its teaching beginning with the middle-school course and being continued up to the point where the general course (whether secondary or collegiate) is left for a special course (*i.e.*, a technical or 'professional' one).

6 (a) A common decimal or metric system of weights, measures and money to replace the present uneconomical, irrational and diverse systems in use all over the country.

(b) The Western calendar and mode of reckoning of time to be observed in all State transactions.

THE INDIAN STATES AND FOREIGN SETTLEMENTS.

(These will be dealt with in the last article.)

NOTES ON THE ITEMS.

On the items *Social—1 and 2.*

The aim and necessity of these 'secularising' planks will be plain to those who realise that 'politics is only a branch of sociology.' Political structures to be permanent or even possible in these days may not be raised on social sands. We can never really progress as a nation, unless social cohesion is made possible; and social cohesion will only be possible if the natural means to it are not penalised by law or 'religion,' as they are now penalised. Thus, the object of the first item in particular is not to penalise the system of water-tight castes and communities,—but to prevent the penalising of any who in their own persons choose to defy or ignore that system, and thus by weakening the anti-national hold of caste and 'religious' fold on our people, to help the consolidation of the nation. The said item is necessarily in the nature of an 'enabling' measure: the marrying of parties compulsorily outside their caste or community (or within their gotra) is obviously absurd.

## TEMPLE ENTRY IN TRAVANCORE.

Our Travancore correspondent writes :—

The maidan meeting at which Mr T. K. Madhavan and his confederates unfurled the flag of temple entry is a very significant event of the week with which are associated many important features. When in the course of the discussion on the Vaikom resolution the Government Bench said that the advocacy so strongly put in under the cloak of roads being thrown open to all classes was only the first step and that the real intention of the red-hot reformers was temple entry, there was so much of protest against temple entry and it was pompously added that they had no idea of temple entry at all. This was followed by a similar denial from no less a person than the protagonist of their movement, Mr. Gandhi himself, who, in the course of a speech in Trivandrum, said that temple entry was

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not their objective. How sincere and earnest these gestures were, could be seen from the fact that soon after the Vaikom Satyagraha ended, Mr. T. K Madhavan started the agitation for temple entry and travelled far into Northern India to see his Chief at Sabarmathi and also set out with his frantic appeal made to audiences in the northern cities. As a result of his interview with Mr. Gandhi he got a message from him to be read, according to his programme, at the session of the Sri Mulam Popular Assembly of which he had been made a nominated member. But he failed in his efforts and his next effort was to have that message read to as large an audience as possible. A public meeting was therefore organised, the message of Mr. Gandhi being taken on an elephant in procession to the place of meeting. The meeting was presided over by Mr. T. K. Velu Pillai, High Court Vakil and a sober writer and thinker. The first item in the programme was to read the message of Mr. Gandhi which was as follows :—

"The Reformers of Travancore have done well in the matter of untouchability. The more I think of it in terms of religion the more convinced I become that it is the greatest blot upon Hinduism. I, therefore, hope that the reformers will not rest content till every temple and every public school is open to the so-called untouchables on a footing of equality with the other Hindus."

I have only to point out in connection with this message that Mr. Gandhi was entirely misinformed in regard to schools For the process of throwing open all *public* schools to the pupils of all classes irrespective of caste or creed, began 20 years ago and to-day almost all the 2000 public schools maintained by the State are open to all including the untouchables and unapproachables so that the appeal of Mr. Gandhi in regard to schools which would necessarily imply a contrary inference was absolutely unnecessary. As regards the temple entry itself the position was well explained by the President in the course of his speech. He said that every one of them present there sympathised with the object of the meeting. In these days when Christianity and Mahomedanism had perfect organisations for propaganda work and have been steadily making conversions from Hinduism, it was the duty of every true Hindu to bring about a consolidation and solidarity of interests and thus organise with a view to keep their ancient religion intact. As they would see, the Hindus were decreasing in number in Travancore as a result of conversion to Christianity. It was therefore all the more necessary for them to work together to attain the object of their religion. Temple entry was no doubt near the heart of every Hindu, be he touchable or untouchable, and it was a legitimate desire of every one in the Hindu fold to seek admission to a Hindu temple. The question, be it remembered, was both a social and legal one. They all knew that the temples in Travancore were founded and richly endowed by caste Hindus and at that time there was no idea of these temples being used for purposes of worship by persons other than caste Hindus and later practice has also been the same; that was a fact whatever may be the inference drawn from it When these temples were taken over by Government with all their endowment for purposes of management the position of Government was merely that of a trustee. The legitimate claims of beneficiaries should not be prejudiced in any way. That was the point which has been engaging public attention. The question deserved looking into. And proper investigation of the problem would alone satisfy the demands of fairness and justice. What he would therefore suggest was the appointment of a committee of competent persons representing every kind of interest. The conclusion of such a committee ought to be a safe and proper guide in a consideration of the main problem of temple entry, In the meanwhile educative propaganda should be carried on with a view to enlighten the public. All elements of politics should be eschewed. It should be a purely social question. In conclusion Mr. Velu Pillai, the Chairman, appealed for the co-operation of caste Hindus and for a better understanding of the various aspects of the subject viewed from the viewpoints taken by him. After the speeches were over, a resolution was passed placing on record the need for propaganda work and for the appointment of a committee to carry out that object. The committee was also authorised to raise Rs. 25,000 for the purpose. Proceedings were then brought to a close.

## WANTED INDIVIDUAL ACTION.

The Editor, The *Indian Social Reformer*.

Sir,

Kindly allow me to say a few words with regard to the letter under the above caption printed in your issue of the 27th March, by Mr. N. N. Menon in answer to the points raised in my letter of the 6th March. Mr. Menon is at liberty for argument's sake to make subtle distinctions between "leaders abdicating" and "giving up the yoke of loyalty to leaders", but, in my humble opinion, one is the inseparable counterpart of the other and amounts more or less to the same thing. He has, in his second letter, brought in new points and new interpretations of his first letter. I shall only give one instance. In the last paragraph of his first letter he says : "These can be practised *without the advice of a political leader or mandate from the Congress* and if the 320 millions of people will make up their minds to do as stated above (i. e., to *"take to their own course of action* for the realisation of the *political* salvation of our Motherland "without the advice of a political leader or mandate from the Congress" after "giving up our yoke of loyalty to leaders"), Swaraj is ours tomorrow." But in the second letter he tries to stand on firmer ground by saying : "What I asked the people to do is only to follow the *constructive programme of the Indian National Congress* side by side with the boycott of British goods." By the bye, he has ignored my request to show how the leaders prevent the masses from taking to the course of action suggested by Mr. Menon on account of quarrelling among themselves as regards party politics. However, I am glad Mr. Menon has come round to the right course and I assure him that I shall not be found wanting in supporting heartily the constructive programme in every possible manner in order to attain Swaraj as an automatic result of internal growth.

Bombay,
12th April 1926.

Yours etc.,
A READER.

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## HINDU MAHASABHA AND ITS EXPERIMENTS.

The Editor, The *Indian Social Reformer*.

Sir,

Already there are more than thousand and one sects and sub-sects among the supposed 220 million Hindus which number includes more than 60 million untouchables. It is not understood how these 60 million untouchables can be counted as Hindus, when these untouchables openly take beef etc., and also food at the hands of the Mohammadans and Christians, and these untouchables are treated worse than the street dogs by a major portion of the Hindu society. To swell the number of these untouchables, a few Hindu leaders are trying their very best to reconvert, under the name, Shuddhi, a few Mohammadans and Christians to Hinduism. The Hindu society from the beginning is not one homogeneous community.

When any one is taken into the Christian or Mohammadan religion he is treated as their own brother with regard and love and he is at once allowed to interdine and intermarry. It is not known by what new name these converts should be called in the Hindu caste nomenclature. Shall we call these new converts Shuddhi Hindus? It is a plain established fact that a Brahmin will never give even his outer heart or outer verandah of his house to a Non-Brahmin, much more so to a Shuddhi Hindu. Instead of uniting the innumerable Hindu sects into one homogeneous Hindu religion, the Hindu leaders are only indirectly aiding in dividing and sub-dividing the Hindu community.

Ramanuja, Vallabhachari, Chaitanya, Dayanand, Kabir, Nanak, Ram Mohan, Shraddhanand and many other Hindu saints tried and are trying their best to unite the different Hindu sects into one homogeneous community, some by removing social evils, others by introducing a new mode of worship, and still others by putting a new interpretation to the Vedas etc, but they have not only failed in their attempts but, at every attempt, a new reactionary Hindu sect has come into existence. What we find to-day among all these various Hindu sects is a very superficial Hindu Nationalism with a deep undercurrent of communitism or exclusiveness. Sangathan and Shuddhi can never give security to Hinduism, but will only give a new sect. To create a newer and better India and to bring about unity among all these re-actionary sects, the only panacea is to introduce compulsory education, interdining and intermarriage. Nothing short of this can help the nation in any way.

Yours etc.,
A NON-BRAHMIN.

## ANDHRA KALAVANTALA SOCIAL REFORM CONFERENCE.

The fourth Andhra Provincial Kalavantala Social Reform Conference met on the 3rd and 4th instant in the Maruthi Hall at Gudivada under the presidentship of Mr. Surya Prakasam, B.A., L T, Cocanada. Nearly 300 delegates from all parts of the Province attended the Conference, including Sir R. Venkataratnam Naidu and Mr. G. Ramachandra Rao.

### MESSAGES OF SYMPATHY.

Messages of sympathy wishing the Conference success were received from Mahatma Gandhi, Poet Rabindranath Tagore, Lala Lajpat Rai, Dr. Annie Besant, Sir T. Sadasiva Iyer, the Hon Raja of Panagal, Mr. V. R. Shinde, Pandit Sithanath Tatvabhushan, Babu Hemchandra Sircar, Swami Shraddhanandji and Dr. V. Ramakrishna Rao.

Mahatmaji wrote:—Any movement which has for its object amelioration of the condition of our unfortunate sisters has my full sympathy.

Rabindranath Tagore:—I have nothing but warmest praise for the work you have undertaken and hope that the courageous efforts you are making on behalf of the helpless victims of a tyrannical pseudo-religious custom may lead to the early effacement of this stain on your community.

Lalaji:—The work you are doing is the noblest of its kind and God will reward you for it.

### WELCOME ADDRESS.

The meeting opened with prayer, songs by girls and a divine service by Mr. G. Subbiah Naidu. The Reception Committee Chairman, Mr. A. Ramamurti, in welcoming the delegates said that the time had come when the position of this community should be definitely determined in society. He strongly deprecated the attempt made by others to condemn this community for a vice to which they themselves were responsible. He added that others would be committing the greatest crime if they did not help in the regeneration of the community. He asked every member of this community to give up their caste vocations, and take to spinning and weaving. He also instanced the work done by Sengundars in Coimbatore in this connection. He deplored the present fallen condition of the women but was glad that so many had been giving their daughters in marriage in the best interests of the society. He wanted the help of legislation to put down the evil practice of introducing young girls to a life of prostitution in the guise of teaching them dancing and singing.

### PRESIDENTIAL ADDRESS.

The President then read his printed audress in which he reviewed the present unfortunate position of the community. He deplored the degraded condition of their fallen sisters and advocated reform by establishing rescue homes. He wished that propaganda work should be carried on among the members of the community to encourage marriages of young girls and the education of boys.

### SIR R. VENKATARATNAM.

Sir R. Venkataratnam Naidu then addressed the Conference for one hour when he feelingly referred to the shame to which the sisters of the community were subjected to. He wanted everyone to approach the whole question with a brother's heart and consider every woman of the community as a mother. He exhorted every member of the rising community to make it a point to save at least one sister from the wrong path and to feel satisfied that he had done his duty towards the community in which he was born. He deprecated the idea of the members of the community trying to escape the stigma by disowning the community to which they belonged.

The Secretary, Mr. B. Gopala Krishnamurthy, read an interesting report in which he narrated the various activities of the standing committee and the work of reform committees in various towns.

### RESOLUTIONS.

After conveying its grateful thanks to the Maharaja of Pithapuram and Sir R. Venkataratnam Naidu and

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# INDIANS OVERSEAS

## SUPPLEMENT

TO

## The Indian Social Reformer.

No. 14. BOMBAY—SATURDAY, APRIL 17, 1926. Price One Anna


### EMIGRATION TO BRITISH GUIANA.

We published in our last issue of the *Overseas Supplement* Kunwar Maharaj Singh's report on his deputation to British Guiana and the Government of India's Draft Notification on the British Guiana Colonisation. The Draft Notification has since been submitted to both the Houses of the Central Legislature and passed by them after a most perfunctory debate at the fag end of their session. We cannot help thinking that both the Assembly and the Council of State have deplorably failed to correctly appraise the feelings of the country in regard to this question, and we regret they were carried away by the vision of a Greater India beyond the seas which Mr. Bhore conjured up before their minds. It was only three years ago that the Government of India refused to open the question of emigration to British Guiana and we do not know what has happened in the interval to re-open this question. Kunwar Maharaj Singh in his report remarked that "subject to certain conditions, the colonisation scheme, as elaborated by Sir Joseph Nunan in his report dated 20th November, 1924, should be accepted as both generous and practicable." How utterly exaggerated and untrue this claim is, how the so-called colonisation scheme from first to last is nothing but a labour scheme and how dangerous it is to re-open the question of British Guiana emigration at this stage, will be evident from a brief history of the scheme following. The abolition of the indenture system put the sugar planters of British Guiana in a great fix. There was immense land available but no man-power to cultivate it. So they struck upon Indian labour as a profitable field for exploitation. The result was that a deputation led by Dr. Nunan, Attorney-General of the Colony, came to India and filled the whole country with propaganda in favour of the British Guiana Colonisation scheme. Dr. Nunan's proposals were examined by the Select Committee of the old Imperial Legislative Council and the Pillai-Tiwari deputation was despatched to British Guiana to investigate the feasibility of the scheme and report on it. But the Pillai deputation, during its stay in British Guiana, met with several strange experiences. On reaching Guiana it was informed by the Governor that Dr. Nunan's scheme was neither authorised by nor acceptable to his Government, and be it remembered that it was the self-same Governor who presided over the meeting that sent the Nunan deputation that subsequently repudiated the scheme. Instead of it, the Governor offered an unsatisfactory substitute. Under this scheme emigrants in the Colony would have to engage in some agricultural work under some registered employer for a period of three years in order to qualify for grants of lands and those who wished to take up farming on their own account should go to the Colony at their own expense. No wonder the Pillai-Tiwari deputation came to the conclusion that the colonisation scheme was only a labour scheme intended to benefit the sugar interests and not Indians as was loudly trumpeted to be. Nor were the conditions of Guiana in any way satisfactory. Messrs. Pillai and Tiwari found the health conditions far from satisfactory, housing conditions on the estates bad and insufficient, the supply of drinking water deserving prompt attention, the rate of wages so low "that an average worker cannot earn a living wage" and the physical conditions governing the agricultural situation such that it is hardly possible for ordinary settlers to take up land and cultivate it successfully immediately on arrival in the Colony. In view of all this they recommended the rejection of the idea of colonisation of British Guiana under existing circumstances.

That things have not improved since Mr. Pillai reported last, is proved from an interview which he gave to the press recently. "I do not see", said Mr. Pillai, "why the Government of India should be anxious to re-open emigration to British Guiana. Indians living there are leading a wretched existence and so far as I could gather the Colonial Government has not moved an inch in the direction of ameliorating their condition as recommended in our report." Mr. Pillai doubted whether it was due to the powerful influence of the Colonial Office and he instanced in support the case of the Fiji Report which never saw the light of day because the Fiji Government and the Colonial Office were opposed to its publication As regards the reclamation of land mentioned in Government's Draft Notification, Mr. Pillai said that it is not easy to prepare land for cultivation and that, even supposing that there is some land now ready for cultivation, the existing emigrants there have a prior claim. The absence of easy communications, of any supply of good drinking water, and of drainage facilities, constitute a further handicap which no pioneer emigrant can hope to surmount. The health conditions too have not in any way improved. Mr. Pillai said that no schemes of great improvement have been taken on hand since Mr. Clementi declared in 1919 that, in the Colony, at frequent intervals the death rate exceeded the birth-rate and malaria, enteric fever, anklystomiasis, tuberculosis and intestinal troubles were prevalent to a large extent. Again, the recommendations of the Pillai report with regard to the recognition of marriages and permission to Hindus to cremate their dead have not been given effect to. As for political status, Mr. Pillai repudiated the statement made by Mr. Bhore in the Legislative Assembly that the 1923 Declaratory Ordinance had given the Indians what they wanted by citing on his behalf the demand made by Kunwar Maharaj Singh in his report for a declaration of status. Mr. Pillai ended with an appeal to the Government of India to send out a responsible Indian Officer to go and study the conditions in British Guiana before any further steps are taken and thoroughly satisfy itself that everything is safe so that the pioneer settler will not be forced after one month's stay to seek the plantations to maintain himself. We hope the Government of India will see its way to accept at least this suggestion of Mr. Pillai. The Imperial Indian Citizenship Association also in a strongly

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worded telegram to the Government of India, which we publish elsewhere, says that the country is opposed to the decision of the Indian Legislature on this point and requests that the Government will enable the country to consider the advisability or otherwise of the scheme before it is given effect to. The Imperial Indian Citizenship Association is certainly not an irresponsible body, it counts among its members some of the greatest authorities on the problem of Indians abroad and as such we hope the Government will see the wisdom of conceding its wishes. We need hardly say that a terrible responsibility rests upon the Government to see that British Guiana does not become another South Africa, the free hunting-ground of White Imperialism.

## THE SOUTH AFRICAN SITUATION.

The long-expected debate on the South African situation in the Legislative Assembly did not come off. Mr. Jinnah who was to have moved the resolution in the Legislative Assembly on the 24th March withdrew it at the request of Sir Alexander Muddiman, so as not to weaken the Government in its delicate negotiations with the Union Government or embarrass the Paddison Deputation in its work in South Africa. Mr. Jinnah, however, wrung out a half-hearted assurance from Sir Alexander Muddiman for a special session of the Legislative Assembly in case the situation necessitated it. There is no doubt that both the Government and the people are at one in this question and one of the members of the South African Deputation who was then at Delhi bore testimony to this. The reports received from South Africa do not enable us to correctly gauge the situation there. While a Reuter's message dated the 8th April said that negotiations between the Indian Deputation and the Union Government have been shaping lately for the better than hitherto and that it is considered probable that the points at issue will be settled satisfactorily in the meantime, another message received on the same day containing an interview with Mr. Andrews causes us some disquiet. Mr. Andrews declared that "it would be a tragedy of the first magnitude in the history of the 20th century if South Africa persistently insulted and antagonised the East" and "that the time he had spent in South Africa seemed like a nightmare to him similar to those anxious days in Europe before the declaration of war in 1914." It is, therefore, extravagant to entertain any hopes of easy settlement, especially in view of such effusions as those of Mr. Tielman Ross, Minister of Justice, who, addressing a meeting at the Transvaal, declared that the Asiatic question must be settled in the interests of South Africa alone and that they were not going to listen to hints which came from India. Since the above was in type, the news from South Africa is somewhat encouraging. Good sense seems to be dawning upon the Whites. The *Natal Witness* in an article declares that the Asiatic Bill is a bad measure and unjustifiable from all points of view, ethical and practical. The paper suggests a conference between the Indian and Union Governments with a view of finding a more equitable solution of the Indian problem, since India's friendship is essential if at least for the sake of trade. We are also glad to hear that the Indian Deputation which is shortly to leave for India had a long interview with General Hertzog and Mr. Malan and that both the parties have arranged for a mutual friendly dinner and entertainment.

## STANDARD WAGES IN CEYLON.

The following press communique from Ceylon has been issued: "With regard to the discussion which took place at Delhi in connection with the question of the Standard Wage on estates, it is hereby notified for general information that the discussion resulted in a general agreement regarding the method of establishing standard rates of wages on Ceylon estates. It is proposed to introduce the necessary legislation in due course." This cryptic communique, however, does not enlighten us on the nature of the agreement arrived at and it is much to be regretted that the Governments of India and Ceylon should have resorted to this hole and corner method instead of taking the manlier course of taking the public into their confidence. The comments of the *Hindu*, Madras, on the question of the standard wage in Ceylon, are very illuminating. In the first place, the basis of the standard wage as now fixed at 50, 40 and 30 cents respectively for men, women and children is quite inadequate. It was fixed not after consultation with the representatives of labour and taking all circumstances into consideration, but more or less in an arbitrary way. The family budgets which the Indian Agent relied on for the calculation of the standard wage were budgets based on a starvation standard of living which took no notice whatsoever of the provision for expenditure on objects like education for the young, old age pensions and sickness which the wages scale in no civilized country ignores to-day. The inadequacy of this standard wage is well brought out by the fact that the Government of India itself realised this when it at first insisted on a 10 per cent increase on the standard proposed by the Indian Agent, but finally gave up this claim in consideration for a grain allowance which practically amounts to nothing. Again the benefit of the proposed standard, inadequate as it is, cannot even be shared by more than two-fifths of the Indian population of the island, and nothing can prevent the planters from further restricting the beneficiaries of the proposed standard. Perhaps, the most important of all the objections against the proposal is that it applies only to time-workers who form 60 per cent of the labour force in the Colony and not to piece-workers and the planters, if they choose, can discharge those engaged as time workers and appoint persons in their stead on the discredited piece-work system. And, last of all, though there is a provision that the standard wage will be reduced with the lowering of the cost of living, there is no corresponding provision for raising it with a rise in the cost of living. For these and other reasons, we join with our contemporary in appealing to the Governments concerned to publish all the facts of the case and proceed in the light of public criticism.

## IMMIGRATION LAW OF U. S. A.

The following is a declaration by the Executive Committee of the Federal Council of Churches of the United States of America regarding the Asiatic Exclusion Section of the Immigration Law of 1924:—

The Asiatic Exclusion section of the Immigration Law of 1924 has created an international situation that causes us grave concern. The manner of its enactment, the abrupt abrogation of the Gentlemen's Agreement without the conference requested by Japan, the insistence of a discriminatory law which Asiatics resent as humiliating, unjust and unchristian, and the affront to Japan's prestige as one of the great and equal nations of the world, have combined to wound and grieve a friendly nation.

Many expressions of resentment and of disappointment in the idealism, brotherhood and goodwill of America have come from India and China as well as from Japan. While Asiatics know and say that nothing they can do can change the situation or the law, they repeatedly declare their trust in the sense of justice which many of them still believe inheres in the American people and their confidence that the American people will ultimately set this matter right.

The careful consideration of this important and far reaching problem leads us to make the following observations:—

1. No Asiatic nation was or is asking for the privilege of immigration.

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2. It was and still is possible to assure full protection from all dangers of Asiatic labour immigration and at the same time to give Asiatics complete equality of race treatment.

3. A fundamental factor in the situation is the recent interpretation of our law of naturalization whereby eligibility to citizenship has been limited to persons of the white race and to persons of African birth or descent. This law was enacted when these modern problems were not before the nation. This law debars as unfit for citizenship on the basis of colour alone persons of all other races, whatever their individual character or qualifications.

4. The immigration law of 1924 provides that on July 1, 1927, a new quota principle for the regulation of immigration shall come into force. If that quota principle were applied to Japanese, Chinese and East Indians, the number of immigrants annually admissible from those countries to the United States would be 150, 100, and 100 respectively.

5. President Coolidge has declared in his last message to Congress that "we ought to have no prejudice against an alien because he is an alien"; that "the standard which we apply to our inhabitants is that of manhood"; and that "it is fundamental of our institutions that they seek to guarantee to all our inhabitants the right to live their own lives under the protection of public law", which means "the full right to liberty and equality before the law without distinction of race and creed".

In view of the foregoing facts and observations we are impelled to record our convictions

1. That the dictates of humanity and the welfare of the world demand the recognition by all governments of the brotherhood of man and the inherent right of all nations and races to treatment free from humiliation.

2. That the United States cannot afford to over-ride the principle of essential human equality embedded in the Declaration of Independence.

3. That no nation can afford needlessly to flout and wound the feelings of other nations and peoples.

4. That the maintenance of justice, humanity, courtesy and goodwill between the people of the Far West and the Far East is essential to the permanent peace of the Pacific and of the world.

5. That we recognize the need of restriction of immigration in order to conserve American standards of labour and living.

6. That Asiatics in the United States should be accorded their rights as human beings and also their rights to which they are entitled by the letter and the spirit of the treaties under which they came to the United States.

7. That, in the words of former Ambassador Woods, this action of Congress referred to above was an international catastrophe.

8. That we see at present no better solution of the problem than the application to Japan, China and India of the quota law as it comes into force in 1927, which would result in the annual admission of 350 immigrants from those three sections of Orient.

We, therefore, recommend to all right-thinking and peace-loving citizens of the United States the importance of giving these matters earnest study to the end that in due time appropriate steps may be taken to re-establish right relations between the United States and the peoples of the Orient.

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## INDIANS ABROAD : SOME CENSUS FIGURES.

The following is the concluding portion of the article on the above subject by Mr. J. B. Sen contributed to the *Servant of India* relating to Indians in Trinidad and Tobago and Mauritius. We regret that owing to pressure of space we cou'd not give publicity to it earlier. The earlier articles on the subject were published in our issues of September and October 1925.

### Trinidad and Tobago.

The area of Trinidad and Tobago is 1976 sq. miles. Of the total population of 3,65,913 enumerated in 1921, the East Indians were 1,21,420 or nearly 33 per cent. The Indian population according to parentage and birth place was constituted as follows :

| | |
|---|---|
| Natives of India—31,354 | |
| Born in Trinidad : | |
| Indian parents | 87,837 |
| Indian fathers | 1,580 |
| Indian mothers | 649 |
| Total | 1,21,420 |

The census of 1921 shows an increase of 32,361 persons over the enumeration of 1911, or an increase of 9·7 per cent. in the total population. The origin of the Indian colony in Trinidad dates back to 1845 when the first set arrived and took work under indenture. They came at regular seasons until 1848. From 1849 to 1851 there was a suspension of arrivals, but from 1852 the arrivals continued with more or less regularity until 1916. From 1917 no returns of arrivals have been made and from this time the cessation must be fixed. The average increase in the five periods from 1871 to 1901 was 10,133 or 1,013 per year. In the period 1901-11 this average dropped to 2,916 or 291 per year. In the period ended by this census although a few arrivals were recorded in the early years of the decade these ceased entirely and a fairly regular outflow has taken place (Census of the Colony of Trinidad and Tobago, 1921, p. 31). The East Indian population might be arranged thus according to sex :

| | Males | Females |
|---|---|---|
| Natives of India | 23,866 | 7,488 |
| Indian parents | 42,057 | 39,780 |
| Indian father only | 824 | 756 |
| Indian mother only | 330 | 316 |

According to religious persuasion : Hindus—88,404, Mahomedads—17,691, Christians—14,343, others—982. The following figures from the professions and occupations census are interesting :

| | Indians | Non-Indians |
|---|---|---|
| Public officers | 54 | 1,030 |
| Police | 8 | 857 |
| Teachers | 284 | 1,994 |

| | (Males 223, Females 61) | (Males 880, Females 1,135) |
|---|---|---|
| Lawyers | 5 | 146 |
| Medical profession | 1 | 231 |
| Managers and sub-managers and overseers | 257 | 1,921 |
| Mechanics and handicraftsmen | 992 | 17,569 |

It will be seen that Indians have a far less important place in the above professions than is expected from their numerical position. Of the Indian population 49,380 were returned as agricultural labourers. The literate population among the East Indians forms only 126 of the total. The following is an abstract of the literacy or rather illiteracy position:

| | Males | Females | Total |
|---|---|---|---|
| Able to read and write | 10,685 | 2,878 | 13,563 |
| Able to read only | 1,321 | 508 | 1,829 |
| Unable to read or write | 55,058 | 50,957 | 106,015 |

Of the 293 primary schools 49 were under the Government. There were two colleges for boys and one for girls to provide secondary education. The total revenue of the colony (1922) was £1,661,607. The total expenditure on elementary education (including private contribution) was £134,897. The colony has a Legislative Council consisting of 10 officials and 11 non-officials, all nominated. How many of them are Indians is not known; probably only two or three.

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MAURITIUS:—

The colony of Mauritius is 720 sq. miles in area. The total population enumerated in 1921 was 3,76,485 against 3,68,791 in 1911. The Indian population for the respective periods was 2,65, 524 and 2,57, 697. It will be seen that Indian immigrants and their descendants constitute the majority of the population, comprising 70 per cent. of the inhabitants of the island. The birth and death rates among Indians (1922), were 35·9 and 33·3 per mille respectively. Of the total population 1,39,150 were males and 1,26,374 females. The following table shows their conjugal condition.

| | Males | Female |
|---|---|---|
| Persons legally married by civil status officers | 14,460 | 16,432 |
| Persons married according to religious rites but not before a civil status officer | 12,763 | 13,807 |
| Persons living together as man and wife in permanent unions, but not married either religiously or civilly | 19,136 | 21,382 |

On the conjugal condition of Indians the census commissioner makes the following remarks: 'The large number of persons living in concubinage are not to be considered as living immoral lives according to their eastern standards: the unions are to all intents and purposes permanent ones, large families being born of them. The Indian community is undoubtedly influenced to a great extent by early marriage, and caste prejudices. Widows cannot remarry and the different castes do not contract religious or civil unions among themselves.' (Report of the Census Enumeration, Mauritius, 1921, p. 9). 'Of the couples living as man and wife in the Indian population 68 per cent have been through either a religious or civil ceremony... These returns cannot be interpreted as indicating a condition of immorality, although they should lead the most influential members of community to exert their influence with a view to remedying a state of affairs which cannot do otherwise than reflect on the moral well-being of the offspring. The new legislation passed during the last decade gives facilities to all ministers of the religion for fulfilling the formalities required by both the religious and the civil authorities.' (Ibid. p. 12). As will be seen from the following, the percentage of civilly married Indians in 1924 was considerably greater than in 1911:—1911, 8·89 males, 10·11 females; 1921, 12·28 males, 13·98 females. The Indian population, arranged according to religious persuasions, was as follows:—Hindus—187,662, Mahomedans—42,694, Christians—16,678, others—18,490.

The number of primary schools in the colony was 151 made up of 57 Government schools, 66 Roman Catholic, 19 Church of England, 2 Presbyterian, 4 Hindoo, and 3 Mahomedan institutions. Calculating the number of Indian children of school-going age as 15 per cent of the total Indian population, out of nearly 40,000 children, only 16,398 were attending primary schools. Of them 13,863 were boys and only 2,535 girls. (The figures are taken from the annual report on primary education, Mauritius, 1923.) Primary education is free in the colony but not compulsory. The total revenue of the Colony in 1921-22 amounted to Rs. 26,307, 658 of which Rs. 1,095,734 was spent on education. The council of Government consists of the Governor and 27 members of whom 10 are elected, 8 are *ex-officio* and 9 are nominated. Though subject to no political disabilities no Indian has ever sat on the Council.

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**Bombay Retaliates on South Africa :** The Bombay Legislative Council at the close of its session last month, passed a resolution recommending to Government not to purchase coal or any other article from any part of South Africa which gives a unfavourable treatment to Indians. The Government Member said that there was no necessity for such a resolution, as it was always the policy of his Government to buy Indian coal, but that he had no objection if the Council passed the resolution.

**Help for South African Indians :** Mrs. Naidu is forming a strong committee for the purpose of an All India Collection Fund for the cause of the Indians in South Africa. Originally she fixed the 13th April as the date but she has postponed it to a later date which is to be duly notified.

**Protest against Anti-Asiatic Bill:** Both at Poona and Yeotmal meetings were held on the 13th instant under the auspices of the Congress Committee in which all political parties were represented to express their emphatic protest against the recent anti-Asiatic Bill of South Africa and their sympathy to the suffering Indians in South Africa.

**Trading Rights in Transvaal:** On the 29th March Mr. John Scurr drew attention in the House of Commons to the fact that in the town of Balfour in the Transvaal, Indians were refused trading licenses as a result of which interests amounting to £ 40,000 were threatened and called upon the Government to make enquiries in regard to this question. Earl Winterton, replying on behalf of Government, said that in this matter the Government of India was in direct communication with the Union Government.

**Evils of Indenture:** Mr. Andrews interviewed in S. Africa by a Reuter's correspondent said that the records showed indisputably a record of evil of the Indian immigration under the indenture system, how India from 1828 onwards had been reluctant to allow Indians to go to Natal and had twice in 1858 and in 1866 refused permission, but in each case had yielded to pressure that had been brought to bear. He pointed out that even as late as 1911 the employers had sent a deputation imploring the Indian Government to continue the indentured emigration, but India had refused. By indentured system Natal had incurred a debt from Indians who could not be thrown out of the country as a man threw away an orange peel after taking out all juice. This was neither fair nor just. India herself, he said, must take part of the responsibility for allowing this evil system.

**I. I. C. A. on Br. Guiana Emigration:** The following telegram has been addressed by the Council of the Imperial Indian Citizenship Association to the Government of India: "The Council of the Imperial Indian Citizenship Association views with alarm the draft notification of the Government of India legalising the emigration of unskilled labour to British Guiana. The Council has reason to believe that only three years ago the Government of India was against emigration to British Guiana, because of the absence of communication and good drinking water in that colony. It will, therefore, be grateful to be informed when and how these difficulties were eliminated. Dewan Bahadur Pillai, who headed an official Deputation to British Guiana a few years ago, in a recent message to the press, has emphatically opposed all emigration to British Guiana until the existing disabilities to which the Indian settlers are subjected are removed. Moreover, the Indian settlers in British Guiana would not favour emigration from India, as they require time to settle down and raise themselves from the prevailing state of depression and backwardness. The Council further hopes that the Government of India will enable the country to consider the advisability or otherwise of the scheme before it is given effect to and is of opinion that the country is opposed to the decision of the Indian Legislature."

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others for their help and sympathy and His Exalted Highness the Nizam of Hyderabad for issuing a firman prohibiting the holding of nautch parties in his dominions on all religious and social ceremonies, the Conference requested all to help the Educational Council at Guntur and the Hindu Yuvathi Saranalayam at Kilpauk and *Hindu Yuvathi* Journal.

The Conference reloved to form District and Taluq Committees as branches to the Mahasabha and to carry on propaganda by appointing pracharakas.

The Conference requested the Madras Government and the Legislative Council to make a law prohibiting nautch parties in temples and ordering Bhajanas being performed in their stead.—The *Hindu*, Madras.

## THE YOUTH SECTION.

(By Marguerite Louis.)

### Shall Humanity Perish?

In October 1923, a number of young men and women, most of whom were members of the No More War Movement, met together to discuss how best they could achieve their ideal of a war-free world. They recognised that war was the greatest enemy of true progress, a denial of the sacredness of human personality and the very antithesis of all the ideals which Youth holds dear. Realising that, by the development of modern methods of slaughter, war would destroy mankind unless it were itself abolished, they resolved to devote themselves to combatting war in all its aspects and specially to spreading among young people the idea of personal resistance to war. They believed that they could more effectively achieve the latter aim as a separate Youth organisation than as members of an adult body, and so they decided to form a Youth Section of the No More War Movement. In common with the members of the parent organisation, all those joining the Youth Section declare their intention of refusing all forms of war service.

### Youth will Build the Future.

The first public pronouncement of the Youth Section was a manifesto issued to the press of Great Britain on New Year's Day, 1924, in which it was declared that war is not inevitable but can be abolished by inspiring men and women to work in the spirit of service instead of the spirit of greed and by educating them to establish an international order based on the fellowship ideal The Youth Section has no negative aim. It does not advocate simply resistance to war when war comes, though that is indeed an important part of its programme. It seeks to remove the causes of war. It believes that the only way to prevent war is to eliminate the war spirit from our lives and to replace it by the spirit of fellowship and goodwill. Its members desire to work actively in building up a new world from which force and violence shall be banished.

### Active Co-operation with other Youth Organizations.

This spirit of reconciliation, of active co-operation and goodwill, which is to eradicate war, must find expression in all our thoughts and actions. Differences of opinion must not be allowed to lead to hostility but to a greater effort for mutual understanding. The Youth Section, therefore, desires to get into touch with other young people's organisations and to discuss with them its ideals. It is willing to send speakers to other societies, to contribute articles to youth magazines and to take part in conferences on subjects bearing on its aims. It is in fact already doing these things and looks for wider opportunities of explaining its faith. For instance, it has on two occasions taken part in the organisation of the Peace Week of Youth. Harold Bing, Chairman of the Youth Section from 1924-25, was Chairman of the Peace Week of Youth Committee in 1924 and 1925. Groups of the Youth Section have been established in various parts of the country and these groups organise meetings, study circles, language classes etc Other developments in the Youth Section have been its week-end camps, arranged so as to give opportunities to members to meet each other and discuss the pacifist faith and its application to everyday problems. Camps are sometimes arranged in conjunction with other youth organisations. Folk dancing and play reading also form part of camp-life.

The Youth Section has a correspondence scheme by which it puts its members into touch with youths abroad. Contacts have already been established in Europe, Scandinavia, India, China, Japan, America, Russia and Australasia. The Youth Section is not attached to any religious church or sect and makes no sectarian declaration in its statement of principles, yet it is not anti-religious. Its members are drawn from many Christian sects and include also members of other religions, as well as some who make no specific profession of religion. At the same time it is imbued with a strongly religious spirit in most of its activities. The religion of the Youth Section is love of its fellow-men. Desiring to form an integral part of the great Youth movement which to-day is manifesting itself everywhere, the Youth Section is affiliated to the British Federation of Youth It is also in correspondence with Youth movements in other parts of the world, and through the War Resisters' International is affiliated to about thirty similar organisations in twenty different countries.

### Youth Must Act Now.

The present is a critical period in the history of the human race. Are the nations to commence over again the mad competition in armaments which led to the last war and will inevitably lead to another and greater calamity, or will they abandon the methods of force and violence and turn their steps into the way of peace? Youth must make its voice heard in favour of a courageous policy of disarmament and international friendship and must be prepared to translate its principles into deeds. The Youth Section does not wish to withdraw members from other Youth organisations which are working in their own way towards the building up of a new social order in which everyone shall have the opportunity of full and free development. It is important, however, that every young man and woman who has decided to resist war should make that decision known so that our influence may be fully felt in bringing about the change of public opinion which will lead to universal disarmament.

## THE TURKISH WOMEN OF TO-DAY.

Mrs. Adnam, better known under her maiden name of Halide Edib Hanoum, a member of the Nationalist Party in Turkey and one of that country's most prominent women, gave an interesting lecture in a London drawing-room recently on "The Turkish Women of To-day".

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Mrs Adnam denied that she had been made Minister of Education in the first Turkish Cabinet of the Turkish Republic. The matter had been considered but never actually came to pass. She also denied that she had fought in the Turkish Army She certainly wore the uniform of a sergeant, and was in command of the transport department, but, beyond this and writing the Turkish soldiers letters for them, she lived the life of a civilian.

Mrs. Adnam repudiated the erroneous western ideas of Turkish women, and said they shared the same fundamental human nature with English and American and all other women of the world. It was also widely believed that every Turkish woman lived in an environment of polygamy and seclusion, whereas almost ideal equality prevailed between the sexes in the tents of primitive Turkish tribes There was no polygamy and no divorce in ancient Turkey, and everywhere a single moral standard prevailed.

### Polygamy Arrested.

In a period of decadence polygamy became rife and the value of women became lessened, but this deterioration was arrested by the reforms of Islamism. Mahomed limited the number of wives to four, and gave women certain property rights which were the envy of the Western world for centuries. In the early years of Islamism Turkish women became noted as teachers of law and literature and as poets and writers.

The year 1839 marked the first preliminary stage in the emancipation of Turkish women. This year marked a great reform when schools were provided for girls and women and many pens were exercised upon the question of women's rights. In 1876 a training school for women teachers was established in Constantinople and many primary schools were built both in the capital and in the provincial centres.

### English Teachers.

Greater culture was now expected from girls' teachers and a number of governesses were imported into private houses. These were chiefly English, the Turks at that period regarding English women as models of perfection. The Turkish Revolution of 1908 was almost entirely due to the emancipation of Turkish women. Women's clubs were formed for philanthropy, self-education, hygiene and infant welfare. Day and night schools were established and to-day there are practically no illiterates among Turkish women.

### Women in War Time.

The Balkan war in 1912 brought Turkish women into still greater prominence They held protest meetings against the current atrocities then prevailing and succoured the hapless refugees who fled to Constantinople. One public meeting, held in the university at that time, was attended by 5,000 women, who stripped themselves of their jewellery and pooled it for a relief fund for the refugees. Women also took up nursing at this period with much success.

In the great war of 1914 Turkish women took the places of men engaged at the front and entered administrative offices, trade and commerce and tilled the land. In 1916 the Turkish family laws were drastically altered. The harem was abolished with the exception of that of the Sultan's and polygamy was forbidden. Every Turkish woman upon her marriage, received a comprehensive contract insuring her certain rights.

In 1916, too, women were admitted to the Turkish University, although the medical and legal professions remained closed to them. They were opened, however, to women in the following year which also marked the beginning of genuine co-education in Turkey. The origin of the Nationalist movement in Turkey Mrs. Adnam also ascribed almost entirely to the women's increasing influence. Women fought side by side with men in the army, and later attended to the whole of the transport arrangements.

At a somewhat later date the abolition of the dividing curtains between the sexes in tram cars, boats and other public places was decreed and both sexes now go about freely in the streets. Women may now also appear on the stage as actresses. They shingle their hair and dress in European fashion except that they do not always adopt the European hat, preferring instead to wind a silk hand-kerchief about their heads.

The new Turkish woman, however, has no political status as yet and Mrs. Adnam was of the opinion that they should be allowed to exercise the franchise but thought the duties of deputies in the Assembly or Turkish Parliament should be postponed for a little while longer, until women had gained more political experience.

## WOMEN AND COUNTRY'S SERVICE.

During her short stay at Allahabad Mrs. Naidu addressed many meetings, but the most interesting of all was the ladies' meeting held under the auspices of the Mahila Samiti on the evening of March 23. It was a crowded meeting representing all classes and religions, nearly all the enlightened ladies of the city being present.

Mrs. Sarojini Naidu addressing the ladies in Urdu said at the very outset that she was ashamed to look around her as she could see very little Swadeshi cloth. Hence her first message was Swadeshi. She spoke feelingly of all the misery prevalent in the country and said it was due to poverty and hunger. These were the two curses of India and it was the duty of every individual to contribute something towards their extinction. That could only be done by wearing Swadeshi cloth and thus relieving the misery and want of some poor country-women. To say that Swadeshi cloth and *khaddar* were too thick and coarse for their delicate bodies was wrong. Mahatma Gandhi did not ask them to wear coarse *khaddar*. All he wanted was that they should wear *khaddar*—which meant any hand-spun and hand-woven cloth. She exhorted the ladies to do some practical work to relieve the poverty of the country and not merely to talk about it. Mere lip-sympathy without action could not have a salutary effect. She also said that a spirit of Swadeshi inculcated and fostered patriotism. We should learn a lesson in this respect from other nations Even the Queen of England refused to include any cloth that was not made in the United Kingdom in the trousseau of her daughter Princess Mary. In Iraq also no foreign cloth was used. Every nation thus considered its own interest first. It was in the interests of India that all foreign cloth should be excluded. Would the women of India because of their love for fineries ignore the interests of the country?

Mrs. Sarojini Naidu then dwelt at some length on what she called the message of her heart. She was a

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wandering minstrel whose lute had but one melody and that was unity. She believed that, if the women of India once realized the danger of disunity and were touched by the melody of unity, all the petty factions among men would cease. Mrs. Naidu said that women were the guardians of the destiny of the nation. She protested most vigorously against men discussing in social conferences whether women should be educated or not, and whether they were to be kept in *purdah* or not. She said that women must now come forward and demand their rights and all discussions whether concessions should be granted to them or not must cease. The women of India were on the whole uneducated. There might be a stray graduate here and there but we could not judge all by these exceptions. We could not have an idea of the bulk of the Himalaya mountains merely by looking at its peak. Thus it was the duty of all women to contribute something towards the uplift of their sisters. Let them not rest content in their ignorance. Those few who were educated must consider it their bounden duty to educate their ignorant sisters. They had achieved knowledge and if that knowledge went to rust in them their education would be wasted. Unless the mass of Indian womanhood was educated the nation could not advance—as after all the nation was made up of homes and woman was always and shall always be the centre of the home. —The *Leader*, Allahabad.

## NEWS OF THE WEEK.

**A Children's Home in Madras:** The Madras Children's Society has recently founded a Children's Home at Poonamallee and we are glad to see that the Madras Government has certified that it is fit to receive children convicted under the Children's Act.

**Chair of Politics in Madras:** A public appeal has been recently issued to found a Chair of Politics in the Madras University in honour of the Right Hon. Srinivasa Sastri.

**Prime Minister of Indore:** The Government of India have confirmed the appointment of Rai Bahadur S M. Bapna as Prime Minister of Indore.

**Sylhet Transferred to Bengal:** It is understood that the Secretary of State has sanctioned the transfer of Sylhet to Bengal The whole town is jubilant over this.

**Mr C. R. Das's Biography:** It is stated that Prithvichandra Roy's life of Mr. C R. Das has been completed. Besides being a complete memoir of the life of the late Mr. Das, the book will be a comprehensive review and record of the history of Bengal for the last 30 years. It will be published in London before autumn this year.

**"Support Indian Industries":** We are glad to see that the Government of India have acceded to the request of certain gentlemen to copy the British Post Office and use the obliterating stamp "Support Indian Industries" on letters that pass through Indian Post Offices. The initiative in the matter seems to have been taken by Mr. A. B. Datta of Calcutta. It is stated that the Director General first refused his request, but on his writing to Sir B. N. Mitra, the Member-in charge, the suggestion was adopted.

**Prohibition in Cochin:** Mr. K. T. Mathew, member representing the Kunnamkulam Constituency in the Cochin Legislative Council, and Member, Executive Committee of the All-India Prohibition League, Delhi, intends shortly to introduce in the Cochin Council the Cochin Local Option and Prohibition Bill. The object of the Bill is to promote Temperance in the Cochin State, with a view to reach the goal of prohibition at an early date.

**Poor Houses for the Destitute:** At a recent sitting of the U. P. Council a non-official resolution was adopted recommending to the Government to invite the attention of the local bodies to the desirability of instituting poor houses at convenient centres for incapacitated poor and of providing free education, technical or otherwise, for their children The Government was further asked to pay reasonable grants-in-aid to local bodies for this purpose.

**Madras and Mussalman Wakf Act:** A press communique in a recent number of the "Fort St. George Gazette" says that the Government are considering the question of extending the provisions of the Mussalman Wakf Act, 1923, to the Madras Presidency Persons interested in the matter are invited to submit their views to the Government before the 1st June 1926. The communications should be addressed to the Secretary to Government, Local Self-Government Department, Fort St. George.

**Aga Khan and the Untouchables:** A cable to the *Englishman* says that the Aga Khan, interviewed at Nairobi regarding the recent report from India that he intends using £ 1,000,000 for converting the "untouchables" to Mahomedanism, said he never dreamt of such a project. "All my life" he said, "I have been an ardent believer in Hindu-Muslim unity. I firmly believe that the sooner the high caste Hindu accepts the "untouchable" as a caste the better for them and all India, irrespective of religion."

**Turkisation and Indianisation:** The *Forward* writes: Some time ago we referred to the "Turkisation" at present going on in Constantinople. Turks do not stand any nonsense and insist on foreign corporations exploiting Turkey to take in Turks in their employment. For instance, the Indian Bank has been ordered to bring up its percentage of Turkish employees to 50 by March 6. In India we are fed merely on false hopes about "increasing association of Indians" in public administration, in trade and commerce. So long as we cannot wrest political power like the Turks, these hopes must remain unrealised. "Incapacity," "lack of technical training," "lack of initiative", do not and cannot stand in the way of "Turkisation', but they do here.

**Excise Committee in Pudukottah:** The Government have issued a communique, announcing the appointment of an Excise Committee consisting of 3 official and 4 non-official elected members of the local Legislative Council, Messrs. A Radhakrishna Iyer (Chairman), S Subrahmanya Iyer, G. Sundara Iyer, V. Govindaswamy Naidu, R. Arunachella Ambalayar, R. Krishnamachari and Kailasam Ambalayar, to examine the question of drink and submit a report to the Legislative Council as to the best means of combating the evil and as to the policy to be pursued by the State. They have asked the Dewan Peishkar and the Salt Superintendent to render all assistance to the Committee.

**Betting and Gambling:** The following resolution passed at a recent meeting of the Cawnpore Missionary Society has been sent to us for publication by the Secretary: "We as a body of Christian workers assembled at a regular meeting of the Cawnpore Missionary Conference, wish to record our anxiety regarding the growth of betting and gambling and allied evils and our emphatic disapproval of all such practices. In particular we would draw attention to the prevalence of lotteries and raffles and we would appeal to all Christian bodies to discourage actively all such practices among their own members. Especially we would appeal to all Christian institutions, who have been in the habit of raising money by such methods, to discontinue the same."

**Education of Depressed Classes:** The Education Department of the Lahore Municipality is busy awakening the masses to the benefits of education. During March 27 meetings have been held at various places and educational slides shown. Bhangis (sweepers), Pariahas and Purbias who attended in large numbers have evinced great interest in education. A Hindi class has been opened for Pariahas and Purbias who are also giving their names for

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admission in adult schools Arrangements are also being made for opening night and day schools for Bhangis. The residents of the Umarpura village, a Bhangis' Colony, is also preparing a list of school-going-age boys of their own accord The Secretary, Labour Board, the Punjab Congress Committee, and many other public-spirited men are co-operating on every occasion

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| 4. | **Remarriage of Hindu Women on Sastric basis.** By Dr. S Venkoba Rau, B.A. Contents :—1. Remarriage of Hindu Women. 2. Objections answered and 3. Conclusion . | 0 | 12 | 0 |
| 5. | **Social Reform and Social Service.** By Mukund R. Jayakar. Voices the tenets and convictions of the growing body of youth in the country. ... ... ... ... | 0 | 4 | 0 |
| 6. | **Social Reform on Shastric Lines.** With an exposition of the principles of Vedic Exegesis. By Pandit A. Mahadeva Sastri, B.A. Deals with the 3 lines of Social Reform—The Rational, The National and the Shastric ; the Status of Women, the scope of Shruti, Smriti and Achara, and the genuine Vedic teaching. ... ... ... | 0 | 8 | 0 |
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THE Price TWO ANNAS

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**Getting into Port:** The Non-Co-operation movement created a political solidarity which lasted just a year and a half. When the year within which Swaraj was promised expired, the people's belief had to be kept up by vehement movements of civil disobedience and non-payment of taxes, which, of course, had to be abandoned at the last moment. The imprisonment of Mahatma Gandhi left the Congress without a leader. Mr. C. Rajagopala Charya tried his best to fill the vacant *gadi*, but the late Mr. C. R. Das unfurled the flag of revolt, and Mr. Rajagopala was no match for him and Pandit Motilal Nehru who had joined him. A series of compromises were arranged and effected, the No-Changers in each case giving in till at last the Swarajists captured the Congress machinery. When Mahatma Gandhi was released, he made an attempt to take the Congress back to where he had left it, but when he found that this was impossible, he completely surrendered to the Swarajists. Mr. Das' death afforded him a sentimental reason for associating himself more actively with the Swarajists, and for a few days, it almost seemed as if he would formally proclaim himself the leader of the Party in Mr. Das' place. But it was soon clear that the Swarajists, while they appreciated the value of his support, preferred to have it in the background. Mahatmaji loyally accepted the position of political adviser to Pandit Motilal Nehru who became the leader of the Party, and the Swaraj Party was formally given a power of attorney to act for the Congress in political matters. Within a few months of this settlement, the Responsive Co-operationists raised the standard of revolt and were threatened by the Pandit with dire pains and penalties. But he soon realised that he had gone too far, and that if he persisted in his dictatorial method, the Swaraj Party would soon be reduced to himself and Mr. Rangaswami Iyengar—a party of two like the one which John Bright likened to a hairy poodle of which it was difficult to say which was the head and which the tail. Meanwhile, too, the extra-Congress political parties were moving towards a combination to which the Responsivists showed distinct signs of gravitating. The junction of the forces had to be prevented at any cost, and at Sabarmati last week in the presence of Mahatma Gandhi, Swarajists and Responsivists arrived at a compromise. The principal feature of it is that the Swarajists have materially modified their attitude towards the Reforms which, they now allow, could and should be worked under certain conditions. This is all to the good. The next inevitable step is to accept the position of the constitutional parties and, make a bonfire of civil disobedience and kindred watchwords and settle down to a sober, sensible programme to obtain self-government by deserving it by steady, constructive work through methods calculated to strengthen and not to weaken the law-abiding instincts of the Indian people.

**Sagotra Marriages:** A correspondent commenting in the *Hindu* of the 7th instant on our article on Sagotra marriages mildly reprimands us for suggesting legislation to make such marriages valid. He sounds a note of warning that if legislation is resorted to to reform a community before it has realised its need, that legislation will remain "a mere dead letter." The correspondent of the *Hindu* need have no apprehension on that score. The particular measure proposed would be, in its very nature, a validating one. It would not require any one to marry in his or her own *gotra* but it would give freedom to those who wish to avail themselves of it. If a community has to depend for its social progress on the general awakening of its members, it may have to wait long. Measures such as the one proposed aim at removing the existing and meaningless restrictions that operate against the freedom of the individual. Stray cases, such as the one in the Punjab—and who knows there may be others that have not come to light?—go to prove, if anything, that there are people labouring under the disability of this time-worn rule of Hindu law. Fear of legal consequences prevents them from acting according to their convictions. Once the law is placed on the statute-book, it will not remain ineffectual. The same argument was also advanced against the Widow Remarriage Act and the Age of Consent Act. It is needless to point out what a blessing they have been to those who would otherwise be victims of an evil tradition.

**Kanyakubja Brahmins' Conference:** It is unfortunate that even at this time of the day there should be found people to oppose sea-voyages on religious grounds. The prohibition of sea-voyage has for some time past ceased to be a live issue in Hindu social reform, owing to the tacit acceptance by the wonderful commonsense of the Hindu community of sea-voyages as a necessity of modern life. But there are here and there backwaters which the new spirit has failed to reach. At the All-India Conference of Kanyakubja Brahmins held at Allahabad on April 14th, a resolution was hotly discussed whether a voyage to a foreign country was to be permitted to a member of the community. The Conference eventually came to the conclusion that such voyages were not to be condemned, provided the person who went to a foreign country showed repentance by doing *prayaschit* on his return. That the Kanyakubjas themselves, an intensely orthodox and conservative community, realise that it is not possible to prohibit sea-voyages absolutely, is a distinct sign of the social awakening that has come over

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them, and we are sure that the importance attached to the expiatory ceremony will in course of time fall into disuse as it has already done in many parts of the country. In marked contrast to this attitude of the community, stands the resolution adopted by the Conference expressing regret at the breaking up of the third Brahmin battalion. It was felt that by that act the Government had deprived the community of the opportunity of helping Government at times of need and of maintaining its martial spirit and a Committee was appointed to make proper representations to the Viceroy and the Commander-in Chief.

**Publicity and Divorce:** "I am afraid that to-day the standard of public opinion is not high, and I am sure there is room for a great deal of work in educating and improving the public judgment. While I shall certainly not be remiss in invoking the law in appropriate cases, I cannot help feeling that legal action will not provide the remedy unless at the same time more is done to mobilize public opinion in a general attempt to raise the standard of taste and judgment." In these words the Home Secretary for England is reported to have expressed himself lately in reply to an enquiry regarding the power of the law to prevent the publication and sale of indecent books in Great Britian. What applies to books applies equally to newspapers and periodicals and there has been an increasing tendency on their part to increase their circulation by publishing divorce proceedings in unnecessary detail. In order to deal with this evil, the House of Commons has recently passed the second reading of a Bill known as the Judicial Proceedings Bill which seeks to forbid the publication of details calculated to injure public morals, only salient particulars of divorce and similar proceedings being permitted, the penalty being imprisonment not exceeding three months or fine not exceeding £500 or both. It is not easy to forecast how this measure will operate in practice. Opinions must differ as to what are essential and what are excessive particulars. Also, the deterrent effect of publicity will to a great extent be lost as a result of this law.

**Right of the Depressed Classes to Use Public Roads:** We print in our news columns today the proceedings of a case instituted by some of the caste Hindus of Ambalapuzha in Travancore for a perpetual injunction against certain members of the depressed classes restraining them from using the public roads till recently closed to them by long custom. When orthodoxy found that Government was no longer prepared to uphold its exclusive claim during the Satyagraha at Ambalapuzha for establishing its right to use the public roads round the temple, it finally fell back upon the legal authorities for a clear decision on the matter. The extract from the judgment lays it down clearly that "the custom upon which the plaintiffs rely in support of their rights is unreasonable and opposed to the sense of the public right and the enlightened view among the people." This decision shows how broadminded judicial authorities with progressive views can co-operate with the reformers in all just and righteous claims which, otherwise, cannot be enforced for want of legal recognition.

**A Children's Magazine:** There are not many Children's magazines in India. Therefore, every addition to juvenile journalism, worth the name, should be hailed with pleasure. It is in this spirit that we accord a hearty welcome to the *Children's News*, a new monthly published at Delhi for the benefit of the young. It has already completed its first volume and is in the course of the second. The issue under notice is a double number containing many contributions of interest, some from the pen of students. Some of its pages are devoted to sports and children's competitions. But it is very sparsely illustrated. In a magazine of this kind, illustrations which carry a special appeal to the young should form a distinct feature. Otherwise, the *Children's News* is a good medium for keeping children of all parts in touch with one another and for spreading among them the ideals of "Love, service and sacrifice" for which it stands.

**Slavery in Jodhpur:** It is indeed a pity that slavery should still linger in some parts of the country. The All-India Raona Rajput Mahasabha, Ajmer, has sent a memorial to H. H. the Maharaja of Jodhpur protesting against the continuance of the most pernicious practice known as "Slavery of Raonas" under which the master of the Raonas has the absolute right of extracting work from them, of setting them free at will and calling them back on necessity and of giving away the daughters of Raonas or whole families of them as dowry for Rajput daughters, even if the Raona be serving elsewhere at the time. We hope the enlightened ruler of Jodhpur will follow in the footsteps of the independent State of Nepal and of the Hukawng Valley Expedition which has just returned after successfully emancipating all the slaves even at considerable sacrifice of money, and banish slavery from his State.

**A Wholesome Example:** We hope the punishment of two months' hard labour awarded by the third Presidency Magistrate, Bombay, to a man who branded his wife with a poker for refusing to bring hot water to him, will serve as a good lesson to those who consider their wives as nothing more than "chattel or vessels to be treated with brute force," as the Magistrate remarked. It is but right that the courts of law should intervene in such cases and mould a healthy public opinion where one does not already exist and a onerous responsibility rests also upon social service agencies and workers to instil into the minds of the people the right notions of conduct between husband and wife in accordance with modern conceptions.

**A Health Magazine:** We have received the latest number of *Good Health and Dental Welfare*, a monthly journal in English conducted by Dr. H. Venkat Rao, L.M. & S., Madras, for the cause of body and teeth. The number contains particulars of the health and dental exhibitions that took place in Madras and in the mofussil during the Health Week and there are some interesting articles dealing with food, fasting etc. The Editor gladly undertakes to answer in his columns any queries of his patients and constituents in regard to defects and diseases of teeth. We congratulate the Editor on the useful work he is doing and we wish every success to the journal. The annual subscription of the journal is Rs. 1-8-0.

**Death of a Prominent Social Worker in Travancore:** We deeply regret to record the death on the 14th instant of Mr. Arthur Hoogewerf, the well-known Roman Catholic Editor of the *Standard*, Travancore, an English weekly conducted on independent and wholesome national principles. After his retirement from Government service in the Excise Department, he threw himself heart and soul in the work of social reform. He was for some time also a member of the Travancore Legislative Council. He was a staunch supporter of the Prohibition movement in India and an ardent champion of the cause of the untouchables and the depressed classes in Travancore and, in his death, Travancore loses one of its prominent social workers.

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INDIAN SOCIAL REFORMER.
*BOMBAY, APRIL 24, 1926.*

## THE NEED FOR LONG VIEWS.

The politician intent on the next election is not expected and cannot afford to take long views. But no greater misfortune can befall a country than that it should be absolutely without men to whom the ballot-box has no terrors and who can, therefore, think and speak freely on national problems. The need for long views is well illustrated by the opinions often expressed regarding the apparently increasing frequency of communal conflicts. We say "apparently," because it is by no means sure that the antagonism between the Hindu and Mahomedan communities is to-day greater than it was at any time before, as that fact may suggest to superficial observers. As a matter of fact, the number of individual Mahomedans and Hindus who are sincerely and seriously concerned in finding a *modus vivendi* between their respective communities is much larger to-day than it was ever before and so is the number of Hindus and Mahomedans who are actually setting a practical example in their own lives of close co-operation and intimate mutual understanding in national activities. How is it then, it may be asked, that communal conflicts continue and even seem to be increasing in number and acuteness? The answer is that the disease which was chronic in our body politic has been dislodged from the deeper layers of its being and has been brought to the surface and thus made more amenable to treatment. The symptoms which create so much alarm to the onlooker are the effort of the body to throw off the malady which had so long been poisoning the springs of life. The path of progress is not a straight line but rather a spiral curve in which things seem to move backwards when they are really moving forward and upward. It is only on a long view that the real direction of the spiral process becomes visible to the observer.

It is the faith of all men of goodwill that the federation of humanity is the goal of history. This federation will not be achieved suddenly. It will come and is coming slowly but steadily. Tiny groups aggregate to small groups, small to larger ones, those to still larger and larger groups, and so on until they all find their end in the great universal society of man. Let us see if in the caste and communal movements which we see, there is this tendency to the smaller being merged in larger aggregates. If it is there, then we need have no fear of the future as the tendency is in the right direction. If it is not there, then indeed there will be serious need to be anxious. Even to the most casual observation, however, it must be evident that there is the tendency there all right. Take the Hindu-Mahomedan case. Bohras and Khojas, Shias and Sunnis, Moplas and Memons, are shedding their particularisms and merging in one Mahomedan interest, at least for political and quasi-political purposes. The Bengali Mahomedan feels keenly the wrong done to the Malabar Mahomedan and the Madras Mahomedan is keen on securing for the Frontier Pathan the benefits of the constitutional reforms which he himself enjoys. Among the Hindus, also, there is a growing sense of the necessity of greater solidarity, and many measures, some wise and some not so wise, are being recommended and adopted with that object. The movement has already produced some effect in Northern India where there was felt to be the most need for it. The Punjab Hindu and the Madras Hindu are learning to make common cause for the amelioration of the social, economic and educational conditions of their community. Long-standing provincial differences are being laid aside, and something like a standard Hinduism is being evolved for the whole of India. In the South, a thousand and one castes and sub-castes, with the exception of Brahmins, are sought to be formed into a political group under the designation of Non-Brahmins.

The national mind has been awakened and it is to be expected that its first efforts will be along the lines to which custom and tradition had moulded it. Caste and community are ideas more concretely familiar to the Indian mind than nation and nationalism. So it necessarily seeks initial expression for its new-found power in the terms which are part of its heritage. It must and will go on doing so until it finds that caste and sect are too small to be ends in themselves, and that it must look beyond both in order to realise itself at its best and fullest. Caste and communal activities, we say, lead inevitably though unconsciously to national and humanitarian fields, though for the time being they seem to lead away from them. There is no need, therefore, to take a pessimistic view of what is happening around us. The duty of those who would hasten the process of transition from the narrower to the broader stage, is to keep reminding our communities and castes that they are members of one another and that they must all, therefore, sink or swim with each other. The Sikhs in the Punjab after an experience of six years have come to realise that communal electorates have done them more harm than good and at their recent Conference they passed a resolution to that effect. Mahomedans, too, cannot take long to find out that communal separate electorates are a great hindrance in the way of their exercising their due share of influence in the affairs of the country. Already, there are signs that Mahomedan leaders are not content with the limited outlook offered by communal interests. The newly-formed Bengal Moslem Party has placed in the forefront of its prospectus the need for thinking for all communities and castes in order to pave the way for a true and healthy rule of the people, by the people, for the people. There is much in this new Moslem movement which shows a marked advance upon the ideas which have hitherto dominated the activities of Indian Mahomedans. Not the least important is the emphatic avowal that India must in her advance assimilate the vital elements of

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Western civilization and culture, and that she cannot afford to lose herself in ancient and medieval obscurantisms. The leader of the new movement is Sir Abdur Rahim whose recent speeches have by their outspokenness created a certain prejudice against him among Hindus. An outspoken man, however, is often a kinder-hearted man than one who conceals his feelings under a cloak of sweet words. Sir Abdur Rahim has declared that he has a high regard for the Hindu community which he has not the least desire to antagonise. In this connection, we would call prominent attention to the emphatic contradiction by His Highness the Aga Khan of his rumoured intention to spend a million pounds for the conversion of the depressed classes to the Islamic fold. His Highness says he has been a life-long advocate of Hindu-Moslem unity and appeals to the Hindus to recognise the untouchables as one of their castes. The suggestion that the depressed classes should be recognised as a caste by other Hindu castes reveals unusual insight into the processes of Hindu evolution. It accepts caste as a conveninet mode of conceding equality without interfering in the internal economy of groups which have inherited a common culture or common disabilities. It is, therefore, more likely to commend itself to orthodox Hindus than more radical reforms involving the abolition of the caste system, though our own opinion has always been that so long as there are castes there are bound to be out-castes. This is but an illustration of the increasing volume of goodwill among the leaders of the two communities, which should not be allowed to be lost sight of in the din and dust raised by communal quarrels here and there.

## WOMEN IN INDUSTRIES.

An interesting paper on women and children in Indian industries was recently read before the Royal Society of Arts in London by Lady Chatterjee, wife of the High Commissioner for India, with Lady Chelmsford as President. Lady Chatterjee's work as adviser to the Government of India on the industrial employment of women and children and her personal investigation into the conditions of women workers in Bombay eminently entitle her to speak with first-hand knowledge on this subject. During the last thirty years, India has made considerable advance in industrial development and, what is more, women and children workers have taken an increasing part in the development of the great textile, mining and tea industries as well as some small industries. The figures Lady Chatterjee gave in this connection are interesting. While in 1892 there were 43,592 women, 16,299 boys and 2,589 girls employed in organised industries, in 1922 there were no less than 206,887 women, 56,552 boys and 11,106 girls employed in the various industries, that is to say, the number of women employed in factories has increased five-fold while that of children threefold. The reasons for this phenomenal increase are not far to seek. Agriculture which is the only other alternative industry possible to villagers, is not a paying proposition. For several months in the year, agriculturists are without employment and to add to it there is the ever-increasing fear of the professional money-lender and so men and women are perforce compelled to resort to industrial areas to earn money. Naturally, the wages given in factories are a little tempting and hence follows a constant emigration of labourers from villages to towns where the factories are situated. It is satisfactory to note that women are now doing not only mere unskilled work as formerly, but that they are taking a larger part in the actual processes of manufacture as in the jute mills of Calcutta for instance. The importance, therefore, of securing satisfactory conditions of employment so as to ensure the efficiency of this woman labour force, cannot be gainsaid. Lady Chatterjee mentioned some important reforms which have been effected in recent years in this direction. A very important change is a general raising of the age of employment in all factory industries. "Prior to 1922 children between the ages of 9 and 14 could be employed for 7 hours a day in non-textile and for 6 hours a day in textile factories. Boys and girls about 14 were reckoned as adults The Act of 1922 raised the minimum age of employment to 12 and prohibited the employment of children between the ages of 12 and 15 for more than six hours a day in any factory. A rest interval was also prescribed." As regards adults, the hours of work were restricted by the new Act to 11 per day and to 60 in the week, a rest interval was also prescribed, and no women were allowed to work in any factory at night. Care was also taken to see that a large proportion of the smaller factories were brought within the scope of the new Act. There is one important point, however, in which there is urgent need for reform. The figures for the coal mines for 1922 show that as many as 39,753 women are employed to do work underground which cannot but tell ultimately upon their health. A strong public opinion has already come into existence against the employment of women for such labour and we are glad to see Lady Chatterjee herself conceded the necessity for immediate legislation on this matter.

The fact that the factories have to depend upon an immigration population, brings into prominence the question of providing proper accommodation for them. Especially is this the case with the cotton mills in Bombay and the jute mills in Bengal. The provision of satisfactory housing has not only a very direct effect on the health of the working population and specially on the women and children, but also on the stability and efficiency of this labour force. It is well-known that absenteeism is the curse of the labour supply in Bombay, as it consists of a floating population which constantly returns to the villages to seek an outlet from the din and bustle of town life. If we want to make labour not only stationary and efficient but also take an intelligent interest in work without which neither the quality nor the quantity of the output will improve the remedy lies only in proper housing which will induce labourers to stay on. The Bombay Development Department undertook to solve the problem of housing in this city, but, unfortunately, its efforts have not been attended with success. Out of 50,000 one room tenements which it undertook to build in 1920 only over 16,000 were completed by 1925 and of these many of them are now lying vacant. The high cost

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of erection, the difficulty of obtaining an economic rent and the insanitary and unsatisfactory nature of the construction, all these have combined to bring about an absence of demand for these tenements and the result is that the city is no better for the existence of this Department. A distinguishing feature of industrial labour in India, as pointed out by Lady Chatterjee, is that the women employed are mostly married and frequently the mothers of young children, while in England the majority of women industrial workers are between the ages of 18 and 24 and are unmarried, and hence arises the special need for provision of creches and maternity benefits in Indian factories, which, unfortunately, is only absent in a large number of cases. Lady Chatterjee in conclusion pleaded for skilled medical aid and supervision for women workers not only at the time of child-birth but throughout the time of their industrial employment. If a comprehensive measure could be framed, she said, making it compulsory in factories and mines employing a large number of women to provide them with medical aid at the time of child-birth as well as on other occasions and also making it obligatory to provide creches, many of the ill-effects arising out of the industrial employment of married women would be removed. Sir Purshotamdas Thakurdas, who was also present on the occasion, pointed out the need for the control of the sale of alcohol in the industrial centres, for a large part of the earnings of both men and women goes not to the betterment of their condition but to the toddy and liquor shop-keepers.

## AN ALL-ROUND PROGRAM.

( By Mr. S. D. Nadkarni. )

### II.—Notes on the Items.

On the item *Political—1.* [*The State to be a Federation of autonomous Provinces or sub-States, each sub-State being a uni-lingual province of India and Ceylon (and no Burma)—the Federation being named 'The Union of India and Ceylon' or 'India' for short.*]

As a rule, no component State (termed a sub-State) of the Union should have more than one vernacular or extend over more than one language-area. But there may be more States than one with the same vernacular. Thus the Hindustani area being too big for one State will have to be divided up into at least as many convenient areas as it has been in the Congress constitution. Some small areas whose population is almost 'cosmopolitan' in composition may be made into 'city-states', as Bombay City is a Province by itself in the Congress constitution, and as Madras ought to have been, with its almost half Tamilian and half Andhra population. (I believe there are some 'city-states' in Germany yet.)

The island of Ceylon must be politically united with India, because it is racially, linguistically and geographically Indian, as truly as the island of Sicily is Italian. A portion of Ceylon in the north is Tamil, being inhabited by Tamilians from the mainland opposite; and the rest of the island is Singhalese, being inhabited by the Singhalese who speak a Sanskritic language, descended as they are from colonies planted in the island from the 6th to the 3rd century B. C. from Maghada and Kalinga (or modern Bihar and Orissa approximately). Ceylon, therefore, unlike Burma, must necessarily belong to India. The vast majority of the Ceylonese, it appears, would be only too glad to be linked up with India, their 'mother-country'. And 'India' may still be used as a short term for the (proposed) fuller and more correct name of 'the Union of India and Ceylon',—just as 'Italy' is used for the Italian mainland *plus* Sicily, or as 'England' is very often put for 'the United Kingdom of Great Britain and Ireland', and as (though not in quite an analogous way) 'America' is used for 'the United States of America.'

On the item *Political—2.* [(*a*) *The State not to take note of its citizens' creed, caste, or race in any department of its activities.* (*b No disqualification to attach to sex for any post etc., and perfect equality of both sexes to be guaranteed in all State matters* (*or in at least the civil ones.*)]

Part (a) of this item is intended to secure that the State shall be 'secular' in all its relations with the citizen,—leaving 'religion' or creed as the individual's own private concern. For "equal opportunities to all" does not mean equal opportunities to all creeds, castes etc., but only equal opportunities to all individual citizens as such. And such alone ought to be the State's 'neutrality in religion', if it is to be truly so called.

Part (b) applies the principle of equal opportunities to sex, as part (a) does to caste, creed etc., and is intended to remove all sex inequalities which are mainly theocratic in origin and not warranted by any rational considerations, as of justice and efficiency.

Apparently the broadest expression of the secularist principle in the whole program is the present item of which some others, e.g., the two *Social* items, may be said to be particular applications.

On the item *National Defence—1.* (*a*) [*Organisation of National Defence in all its branches to be modelled* (*as far as possible*) *on that of the Swiss both as regards general conscription and the allocation of the respective shares of the Central and Provincial governments in the responsibilities of Defence.* (*b*) *All units of the national forces to be formed strictly on a territorial basis, and not on communal, caste or racial lines.*]

Part (b) of this item is a necessary corollary of the item *Political—2* (a). There must no longer be the *n*-th Gurkhas or the *m*-th Sikhs or the *p*-th Rajputs and so on.

[ Perhaps it would do as well, in pursuance of the same policy, to discourage by State action any games like cricket-matches being publicly played between groups formed on a purely communal basis! And also of course all gatherings which are purely communal —instead of being even nominally territorial,—other than those for purely 'religious' or 'social' purposes, must be discouraged or even banned. ]

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As regards part (a)—whatever justification there may have been in former times for the classification of races, castes and communities into the so-called 'martial' and 'non-martial' ones, with the consequent exclusion of all members of the latter from military service,—the distinction can hardly hold good or be really useful in the condition of modern warfare, depending, as it does, more on technique (mechanical, chemical and tactical) than on physical strength and personal prowess. Therefore nothing but physical and mental fitness shall be considered in regard to the recruitment to the Defence services of both 'men' and officers. Besides, the exclusion of members of any communities as such will not only operate against the unification of the nation, but be very unsafe to the excluded communities.

On the item *Economic—1.* [*The policy of the State to be to help the nation to become self-supporting with regard to as many economic products as it is possible and desirable to produce in this country.*]

This item is self-explanatory.

On the item *Educational and General—1.* [*Education to be strictly secular in all public institutions maintained or aided by the State.*]

This item is a particular application of the principle of the item *Political—2* (a).

On the Item *Educational and General—2.* [*Arrangements to be made for special encouragement in the matter of education to the backward and the poor,—the manner and the degree of such encouragement being determined by the merits and needs of each individual case and not by the accident of birth alone nor by the fact of creed at all.*]

This is a remedy, just and democratic in aim, to the communalism which we deplore in our public life to-day, but which was almost inevitable considering our social system of water-tight castes and communities. A likely and obvious criticism of this remedy is 'Who will administer it, and how?' The reply is that this item represents, and not only this item but almost every other item in the program represents, the only rational solution to the problem with which we are face to face in each department of our national life. The solution presented in each case is one which all our real 'nation-builders' must ever keep in view in their respective spheres, and which it will never do for them to lose sight of or to counteract. In fine, all those items are the lines on which alone 'nation-building' seems to be possible for us Indians and Cingalese,—whether our actual progress on them is immediately practicable or not.

The above item, in particular, follows directly from the principle of "Equal opportunities to all",— its need arising from a fact which cannot be overlooked, viz., that Indian society ranges from the highest type of civilisation and culture to the lowest grade in the scale of civilisation represented by the aboriginal tribes and some of the depressed classes. The item secures, besides, that the work of cultural levelling up shall not be planned in terms of castes and communities as such a procedure would not only prove unjust and partial to individuals, thus going against the principle of equal opportunities, but would also be anti-national, as contravening the item *Political—2 (a)*; but that on the contrary such essentially social work shall proceed on just general and comprehensive lines irrespective of caste, creed, or race.

On the item *Educational and General—3.* [*Each Province to have at least one university of its own.*]

The aim of this is to ensure that no university of the Union shall have to deal with more than one vernacular as medium of tuition and examination, and that each language-area shall be self-contained as regards its educational system.

## CONFESSION OF FAITH AND RESURRECTION OF CHRIST.

(By A Bombay Youth.)

Easter has come and gone. Many of us did our best in celebrating it in a *fitting* manner. Churches, priests and congregations were all busy. From morning till night, from hour to hour, church bells were pealing. But how many of us really tried to understand the deeper and real significance of Easter? How many of us tried to know the meaning of the blessings which we received from the Holy Father for the *confessions* we made to him? All round the year, the whole life was a mire full of sins and the year concluded with a record of which no one could well be proud. And we repented before our priest for our misdeeds as we did last year. We confessed to him our sins as we did last year and we received his absolution in return. However, was the repentance a genuine one? Was the confession of sins made honestly with firm determination not to commit them again? For, if it had been so, we would not have cared to go to the priest. The confession ought to come from within. Lord Buddha has said: "*within yourself deliverance must be sought.*" So let the deliverance come from within. Let the confession be transparent. It should be as transparent as the confession of the Apostles. The Apostles did not hesitate to say to the Blessed Mary that they humiliated her only begotten son—the Jesus Christ, our Lord. They told her the truth and she forgave them, though her heart was full of agony. It was the agony of love and compassion and it was not the representation of the revenge which any human being would have had. She forgave them not because they confessed to her but she knew they would not repeat the sin. So, the repentance must be heralded by a change of attitude in us. And have we really changed? If we have, then the year to come will not need us to say at the end of it that we have broken the commandments. We shall not go to Church for the atonement of our sins. But we shall go thither to demonstrate the proof of our righteous conduct by seeking the blessings of Jesus Christ, our Lord, who rose on the third day to prove the prophecy. For His prophecy could not be false since it was the prophecy of one who was born with an inborn faith, a faith that knew no bounds, a faith that had no fetters. He knew that he was to suffer tortures. He was well aware that he was going to be crucified. He had full knowledge that the Apostles would humiliate him, nay would even deny him. So knew the agonised mother, the noble Blessed Mary. She

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knew that there was a great plan behind her son's torture, crucifiction and humiliation. But with that indomitable faith in the supreme will of the Great Ones, both of them resigned themselves and the Jesus of Nazareth triumphantly rose on the third day. Let us, therefore, build up a strong faith. Let us realise that if we want our prophecy to turn true, we have to stand the tests of torture, crucifiction and humiliation. If we are not ready for it, we are not worthy of His blessings, which come to us through His Representative on Earth, the Holy Father. Let us, each one of us, go to Him and say with all humility and submission: " Holy Father, give me the courage to change myself. Bless me that I may be fit to represent Christ on Earth. Give me the strength that I may refrain from sin". And then we shall not have gone to Church to *confess* but to *rise*.

## NON-VIOLENCE AND THE WEST.

The Editor, The *Indian Social Reformer*.

Sir,

You will pardon me if I challenge a statement in your first paragraph, issue April 17th, under the heading of "The National Week". You say: "the West welcomes with effusive enthusiasm Mahatma Gandhi's gospel of non-violence, not with the intention of adopting it herself, but in the hope of inducing the East to adopt it and thus to assure her of a perpetual dominion in Asia and Africa. This is an aspect of Western ingenuity which has escaped attention in this country." Surely, this sentence savours of a bitterness and unfairness unworthy of the *Indian Social Reformer*.

The aftermath of war has borne in its train all the world over terrible excrescences of militarism and all right-thinking men shudder at the thought of the sufferings of women and children and other innocent people which result from such acts of violence. But the acts of violence are in themselves the off-spring of mistrust, jealousy and misunderstandings between peoples of different races and it is these the roots that need eradication. Mahatma Gandhi has been unsuccessful as a politician, but thinking people of every race find in him a living exponent of the teaching of the Sermon on the Mount. He has taught again to a world riven with strife the doctrine: " That ye resist not God "— " Love your enemies, bless them that curst you, do good to them that hate you, and pray for them which despitefully use you and persecute you. "

This is the healing medicine which, not only India, but the whole world is asking for. It does not belong to any one nation, it is a universal truth given to us all by Him who came for the " Healing of the Nations " and the casting down of racial bitterness.

It is not therefore those in the West who desire militarism who welcome Mahatmaji's doctrine, but those who would try and follow the teachings of Christ, who came to unite all men of all colours and all races in a Kingdom of Peace and Goodwill.

University Settlement Holiday House, P. O. Bordi, Thana Dist., 20th April 1926.

Yours etc., EVELYN C. GEDGE.

[ We have not heard of any noteworthy movement of non-violence in Europe or America. We have put the point to more than one European and American visitor, and they had to admit that there was force in it.—Ed., *I. S. R.* ]

## WHY BLAME BRAHMINS ?

The Editor, The *Indian Social Reformer*.

Sir,

Mr. Amritlal Majumdar, in his correspondence " The Bane of Hinduism," in your columns of the 10th April, quite unnecessarily blames our Brahmins for the present condition of Hinduism, and appeals to our countrymen to throw away the caste system into the sea and reform themselves. But the difficulty of attaining the object aimed at can scarcely be said to be properly faced by Mr. Majumdar.

Why the state of the Indian world is such as it is, should not be a puzzle if it were borne in mind that the method of conducting Hindu funerals is based upon the pernicious doctrine of untouchability,—a method objectionable from the sanitary standpoint, which has been sufficient in itself to defy reform and maintain the Indian caste system.

The Brahmin has no business to come in our way if we have a 'will' to act according to the good rules of conducting our funerals laid down by our Rishis for our social solidarity and discipline. "A dead body should be conveyed in a hearse drawn by bullocks."—Ashavalayana Grahiya Sutra IV. 2-3.

Yours etc.,

Rajkot, April 19, 1926. TEJPAL.

Representative of the ecclesiastics, Representative Assembly, Rajkot State.

## PROSTITUTION IN BOMBAY.

Under the auspices of the Bombay Students' Brotherhood, Miss Ida M. Dickinson, a lady worker of the Bombay Vigilance Association, delivered a public lecture on " Fighting the Social Evil " on the 16th instant. Mr. K. Natarajan presided.

Miss Dickinson said :—

This meeting, following closely on Miss Davis' address to you on " Social Purity Ideals" is another sign that the social conscience in Bombay is waking up again to the need of a greater effort to grapple with the ancient evil of vice practised as a trade. Such awakenings take place at intervals, usually as the result of some crime connected with the vice. You remember how, in 1921, a murder in a brothel in Duncan Road drew the attention of the population to the horrors which existed in their midst. As a result of the feeling aroused, the Social Purity Committee was formed, and undertook to investigate the matter and the result of their report was the Bombay Prevention of Prostitution Act of 1923 and the formation of the Vigilance Association. Since then, I am afraid, interest in the matter has died down, but a recent case of traffic in minors has revived it and indignation is aroused at such things. Now, indignation is an excellent thing, an indispensable thing. No great reforms have ever been carried out in cold blood, but indignation alone will not suffice. All social problems, and most of all this one, whose roots go down so deep into the life of men and women, need much patient study and hard thinking before measures that will deal radically with the evil can be taken.

To-day I want to urge you to study the subject for yourselves and to take what I am going to say as an introduction to your study. Therefore let us look back for a few minutes so that we may learn from the mis-

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takes of the past what we should avoid and by tracing a slow improvement in the attitude of society find a hope for the future.

### The Cause of Prostitution.

First we ask ourselves, why has such an admittedly vile thing as prostitution been allowed in all ages and in all places to exist at all? Surely, as a result of the pessimism of men and their low estimation of the great gift of sex. Sex impulse is of tremendous force and it needs training and exercise of the will to use it rightly and the inspiration of a high ideal to uplift it. Because it is difficult—and are not all things that are worth doing difficult?—men have said that it is impossible to live up to this ideal of a pure life and, as the mistaken medical opinion of the past was all on their side, it became the universally accepted opinion. Still men saw the beauty of the ideal and though they would not struggle to attain it themselves, they wished to see it realised by women. From this arose the double standard of morals which has led and still leads to so much confusion and injustice. The result of this moral confusion is the prostitute, the scapegoat of the sins of others, despised and outcast by the society which made her what she is.

Men alone are not to blame in the matter, women who were and are selfish enough to allow their sisters to be sacrificed are almost equally to blame.

### The Past.

Prostitution is the child of slavery and those who uphold it assume, as those who upheld slavery assumed, that some human beings have the right to treat other human beings as mere material objects, as goods and chattels existing for the use or amusement of their masters. So that in the ages in which slavery or serfdom flourished, prostitution did not always exist as a separate institution. It became an institution because men found out that vice, once admitted and tolerated, does not remain stationary but spreads rapidly and brings forth fruits of crime and disorder, demoralisation of the young, perversion and disease. So that although society lacked faith and courage to attack the root of the evil, it tried to lop off the branches by regulation or repression.

On the whole the ancients were more logical in their treatment of the prostitute than the moderns. She was not regarded as a necessity and at the same time as a criminal as she now so often is. Rather she was regarded as a person sacrificed or sacrificing herself for the public good, that is rather the attitude in Japan now and I submit that once you admit the ground fallacy of the double standard of morals for men and women and the necessity of the prostitution, that is the only logical way to regard her.

### Prostitution in India.

I know too little of Indian history to tell you much of what happened here in past time. We know that the Maurya Government had many regulations for public women and taxed them to the extent of seven per cent of their income. The great Moghuls were not ashamed to draw revenue from the same source. In the great empire of Vijayanagar prostitution was such an important institution that 12,000 men of the police force were paid from the proceeds of taxation on the women.

### After the French Revolution.

After the upheaval of the French Revolution and the Napoleonic wars, we find as we should expect to find that the appalling increase of venereal disease which is a close attendant on war had drawn attention to the hygienic aspect of the problem. Fear drove the authorities into making stringent regulations. The Paris Police system as now existing then took shape. As this is said to be the most perfect type of regulation it is well to consider its methods and their result. Paris, as well as some other European cities, has a special body, the Morals Police; to this body is given practically arbitrary power over prostitutes; they can order the inscription of harried women and minors on their lists. Once inscribed the woman not only becomes a social outcast but loses all legal rights; if a sentence is passed on her she is allowed neither attorney nor witnesses. The women inscribed come from the poorer classes, the prosperous well-educated prostitutes who abound in Paris are not found on the Police lists. As a number of people tell us that we cure the evil in Bombay by introducing the continental system, it is for us to know what that system is.

### In England.

England has only made one experiment in regulation at home, though I am ashamed to say that it has found a place in her colonies. This one attempt was the Contagious Diseases Act of 1864 and following acts. Public indignation against these unjust laws was so great that when Josephine Butler started her great campaign against the State regulation of vice, she was supported, not only by the whole weight of the women's movement, but by medical opinion and social reforms on the Continent as well as in the United Kingdom. By 1875, the International Federation for the abolition of State Regulation of Prostitution had been formed and by 1886 the Acts were repealed. The agitation at home spread to India, the disgraceful cantonment system was exposed and finally put an end to by the Defence of India Act of 1918.

Before passing on to another aspect of the problem let me repeat to you Josephine Butler's own words: "The organisation of prostitution by public authority is a hygienic mistake, a social injustice, a moral monstrosity and a judicial crime."

### The White Slave Traffic.

At the end of the last century society was startled by the revelations of the so-called white slave traffic. A well-organised trade in women and girls had grown up by which girls were entrapped and conveyed to places far from their homes where they were placed in houses of ill-fame. The proprietors of brothels in the Eastern ports and in America thus obtained a fresh stock of human material for their devilish shops. The organisation was so perfect that a girl could be lured from her home in Eastern Europe, shipped off from London with a false passport and landed at Buenos Aires.

These discoveries led to the passing of severe laws against pimps and procurers and the formation of the National Vigilance Association. The ultimate result was the International Agreement to suppress the traffic in women and girls. Although great success attended these measures, the traffic is not yet dead and we read in the paper some weeks ago that a gang which supplied South America had been arrested in Paris.

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A Frightful Figure.

So much for the fight against the present social evil in the past. You may think that I have been wasting your time with all this when what you are interested in is the state of Bombay here with its 5,000 declared prostitutes and its streets given over to open and shameless debauchery. Now it is just because we need all our faith and courage when we come to think of these horrors in our midst, that I have spoken of the past, for my belief is that we can derive hope from this study. There has been progress very very slow, but still progress. Prostitution, once a department of the state, sinks to be merely a municipal institution. From that it passes to the stage of private ownership. The necessity for the double standard of morals once upheld by practically all medical opinion is now denied to many of the leaders of the profession and no worker for social reform would now be found to speak for it.

Public Opinion can Root Out the Evil.

Another lesson we can also learn from the past. Reform has always been the outcome of strong public opinion. It was the people who demanded the abolition of brothels from Henry VIII and Francis I. It was public opinion that carried Josephine Butler successfully though the fight against the C. D. Acts. It was public indignation which led to the legislation against the white slave traffic. Righteous laws can only come as the outcome of healthy public opinion. It is upto all of us in each of several communities to try to arouse such opinion; then only the existing laws operate effectually, then only can we hope for better laws in the future.

The system in Bombay is, as you know, one of segregation and toleration. It is a very bad system. Like regulation it leads people to think that prostitution is a necessary evil. While living in the segregated area women naturally think that they are carrying on the trade with the approval of the authorities and the public. The prominence allowed to the houses on mainroads and tramlines is a glaring advertisement of evil and a perpetual menace to the young.

The public is lulled into false security, imagining that the evil is confined to a small part of the town while in reality it abounds in clandestine forms in all parts. There are two other large areas as well as the one usually spoken of as such and there are scattered houses as well, and the case of abduction and sale of minors which occurred lately took place outside the area.

The Future.

To kill the brothel system the attack on the demand and supply must be carried on in equal measure; one without the other is bound to fail. The first is in one sense everybody's business, as all that makes for healthy happy intercourse between men and women and boys and girls tends to check it, but in a narrower sense it calls for work of men among men and boys. The second is also a matter in which all can help. All who work for better education, better conditions of employment, better housing and more facilities for wholesome recreation, are indirectly fighting the social evil. But all this comes under preventive work and I hope that you will take up this subject for study some other time.

The direct action against prostitution can best be accomplished by cutting off the supply. We need greater watchfulness in the districts from which the women come and a complete application of the Prostitution Act to the whole Presidency. We need people who are not afraid to come forward and give evidence. We need far heavier penalties for pimps and procurers. Those who live on the proceeds of others' vice must be so harried that they at last find that the game is not worth the candle.

We most urgently need the putting in force of the new Children's Act to save the next generation from the fate of their mothers. It must no longer be possible to bring up children for the purpose of selling them like beasts.

Constructive measures must be carefully thought out for the permanent assistance of those who have been dragged out of the swamp and the present type of rescue home should be supplemented by training schools and workshops.

No mere abolition of brothels will affect all this. On the other hand, if only some of these were accomplished the brothels would have to shut down from lack of supply.

Chairman's Speech.

After the lecturer had spoken Mr. Natarajan said that the first difficulty in the way of reform was that pointed out by Miss Dickinson—the prevalence of a public opinion which had one standard of morality for men and another for women. This could be changed only by women becoming more educated, more conscious of their own rights and more insistent in enforcing them. The next difficulty in the movement against the social evil was that the community did not know the real nature and incidents of social vice. If it knew the facts it will feel a rude shock to its complacency. The evidence given before the Bombay Prostitution Committee brought to light many facts relating to the nefarious traffic. It was related that hackney carriage drivers, hawkers, bangle-sellers and others in seemingly innocent trades were among the agents employed by the brothel keepers. There was a regular organisation for enticing young women, which had its recruiters who frequented railway junctions, the vicinity of orphanges and schools for girls. Recent cases have come to light of young girls who lost their way being kidnapped and carried away to brothels. The lives of these women in brothels were most miserable. They seldom lived to carry on their profession for more than five years. In two years in most cases they became diseased and for the next three or four years they spread the infection round. A specialist in these diseases once told him that a very large percentage of men in some classes were infected and that through them a considerable proportion of their women were also victimized. The prevalence of the evil was a menace to the whole community—innocent and guilty alike.

Clandestine Prostitution.

The speaker then referred to clandestine prostitution as being a larger and more dangerous evil than the brothels. The latter may be controlled and even ultimately abolished, but clandestine prostitution can only be prevented by a vigorous public opinion bringing the light of publicity to bear upon it. He next referred to the anti-nautch movement which, he had thought, had finally put an end to the institution of nautch parties at marriage and festive occasions. He was astonished to learn that in Bombay sometime ago some educated men

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held a nautch party and that this was not the first time that this was done. The supporters of this institution argued that music and dancing are fine arts which needed encouragement and that there was no harm in having nautch girls to sing and dance. The speaker said that the fine arts were deserving of great attention in national life, but that they should not be left to women of ill-fame but should be cultivated in their own homes and families, if they really valued them as they all should. Apart from that, no one had a right to derive pleasure from an institution which rested upon the degradation of a class of women. The speaker laid down that the one test in these matters was: whether we would like our own sisters and daughters, wives and mothers to be in the position of the nautch-girls. If any one said he would not mind, the speaker had nothing to say to him. If, on the other hand, they felt that they would mind it a great deal, then he asked them all to pray "Lead us not into temptation."

BOMBAY PROSTITUTION ACT.

Referring to the Bombay Prostitution Act, the Chairman said that he was a member of the Committee which framed the recommendations, and it was the intention of the Committee that the Act was primarily to be educative and preventive rather than punitive. It was, therefore, not attempted to make it comprehensive from the penal point of view. The speaker did not believe in sending people to jail as a method of social reform. Constructive work, such as that which Miss Dickinson was doing, rescue homes for girls, and the creation of a sound public opinion were what were most needed.—The *Indian Daily Mail*, Bombay.

## COLOUR OF THE SKY AND THE SEA.

Professor C. V. Raman, D. Sc., F. R. S. delivered the first of his Adhar Chandra Mukherjee lectures on "Recent advances in molecular Physics" at the Asutosh Building some time back before a crowded and enthusiastic audience of University students, lecturers and the general public.

The lecturer took as his subject "The colour of the sky and the sea" and discussed in a popular way the origin of these interesting natural phenomena. Physicists now generally accept the explanation of the blue of the sky originally propounded by the late Lord Raleigh, namely, that the molecules of the air scatter the rays of the sun and thus become visible, the blue colour arising from the fact that the shorter waves forming the blue end of the spectrum move profusely than the longer waves forming the red end.

Professor Raman then showed two beautiful experiments illustrating how the colour of the sky and the colour of the setting sun related to each other. In one experiment, the progressive change of colour of the setting sun was imitated. In the second experiment an orange red sun appeared in a sky showing all the hues of sunset ranging from a reddy yellow to deep indigo blue.

Dealing with the colour of the sea, the lecturer explained why the views commonly held that this colour arises from reflected sky light or that it is due to an intrinsic colour of water are erroneous. In his recent travels Professor Raman has had opportunities of making observations in all the great oceans and in a great many inland seas and lakes. The colours shown by deep water show a wide range of variations, and can only be properly observed when the reflected light from the sky is absent or is cut off by special instruments. The beautiful blue shown in many cases is a characteristic of very clear transparent water relatively free from turbidity or suspended matter. In other cases, suspended matter is present and sometimes also material which fluoresces green under action of the sun rays. The dark blue colour of parts of the Bay of Bengal is almost entirely due to the scattering of light by the molecules of the water. When suspended particles are present, the colours as modified may range from greenish blue to green and even yellow or brown — The *Servant*, Calcutta.

## NEWS OF THE WEEK.

**A Correction:** In our article on "The Beggar Problem" last week the name of Mr. Starte, the Criminal Tribes Settlement Officer, was wrongly spelt as Mr. Strate.

**Lord Reading Honoured:** His Majesty the King has approved of the conferment of a Marquisate of the United Kingdom on the Earl of Reading.

**An Honour Declined:** The Mysore University Council has decided to confer the degree of Doctorate of Science on Sir M. Visveswarayya. But it is understood that Sir Visveswarayya has declined the honour.

**Deshabandhu Memorial:** The Chittaranjan Seva Sadan was opened on the 14th instant by Pandit Motilal Nehru at the residence of the late Deshabandhu C. R. Das.

**A New Moslem Daily in Calcutta:** It is announced that Sir Abdur Rahim is to be the Editor of the Moslem daily that is to be started under the auspices of the new Moslem Party in Calcutta.

**Helping the Blind:** A successful charity entertainment was held on the 19th instant at the Sir Cowasji Jehangir Hall in aid of the Happy Home for the Blind, Bombay. Many sympathisers of the cause were present on the occasion and a sum of about Rs. 2,500 was realised.

**Emancipation of Slaves in Hukawng Valley:** The Government of Burma have received a telegram from the Government of India stating that they have received with pleasure the news of the emancipation of all slaves in Hukawng Valley. They congratulate his Excellency the Governor and the officers concerned on the success attained.

**The Currency Commission and U. S. A.:** In a recent issue we commented adversely on the proposed visit of the Currency Commission to the U. S A. We are glad to see that the Currency commission has now given up that idea and has contented itself with hearing of witnesses from America.

**Gandhi-Portrait in Madras Corporation:** The Government of Madras have disallowed the unanimous resolution passed by the Corporation to hang up a portrait of Gandhiji in the hall of the Corporation. The District Congress Committee has protested against the action of the Government of Madras.

**Women's Anti-Strike Demonstration:** The largest demonstration of women in England since the days of the suffragettes was carried out under the auspices of the Women's Guild of the Empire on the 17th instant when 20,000 women marched from London to Albert Hall to participate in an anti-strike meeting. Resolutions were passed at Albert Hall denouncing the lock-outs and strikes that will be resorted to in case the negotiations between the mineowners and miners on the coal question prove futile.

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**Foreign Films In the Empire:** The Federation of British Industries has drawn the attention of the President of the Board of Trade to the practical monopoly obtained by foreign film producing concerns in cinema programmes all over the Empire as very detrimental to British prestige and prejudicial to the interests of the Empire, especially the Dominions, as they contain large coloured populations. A hope is expressed that the subject will be placed on the agenda of the Imperial Conference.

**A Munificent Gift:** Mr. C. V. Venkataramana Iyengar, M. L. C., (Swarajist,) Madras, has made a gift of Rs. 2 lakhs for charitable purposes and has invested the gift in a trust which would provide an annual income of Rs. 10,000; 25 per cent. of this is to be set aside for temples and other religious purposes, 25 per cent. to go towards helping the poor, 25 per cent. for the helping of villages, and 25 per cent. to be spent on education, especially industrial education. Mr. Iyengar has also announced his intention of a donation for a Tamil journal.

**Prohibition in Pudukotah:** It is stated that, with a view to promote temperance, the Local Government have ordered the prohibition of the sale of liquor or toddy to persons below the age of 18 years and to women, and have further ordered that no shops with the exception of the shops in the town which can remain open till 8 p. m. should be opened before 10 a. m., and kept open after 6 p. m. The Government have also ordered the closure of some more shops this year.

**Propaganda against Drink:** We are glad to see that a campaign of anti-drink propaganda among the mill-hands of Ahmedabad has been inaugurated under the auspices of the Majur Mahajan. Considering how much of the money earned by the mill-hands goes to the drink shops, it need hardly be said that such a peaceful propaganda will go a long way in ridding the local mill-hands of this curse and improving their moral, material and social welfare.

**Muslim Girls' Education:** A variety entertainment was held last week in support of a scheme for the advancement of Muslim Girls' education of which Atya Begum was the moving spirit. The function was well attended by ladies belonging to various communities. Atya Begum said her scheme was designed to storm the walls of conservatism among the community and wean the girls from the path of superstition and ignorance. The entertainment was rendered exceedingly interesting and inspiring by the "tableaux vivantes" depicting ancient Indian Art. The frescoes of Bagh Cave 500 A. D., Ajanta, Ragni attracting peacocks and snakes, and Moghul Emperor and Empress were well received and encored. Brief speeches were made by Mrs. Sarojini Naidu, Mrs. Stockbridge and Mr. Mirza Ali Mahomed Khan congratulating Atya Begum on her philanthropic activities and wishing the movement every success. A sum of Rs. 2,000 was raised through donation and sale of tickets.

**Indian Fabian Society:** At a general meeting of the newly formed Indian Fabian Society held on Friday the 2nd inst. in the hall of the Servants of India Society of Madras, its organising Secretary, Mr. S. M. Michael, read the following message of sympathy he had received from Mr. J. Ramsay Macdonald:—"I am very much interested in the formation of a Fabian Society in India. Please accept my best wishes for the success of your Society." The meeting adopted a constitution and appointed the following office-bearers for this year:—President Dr. Besant, Vice-President Mr. N. M. Joshi M. L. A., General Secretaries, Messrs. S. M. Michael and Ernest Kirk. A strong working committee was also formed. The head-quarters of the Society was temporarily located at No. 9, Bazar Road, Royapetta, Madras, and it was resolved to organise branches in all parts of India. The object of the Society is "to carry on educative socialistic propaganda in India on lines of the Fabian Society in England".

**Prostitution in Calcutta:** In the House of Commons, replying to Mr. Cecil Wilson on the 19th instant, Earl Winterton said that as the Bengal Legislative Council had passed in 1923 a special measure, dealing with the control of brothels, he hoped that Mr. Wilson's statement that there were many hundreds of young girls between the ages of nine and thirteen at present in brothels in Calcutta was no longer accurate, though he had no definite information. Earl Birkenhead thought it would be inconsistent with the present Indian constitution, if he were to direct an All-India enquiry on the question of control of prostitution, the primary responsibility for which rested on the provinces. Moreover, he had no reason to think that the local governments and their legislatures were not fully alive to the necessity for vigilance.

**Rights of the Depressed Classes to use Public Roads:** Four persons, one Bhattadiripad, an Iyer, an Unni and a Nair, had recently filed a suit in the Alleppy District Court against the Dewan of Travancore and 13 others praying for a perpetual injunction restraining the entry of non-caste Hindus into the roads lying around the Sri Krishna Swami Temple at Ambalapuzha. The plaintiffs alleged among other things that the roads formed part of the precincts of the temple long since dedicated to the exclusive worship of the caste Hindus, that the entry of non-caste Hindus into the said roads was prohibited by immemorial custom and that the exclusive right was violated by non-caste Hindus with the connivance of the Government, the Commissioner and the Superintendent. The plaintiffs therefore prayed for an injunction. The defendants traversed the plea urged by plaintiffs. His Honour M. Bhaskara Menon, the District and Sessions Judge, before whom the application was argued, passed orders dismissing the petition with costs. The learned Judge has held that there was no *prima facie* case for the plaintiffs as they had no manner of proprietary or possessory rights over the temple, the premises or the roads in dispute. According to His Honour, there could be no sudden attack of the plaintiffs' rights as the alleged first entry was made about 8½ months ago. His Honour doubted how a Paradesa Brahmin (the 2nd plaintiff) could claim the right in the face of the statement in the plaint that the Devaswom had been dedicated to the exclusive worship of Keraleeya Brahmins. As it is conceded in the course of the argument that the said roads are being used by Christians, Mahomedans and other non-Hindus and that the non-caste Hindus by conversion can acquire the right of using them, His Honour holds the custom upon which the plaintiffs rely in support of their rights to be unreasonable and opposed to the sense of the public right and the enlightened view among the people.—*The West Coast Spectator.*

**The Late Ganapati Sastri:** By the death of Mahamahopadhyaya Dr. Thuravai Ganapati Sastri Ph.D., of Trivandrum, on the 3rd instant at the age of 66, we lose an all-round scholar of great eminence who was at once the pride of Travancore and an ornament to India. His discovery and edition of Bhasa's works, in recognition of which a doctorate was conferred upon him by the University of Tubingen, will stand as a brilliant landmark in the annals of Indian research and scholarship. He worked for nearly 45 years in the field of Sanskrit research, and we can get some idea of his

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achievements and contributions to oriental scholarship when it is remembered that he personally edited and published some 87 volumes covering over 20,000 printed pages, freshly discovered 43 unknown writers and their works, and recovered over 500 lost writings. Though not equipped with much English learning, his critical studies of Sanskrit classics reveal an instinctive grasp of the methods of modern research and scholarship. The title of Mahamahopadhyaya was conferred upon him during the visit of His Royal Highness the Prince of Wales in recognition of his distinguished scholarship. We hope the Travancore Government or the University of Madras will take proper steps to perpetuate in a fitting manner the memory of such a brilliant scholar.


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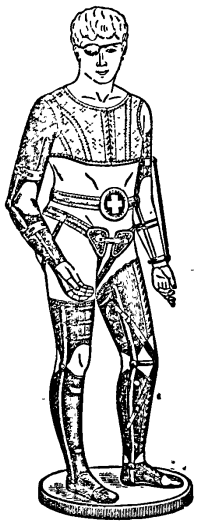

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Vol. XXXVI. BOMBAY—SATURDAY, MAY 1, 1926. No. 35

"I will be as harsh as truth, and as uncompromising as justice. I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the Liberator.

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Recrudescence of Calcutta Riots.
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Bhargava Sudharak Sabha.
News of the Week.

## NOTES

**Recrudescence of Calcutta Riots:** After an interval of a few days, Hindu-Mahomedan riots again broke out in Calcutta and continued till almost the end of the week. Troops are reported to be patrolling the streets, and large numbers of both communities have left the city which is said to present a deserted appearance. The "riots" had nothing of the religious motive in them, except that the two belligerents belonged to the two communities. There was little regular fighting, but there were several cases of individuals being stabbed or beaten to death when they were found isolated in Hindu or Mahomedan localities. The Calcutta outbreak may be regarded as the blazing out of the smouldering embers of Hindu-Mahomedan differences since the break-up of the temporary alliance between the Congress and the Khilafat movements. The Hindus feel that the great sacrifices which their men made in the Khilafat cause, have not been appreciated by the Mahomedans, while the latter feel that they were used by Hindu politicians to play their Swaraj game and to alienate, in consequence, the sympathy and support of Government. This is but a proof of the danger of adopting short-cuts in solving long-standing social and racial differences. The old method of the Congress leaders was to keep the door open for all sects and communities while forcing their attentions upon none, trusting to the slow growth of mutual confidence under a broad national policy without reference to creed or caste. This is the true method, and sooner or later, it is the method to which all parties should revert—the sooner, the better.

**Liberty of Conscience in China:** A new policy in education has been inaugurated by the Chinese Government. In its "Regulations governing the regulations of educational constitutions by funds contributed from foreigners" published some time ago that Government has taken what will be universally regarded as a very important step in its educational policy. In China as in other countries and to a larger extent, there are educational institutions conducted and financed by foreign agency. It is to bring these institutions under control that the regulations are laid down. Briefly they are that (1) any such institution of whatever grade can make application for recognition; (2) its President or Principal must be Chinese, except where he (or she) is now a foreigner, when the Vice-President must be a Chinese; (3) more than half the Board of Managers must be Chinese; (4) its purpose shall not be religious proselytization; (5) the curriculum shall conform to the standards set by the Ministry of Education and shall not include religious courses among the required subjects. It is evident that the main principle underlying these regulations is to make educational institutions purely secular in character. To achieve the end, Confucianism, Buddhism, Christianity and Islam are all equally banned as compulsory subjects but they may be retained in the curricula of the schools and colleges only as optional subjects. More than others, these regulations will affect adversely the Christian educational institutions in China, which are mostly financed by missionary organisations of the West the *raison d'etre* of which is religious proselytisation. They are now faced by the immediate need to decide their course of action. Their decision will be awaited with interest by the world at large.

**Dr. Cannan on the Gold Standard:** In his statement of evidence before the Indian Currency Commission published in the *Indian Daily Mail*, Dr. Cannan takes a completely impartial view of the whole situation. Taking the interest of India as well as that of Great Britain and the West, he says that it would be best to have a gold standard for India. In the interest of India he favours the gold standard, firstly because it is knave-proof as well as fool-proof, and secondly because opinion in India is strongly in favour of it. Great Britain and the West are generally anxious that India should be prosperous, and they should not mind enduring any small inconvenience that would be borne by them all. Besides he says that it is to the advantage of the West that India should require more and more gold as otherwise there would be a glut of gold in Europe. Hence he believes that the gold standard countries would be benefitted by the introduction of a gold currency system in India. He does not consider that "if complete liberty of exchanging all silver coins and currency notes into gold coins were given at once all over India, there would be an enormous demand for gold coins, unless some ill-advised action created a distrust in the rupees and notes." Small cash is a necessity of civilised life, and taking into consideration the fact that the poorer the people, the larger the proportion of their total cash will be in coins of small value, Dr. Cannan does not see why there should be "a gold rush." The idea that there should be a rush to convert silver into gold is based on the belief that the silver coins that are now being hoarded and out of circulation would be brought out and converted into gold coins. But why, asks Dr Cannan, should they be converted? It is true that hoards in future will be of gold coins, but bringing out hoards of silver will be dangerous to the owners owing to the risk of publicity and robbery and the only gain is in the saving of space which is really quite negligible.

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In conclusion Dr. Cannan indicates how the gold standard can gradually be introduced in India without unduly disturbing the economic life of the people. Silver rupees and notes redeemable in silver should be issued no more; rupees should continue to be unlimited legal tender and should be convertible into gold on demand. The coinage of gold ought to be made free immediately. Then beginning from the highest denominations notes should slowly be made redeemable in gold. This, if done without any flourish of trumpets, can be achieved in a year. The cost of these reforms, which lies in changing the metallic reserve into gold, would be about £33 millions. Dr Cannan protests strongly against any provision that the reserve shall not be allowed to fall below any stated ratio because that would only make a certain amount of gold useless and a reserve should be usable to the last penny. Dr. Cannan is deservedly held in high respect as a great authority on Indian Currency and his views which are in accordance with Indian opinion will, we hope, commend themselves to the members of the Currency Commission and the Government of India.

**A New Book on Buddhism:** We have much pleasure in welcoming "The Doctrine of the Buddha, the Religion of Reason" by Dr. George Grimm, published by the Offizin W. Drugulin, Leipzig. The German edition of the book has aroused the keenest interest among scholars and laymen, as evidenced by the fact that it has gone through fourteen editions since its first publication a few years ago. Dr Grimm has laid the English-reading world under a debt of gratitude by bringing out this English translation himself with the assistance of an English scholar. This is not a book on Buddhism, says the author, but about the Buddha doctrine by which he understands the original, genuine teaching of the Buddha as taught by the Buddha himself. Buddhism consists largely of independent developments this teaching had undergone during its historical career, and with it the author is not concerned. The two, he rightly says, are as different from each other as present-day Christian religious communions from the Christianity of Christ. He claims that his work amounts to a re-discovery of the old, genuine Buddha doctrine. The book is entirely a product of the spirit of the time. It breathes in every page a freshness and vigour of thought which makes it a valuable addition to modern religious literature as well as to Buddhist scholarship. It is priced 15 shillings, and copies are expected to be soon available for sale in India.

**Hindu Conferences:** As if in reply to the formation of a Moslem Party at Calcutta, a series of Hindu Conferences have been recently held in various provinces to organise the Hindu forces. The most notable among them were those held in the United Provinces and the Punjab. It is unfortunate that both Bhai Paramanand and Dr. Moonje, the Presidents of the two Conferences respectively, should instead of trying their best to bring about cordial relations between the two communities, dwell at length upon the differences between them. Bhai Paramanand spoke of an aggressive Hinduism to counteract aggressive Mahomedanism and Christianity, while Dr. Moonje raked up the Moplah rebellion and the Kohat tragedy as illustrative of the Mahomedan attitude to Hinduism. Both these leaders are doing a serious disservice to the country and their speeches are only calculated to fan still further the spirit of communalism which has exhibited itself in all its naked fury in the streets of Calcutta. But perhaps the most mischievous suggestion of all was that made by Mr. Kedarnath, Chairman of the Reception Committee of the Punjab Conference, for a retaliatory treatment of Moslems in provinces where the Hindus formed a majority owing to the alleged losing of ground by Hindus in the Punjab. The only thing upon which the Conferences can be congratulated is as regards their attitude towards untouchability and some other grave social and religious customs which are sapping the vitals of Hindu society. Both the U. P. and the Punjab Conferences endorsed the resolution of the All-India Hindu Mahasabha with regard to untouchability. The Punjab Conference in addition passed resolutions requesting Government to increase Hindi-knowing staffs in Government Service and provide facilities for the spread of education among the depressed classes, condemning the unjust policy of admitting students to colleges on communal considerations and restrictions for recruitment in the Army, and enjoining Hindus to start *akharas* for strengthening their physique and contribute funds for the protection of widows and orphans.

**The Madras Government and Anti-Drink Propaganda:** Mr C. Rajagopalacharya, the veteran Non-Co-operator of South India, has recently unearthed an order passed by the Local Self-Government Department, Madras, asking health officers not to carry on anti-drink propaganda. The health officers may teach people all about malaria and such like things and the means of taking preventive measures against them, but about the effects of drinking toddy and arrack on the health and strength of the people, they should not even open their mouth. The motive underlying this policy is of course not difficult to understand. If health officers continue to carry on propaganda against the evils of drink, there is no doubt that it will result in a considerable fall in the excise revenue which contributes a substantial portion to the coffers of Government. But why then continue to pay lip-service to total prohibition as the ultimate goal of excise policy? This order coupled with the milk-and-water resolution on prohibition which the Ministry recently accepted on behalf of the Government, is a sufficient condemnation of the attitude of the Justice Party to a question which intimately affects the health and well-being of the masses whom it poses to represent. By the way, the National Congress should as a part of its prohibition propaganda require that its members should take the pledge of total abstinence.

**Tax on Betting:** A tax on betting is one of the prominent features of the British Budget which was recently introduced in the House of Commons by Mr. Churchill, the Chancellor of the Exchequer, and the Bombay Government can now point with pride that if it has erred at all, it has erred in good company. The betting tax promises to be the most controversial feature in this year's Budget and it is opposed by the churches and book-makers, though from different points of view. The churches oppose it on moral grounds while the book-makers and racing-men oppose it on the ground that the backer could not afford to pay a tax which would mean the betting public losing thrice as much. Women also do not lag behind and, led by Miss Wilkinson, member of the House of Commons, they are organising protest meetings against the retrograde moral step. In spite of this opposition, situated as England now is with the coal question still unsolved, the chances are that Mr. Churchill can rest assured of a victory with the help of his Conservative majority.

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INDIAN SOCIAL REFORMER.
*BOMBAY, MAY 1, 1926.*

## INDIANS IN SOUTH AFRICA.

### A Hopeful Change.

The sudden and sensible change which has come over the situation relating to the position of Indians in South Africa, is of happy augury not only to the future relations between the two great sub-continents but for the cause of reason, understanding and friendly negotiation in disputes affecting nations and communities. The position had at one time during the last few months seemed to have gone almost beyond the resources of Indian and South African statesmanship. The causes of the sudden lifting of the clouds which threatened the very existence of Indians in South Africa, are many and we are not yet in a position to appraise all of them. The first step was taken by the Imperial Citizenship Association when it requested Mr. C. F. Andrews to go once more to South Africa to put heart into Indians there and to assure them of the whole-hearted support of the Indian people. Mr. Andrews readily undertook the mission, though not with much hope of success so far as the South African Whites' attitude to the Indian question was concerned. But with superb courage and faith in the righteousness of his cause he set to work as soon as he landed in South Africa to convey to the Europeans there some idea of the background of Indian culture and civilization, as exemplified particularly in the lives and teachings of Rabindra Nath Tagore and Mahatma Gandhi. Mrs. Sarojini Naidu's visit two years ago had given South Africa a new vision of contemporary India, as had Gokhale's visit fifteen years ago. The South African European had known India only as a land of coolies and shrewd traders. He had to be told that these coolies and traders were of the same breed as the poet, the scholar, the statesman and the orator. We attach the greatest importance to this among the causes which have brought about the changed situation a noteworthy feature of which is the earnest desire expressed by South African statesmen and the South African Press for friendly relations between the two countries.

Next, and only next in importance to this increased appreciation of India and her culture and civilisation in South Africa, is the patient and far-seeing statesmanship of the late Viceroy of India, Lord Reading, who in the darkest hour never lost faith in the efficacy of negotiation and conference. The South African Government almost rudely rejected his repeated plea for a conference between representatives of the two Governments and countries, which had been first suggested by Mr. Thomas when, as Colonial Secretary in the Ramsay Macdonald Ministry, he visited South Africa, and which had been subsequently endorsed by Mrs. Sarojini Naidu when she went to that country. Lord Reading employed all the vast resources of his forensic and political experience to persuade the Union Government to accept the proposal, but he was bluntly told that the question being one which concerned the internal affairs of the Union, the Government of South Africa cannot admit the legitimacy of the right claimed by the Government of India to intervene on behalf of a section of the population of that country. This argument was itself the most convincing condemnation of the attitude of the Union Government towards the Indians in that Dominion. The policy of their anti-Indian legislation had been avowed to be the elimination of Indians who were declared to be an alien element in South Africa. But for purposes of the argument against the intervention of the Government of India, South African Indians were claimed as an integral part of the population of that Colony. Lord Reading gently reminded the Union Government that 60 per cent. of their Indian subjects were born in South Africa and that most of the remaining 40 per cent. had acquired a South African domicile by long residence, and that it would be an act which it would be difficult to justify at the bar of civilised opinion to deprive these people of their means of earning an honourable livelihood and of becoming self-respecting and useful citizens of South Africa. The answer was that the question, as it appeared to the South African Whites, was not an ethical one but it was a matter of self-preservation of the Europeans, and on such a matter there was no room for further argument. Lord Reading thereupon requested permission to send a deputation from India to investigate how far the allegation that Indians competed unfairly with Europeans was well-founded. This the Union Government could not well refuse, and the deputation was sent, and it has been a great factor in producing the change of situation.

At about the same time as the Government of India deputation sailed from this country, a South African Indian deputation left that country for India to place the views of South African Indians before the people and the Government of India. It was headed by Dr. Abdur Rahman, a Cape Malay leader of distinction, who threw himself heart and soul into the cause of Indians, which is only a phase of the problem of the white and coloured races of the world. His earnestness, eloquence and mastery of facts produced a great impression in this country. Even Lord Reading's cautious steps were somewhat accelerated as the result of the personal interviews which the late Viceroy accorded to the South African deputation and its leader. General Hertzog, the Union Prime Minister, has thought it necessary to declare publicly that Dr. Abdur Rahman's deputation had absolutely no share in influencing the decision of his Government to accede to the request of a Round Table Conference to settle the Indian problem on an equitable and permanent basis. That itself shows that the deputation had much more than a small part in bringing about the changed outlook which has led to the changed situation. Lastly we ought not to omit to pay a tribute to

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the courage and sense of justice of the Union Government which, when it found that the question could not be solved so easily as it intended, did not allow any petty consideration of prestige or consistency to stand in the way of its acting upon its convictions. The result is that the feeling of hostility between the two countries has given place to one of mutual respect and desire to appreciate each other's difficulties. The Conference is to meet some months hence, and we hope that the statement that it is to meet in India will prove to be well-founded. The South African delegates—we hope the Prime Minister him elf will be one of them—will receive a warm welcome and everything will be done to make them at home during their stay in India. As for the Indian delegates, Mahatma Gandhi, Mrs. Sarojini Naidu, His Highness the Aga Khan, Mr. C. F. Andrews and Mr. J. B. Petit on behalf of the Imperial Citizenship Association, should have a place in the conference in addition to the official representatives of the Government of India, who will probably be headed by Sir Mahomed Habibullah who, as Member in charge of the emigration portfolio, has a large share in the success which has attended the negotiations with the Union Government.

## A MODEL JAIL

In these days when jail administration in India is far from being satisfactory and is anything but conducive to the reformation of the criminal, which has been accepted on all hands as the primary goal of all prison reform, it is with relief that we turn to the humanising conditions prevalent in the Central Jail in one of the most important of our Native States. Rao Saheb C. Ramaswamy Iyengar, B.A., has contributed an interesting article to a recent number of the *Vedanta Kesari* on his impressions of his recent visit to the Bangalore Central Jail. Through the kindness of the Indian Superintendent, Mr. Iyengar was shown round the various cells and he had thus every opportunity of studying things at first-hand. The most striking feature in the whole institution that struck him was the broad sympathy that marked every one of the transactions there. It is noteworthy that of all the criminals in the jail, he could not find even one prisoner imprisoned for the sake of sedition, a fact which offers a vivid contrast to the state of things prevailing in British India and which is at once eloquent of the deep loyalty and affection with which the person and the throne of His Highness the Maharaja of Mysore are regarded by his subjects. Thus, such a one as a political prisoner is unknown to the State. Even with regard to criminals, the policy of the State has been to wean the unfortunates away from their old life of sin and crime and make them better men and women. In ninety per cent of the cases, it will be found that the crimes are the result of poverty, starvation or a momentary lapse or weakness and the Superintendent, realising this, tries to teach every one of the criminals admitted into the jail some art or craft suited to his intelligence and his ordinary habits, so that when he goes out of its portals he may have some honest way of eking out his livelihood. The improvements made as a result of this wise policy are satisfactory in most cases which is well evidenced by the fact that only a very small fraction of the old criminals are found to come back to the Jail while the rest have presumably turned out honest, industrious and law-abiding citizens.

The moral and material improvement of the criminals is sought to be effected in various ways. For the juveniles there is a regular drill to improve their physique and lay teachers are also employed to train their intellect. Nor is this all. Lectures on temperance and the evils of drinking and religious and moral discourses in Tamil, Kanarese, Urdu and other vernaculars are now and then held to bring home to their minds the happiness of a virtuous and good life. For the grown-up criminals, there is always one industry taught and each is allowed to choose that which is suited to his liking and tastes. For instance, cloth weaving and carpentry are taught to those who have an inclination to learn them and there are also sewing machines for tailors, smithy-shops for gold and silver-smiths, and tools for the manufacture of rattan articles. And in all these strict attention is paid to the fact that the religious susceptibilities of any one are not in any way wounded at all. Nor is religious education which is the only thing calculated to fill the minds of prisoners with noble thoughts and ideals, in any way neglected. As the prison population consists of people from various castes and communities, religious preachers of various denominations are allowed to hold classes and impart to them the hope and consolation of religion. There are separate priests for Hindus, Christians, Mahomedans and Jains. Swami Somananda of the Ramakrishna Mission is in charge of the Hindus. One other remarkable feature about the institution is that proper rewards are offered to industry and good conduct. Thus, if a prisoner behaves well and is industrious, he is very often promoted to be a Night Watchman or a work Overseer or a Warder Guard. Again, such a well-behaved man is given ordinary clothing like any other man and not that which is specially given to a prisoner and, in course of time, his sentence is often remitted. Another good thing about the Jail is that prisoners are now and then given the privilege of receiving visits from their near and dear relatives and, when a prisoner has been more than usually industrious, he is given some money payment which he may remit to his relatives as a sign that he is still trying to do his bit for them. A library is provided for the more intellectual among the prisoners and the more literate persons are allowed to teach their neighbours during their leisure hours. The most patient and sympathetic attention is paid to the complaints and grievances of prisoners, and they are freely allowed to write appeals to higher authorities either to remit or minimise the sentences passed on them. And last, but not least in importance, in this 'House of Discipline' as Mr. Iyengar calls the Jail, the meals served are not very

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much different from what they are used to take in ordinary life. These are only a few of the humanising and refining influences at work in softening the rigours of jail life which Mr. Iyengar mentions, and it reflects no small credit upon the administration of His Highness the Maharaja of Mysore. Success in this direction is in no small measure due to the energy and ability of the man on the spot, the Indian Superintendent, who by his love and sympathy, has won the affections of even the most desperate murderer.

## AN ALL-ROUND PROGRAM.

( By Mr. S. D. Nadkarni. )

### III.—Notes on the Items.

On the item *Educational and General—4.* [ *English with a phonetically reformed graphic-system, to be the Federal language, and also the medium of international intercourse for India.* ]

The Swiss are a nation, and one of the oldest in Europe; yet many of our 'educated' countrymen will be surprised to learn that there is no such language as 'Swiss' in Switzerland, any more than there is a language called 'Indian' in India, as there is Italian in Italy or German in Germany. The fact is that Switzerland is a country distributed over *three* language-areas. German is the literary language in the north and claims by far the greater part of the Swiss population, while French and Italian are the languages current in the west and the south respectively. But, be it noted, all three languages are on an equal footing in all Federal matters, and this language-parity is scrupulously maintained. Thus, in the Federal Council, each deputy may address the house in either German, French or Italian and there are no interpreters: everybody is expected to understand what is said. Every Federal law is published simultaneously in all three languages,—post-cards, bank-notes etc., have their instructions etc., printed in German, French and Italian, and so on.

[As for the inscriptions on coins and postage-stamps,—since Switzerland is slightly differently named in the three vernaculars and it is impossible to accommodate all the three forms of the modern name on small coins and stamps, the Swiss get out of it by calling their country by its (neutral) Latin name *Helvetia*! But what about the language of army-commands during Federal operations? ]

Now that way of observing strict impartiality as amongst a country's several tongues is impossible for India with her 12 vernaculars including Singhalese instead of 3. Therefore we can only have a neutral medium for our Federal affairs,—such a medium as we could use also for our international affairs. Let us here in a way take a lesson from the Swiss who are similarly situated to us, being both multilingual and bi-credal,—and as they have not imposed German as the Federal (or national) language on all the Swiss, although it happens to be the vernacular of the vast majority of them, let us also not do so with our Hindustani, which is certainly not the vernacular of the vast majority of Indians-and-Ceylonese, but might at best claim (its two literary forms, Hindi and Urdu, being taken together as one language) the greatest number of people of all the several vernaculars separately. (That is to say, the number of Hindustani-speakers and understanders is not greater than the number belonging to *all* other vernaculars put together, as the German-speaking Swiss outnumber all other Swiss, but it is only greater—tho' by far—than the number belonging to *any* other single vernacular in India-and-Ceylon.)

Now let us examine more closely the claims of Hindustani, which has been seriously proposed for adoption as the pan-Indian language for some years now. As a *colloquial* medium, in however variant forms and degrees of purity, Hindustani no doubt has a vogue over the greater part of India-and-Ceylon. But to show that Hindustani even in this aspect is yet far from enjoying that universality of vogue which would truly entitle it to the name of the *lingua franca* of the country, it is enough to point out that outside the Hindustani area proper the vogue of Hindustani as a conversational medium between persons of different vernaculars is very little in Bengal and Assam, still less in the South of the Peninsula which comprises the Dravidian language-areas, and practically non-existent in Ceylon (?),—in all of which parts English has already taken the place which Hindustani occupies as a *lingua franca* (in however corrupt or varying forms) in the remaining non-Hindustani parts of India. Next, on its *literary and cultural* side this proposed pan-Indian tongue is as yet a hypothetical medium waiting to be evolved as a *via media* between the Sanskrit-leaning Hindi on the one hand and the Perso-Arabic-leaning Urdu on the other, with two scripts (instead of one), so different as to be written from different directions.

[It would be a nice idea to think of a mode of writing which would combine Nagri and Urdu in one and the same piece of writing, by using the two scripts for alternate lines,—as indeed one Musalman countryman has seriously proposed to do,—so as to make a sort of Boustrophedon ('oxen's ploughing'), doubtless very economical of the writer's and reader's manual and ocular movements, tho' rather taxing on their mental energy! And the printer and the typist of course may be neglected!]

Now we know that English is rapidly gaining recognition, if it has not already done so, as the chief international tongue of diplomacy as well as of commerce. Therefore, even if Hindustani were made the pan-Indian tongue, as it is proposed to do, we could not dispense with English, but would still have to cultivate it for purposes of world-intercourse—cultural, diplomatic and commercial as well; and thus non-Hindustani citizens will be burdened with the necessity of cultivating three languages,—viz., (1) their own Provincial ver-

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nacular, (2) Hindustani as the national or Federal language ( with 2 scripts ? ), and (3) English as the international medium. But economy of national energy demands that languages whose knowledge is indispensable as equipment for the full exercise of national citizenship should be as few as possible. The imposition, therefore, of three languages where we could do with two would, if it were possible, entail a sheer waste of national energy. But even supposing that English could be dispensed with, and that the utility, sufficiency and the practicability of the adoption of Hindustani as the pan-Indian tongue were indisputable,—still it would be undesirable, because to recognise one vernacular as the Federal tongue out of several which are prevalent in the country and ought to be co-equal in status, as the Swiss tongues are, would be militating against the democratic principle of "Equal opportunities to all" since the non-Hindustani states of the Union would be burdened with the necessity of cultivating ( at least ) two tongues,—one their own and the other the Federal tongue,—while the Hindustani state or states would have the advantage of both tongues coinciding in its or their case.

But English is a neutral language whose vogue already is not quite insignificant and is daily growing as the medium of educated intercourse throughout the land ( as witness myself writing this in English, tho' knowing Hindustani well enough ! )—and it can serve at once our Federal and international purposes. For these reasons, we Indians-and-Ceylonese can do worse than fix upon the English language ( in its less exacting and more economical form than the present, because of its reformed graphic-system, dealt with below) as our medium for both national and international purposes.

[When about two years ago H. H. the Aga Khan and the Rt. Hon'ble Syed Ameer Ali expostulated with the Turkish authorities at Angora on their action in abolishing the Ottoman Khilafat in a now famous letter addressed to them, the writers of it—one an international figure in his own way, and the other a jurist and Islamic scholar, and both no mean linguists presumably—employed for their purpose—not Turkish, their addressees' tongue,—nor Arabic, Islam's sacred tongue,—nor Persian, the classical tongue of the eastern Muslims,—nor Hindustani ( Urdu ), the writers' own 'national' tongue,—nor French, Europe's and the Levant's diplomatic tongue,—none of these likely ones, all or most of which they must be presumed to know, but the English medium only ! Why ? Apparently because they deemed those other media or their command over them not adequate to express all that they wished to convey to the Turks on the subject of the Khilafat as well or effectively as they could do in English. ]

Of course, if an artificial tongue were scientifically formed on a purely *a-priori* basis ( unlike Esperanto, Ido etc., which are constructed from certain natural languages,—viz., the modern European ones,—and thus inevitably have failed to be impartial to all of the world's languages), and if it had for its graphic-medium a form of 'Visible Speech', the alphabet whereof should not only be perfect phonetically, but have its letters arranged in a natural or scientific order, such as the Nāgarī boasts, ( unlike the Roman alphabet which is as unscientifically arranged as it is defective phonetically ),—then that would be the ideal international ( as well as Federal ) medium for us. But pending the realisation and adoption of this logical perfection by the world, neither Esperanto nor Ido, but English will best occupy (or rather continue to occupy) that place which it is *practically* the worthiest to occupy, now and perhaps for a long time to come. For Britain may perish like Rome, but English must survive it at least as long as Latin did the fall of Rome.

For any now to continue to dote on Hindi or Urdu or Hindustani as the destined and proper pan-Indian tongue, only because it is an Indian (*swadeshi*) tongue,—preferring it to English in the face of such considerations as I have set forth, will, I hope, be allowed by all candid readers to be nothing better than unenlightened 'patrioteering' sentiment.

[Apparently, a neutral place like a neutral language could not be had as the seat of the Federal government and legislature ! But would it be a way out of the difficulty, if each of the Provincial capitals by rotation were made the national capital for one year or other period ? It would be a fine idea indeed, did it not seem at first sight rather ludicrously impractical !]

I have proposed that we adopt English for the purposes named, *with its spelling reformed*. For, as a great and versatile British authority has put it: "We cannot much longer put up with the time-wasting nonsense of the non-correspondence between the use of letters and the sounds they are intended to represent". ( Sir Harry H. Johnston in the *Review of Reviews*., August 1916.) The stupendous amount of energy which is now wasted by learners and teachers in mastering and getting mastered the current 'system' of English spelling would be released for more fruitful purposes, if only we substituted a simple phonetic system for the present so-called system which has been proved to be really a negation of all law and order, a mass of unreason and caprice held together by the sheer inertia of a conservatism at once cumbrous and quaintly ostentatious.

In the transition period from the old to the new, or pending the universal adoption of the new, the current spelling will have to be taught of course,—but the amount of acquaintance with it that will be required of our students during that period need be no more than what would enable them just to *recognise* matter printed or (less often) written in the old spelling,—just as scholars now do with Chaucerian and other obsolete spellings. To be able to *reproduce* the present lawless spelling correctly in one's own writing is far more difficult, and that would and should be obviated here in India.

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## THE MADRAS GOVERNMENT AND THE PANCHAMAS.

The Editor, The *Indian Social Reformer*.

Sir,

I am sending you herewith a long letter, which is almost an appeal, signed by a number of Panchamas or Adi-Dravidas in No. 13, North or Vada Eluppai, Cheyyar Taluq, North Arcot District (South India).

[It runs as follows: Some three years ago, we put in a darkasth application for Government poramboke of 25.88 acres comprised in Revision-Survey number 437-1 in the village but, we beg to state we have not so far received any reply from the authorities concerned.

This is, therefore, our second application for the same poramboke mentioned in para 1 and in the final disposal of the same, we beg Government should duly consider the following:

(a) Though this poramboke was set apart for grazing, yet it no longer serves the purpose for which it was at first intended, for the whole land is now thickly overgrown with bushes and shrubs of the most undesirable type.

(b) We, Panchamas, are landless labourers and as men occupying the lowest rung of the social ladder, we have priority of claim to Government support.

(c) It is more in consonance with the oft-expressed solicitude of the Government for the elevation of the Depressed Classes in India to grant this just demand. We, therefore, look up to the Government for social uplift and economic betterment.]

The letter deals with their darkasth application for Government poramboke of 25.88 acres comprised in Revision-Survey number 437-1 in the above village. It states *inter alia* that their first darkasth application put in some three years ago did not evoke even a reply and that such a rebuff is hardly in consonance with the oft-expressed solicitude of the Government for the elevation of the Depressed Classes in India. It, therefore, concludes with a prayer to Government that this (second) application at least should be duly considered and favourably disposed of and that a way should be opened for their early social uplift and economic betterment.

In this connection, it is not too much to observe that the Panchamas or Adi-Dravidas, as men occupying the lowest rung of the social ladder, have a priority claim to Government support and though it is a pity that Government gave the cold shoulder at first, yet it should now sufficiently make ample amends for the same by bestowing on them the full 25.88 acres for their perpetual possession and enjoyment.

May I request through your columns all the sympathisers and well-wishers of the depressed classes here to do their bit for this down-trodden men? Mr. Veerian, M.L.C., Madras, I beg to state, can do a lot for them.

North Eluppai, Natteray P. O., Yours etc.,
(Via) Arcot, April 19, 1926. E. GOVINDAN.

## MARRIAGE CUSTOMS AND THEIR SOCIO-ECONOMIC SIGNIFICANCE.

The following are extracts from an article on the above subject contributed by Mr. G. Satyanarayana Murti, M. A., Professor of Economics, Madura College, Madura, to the February number of the *Mysore Economic Journal*:

The decennial census reports and reports of the several ethnographic surveys disclose a mass of details about the numerous local customs regarding marriage. A close analysis of the available information establishes the following facts, however offensive some of them might be to the zealous reformers and revivalists. No generalization is possible about the marriage laws and customs; the Shastric conception of marriage is practically dead. "Hindu Law permits polygamy and custom sanctions polyandry as it was at one time common amongst the Nairs and is still a veiled custom amongst them while it is openly practised by the low caste people in South India." (*Gour*). Widow marriage is inconsistent with the Hindu theory of sacrament but the prohibition by Manusmriti is confined only to the twice-born castes and even amongst them widow remarriages are becoming more common owing to the activities of the reformers and widows' homes and above all the Act XV of 1856 removing all legal obstacles to the marriage of Hindu widows. Marriage is generally by purchase—the custom of Varasulkam involves payment for the husband and that of Kanyasulkam payment for the wife. Infant marriages are both customary and common, the average age for marriage being 8 to 12 years with all sorts of provincial variations, but there is a tendency in reformed circles towards post-puberty marriages. Inter-caste marriages, though once permitted within certain limits, have long since fallen into desuetude, but they are, however, freely performed in the Punjab where there is a great dearth of females and the bonds of custom do not seem to be tight; some Indians to-day want the legislature to legalize inter-caste marriages, remove all legal disabilities consequent upon the present situation of Hindu Law of Marriage and make it practically a contract as in the Western countries; but inter-sub-caste marriages are everywhere legal (supported by Privy Council decisions) though not equally popular in all castes and sub-castes.

With regard to the prohibited degrees of marriage according to the ancient Hindu Law the texts of Manu, Vasishta, Vishnu, Yajnavalkya, Narada, etc., are all conflicting, many of them too wide and none of general application. The net result of the Shastric rules as to the prohibited degree of relationship for marriage (the objections to marriages between Sapindas, Sagotras, Samanapravaras, etc.) is to render ineligible no less than 2100 relations as against the relations with whom marriage is prohibited amongst the Christian nations n general or the English rules of prohibited marriage degrees as given in a statute of the times of Henry VIII. The customary law of marriage applicable to *dwijas* reduces within very narrow limits the prohibition of intermarriage between collaterals. The relations prohibited to be taken in marriage by a man are his sister, father's sister, mother's sister, brother's daughter, mother's sister's daughter and father's brother's daughter. Writing on this subject of Hindu marriage, Cunningham remarks, "the marriage of a man with his sister's daughter or mother's brother's daughter or father's sister's daughter is usual in all classes even among Brahmins." But among the Andhra Brahmins I know a man is prohibited by custom from marrying his father's sister's daughter. Amongst both the Tamil and the Telugu Brahmins custom sanctions the marriage of a man with his mother's brother's daughter. Baudhayana and Brihas-

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pathi mention some examples of laxity in the law of prohibited degrees of marriage. Some current customs present worse examples. We even hear of the validity of the marriage of a man with the daughter of his wife's sister or the sister of his step-mother or a paternal uncle's wife's sister. This is analogically tantamount to a man marrying his own daughter or mother—nothing short of an incestuous marriage. History shows, however, the horrible absence of prohibition against incestuous marriages in ancient Law. Abraham had espoused his own daughter while in Egypt as in the case of Cleopatra and her younger brother, uterine brothers and sisters validly married; Ancient Athens and Rome had similar peculiar practices. Among the Kallans in our land, a man can marry the daughter of his father's sister or step-mother. Curiously enough marriage is permitted amongst the Maravers between the children of brothers. Amongst the Pallavans of Malabar, even brothers and sisters are said to marry. Amongst the Tottiyars, it is customary with women after marriage to cohabit with their husband's brothers and near relatives. The Kallars of the Madura District allow a woman to have simultaneously 10 or 8 husbands who are all held to be the fathers jointly and severally of any children that may be born of her. Peculiar Kaliyuga Draupatis indeed! Amongst the Garos, a man can marry his widowed mother-in-law. The polyandry generally practised in some parts of Northern India is of the fraternal type, all the brothers in a family having usually one joint wife but distant relations and even persons belonging to different families agree to share a wife in partnership. The husband visiting the wife has to leave his shoes or cap at the door which is notice to the other husbands that the wife is engaged (The Punjab Census, 1912, Part I). "Among the Vellalers of Karoor, there is a peculiar custom," says Nelson, "of fathers getting adult women as wives for their infant sons and themselves cohabiting with those women and begetting on their bodies children who are affiliated to their infant husbands." Singularly enough some Malabar marriage customs admit of promiscuous cohabitation and so parentage is not generally ascertainable in the male line and inheritance runs, therefore, in the female line. The origin of this practice of polyandry and of this rule of descent termed Marumakatayam or nepotism in the female line is attributed to Parasurama and the settlers of Malabar, but the truth seems to be that it is a relic of primitive antiquity. In a system of promiscuous intercourse like that in Malabar, the ordinary state of widowhood is necessarily unknown. The law of Canara called the Aliya Santana law of marriage is similar to that in Malabar and the High Court of Madras held that those sections of the Indian Penal Code providing for the punishment of offences against marriage do not cover the cohabitation of the man and woman under the Aliya Santana.

I venture to suggest some socio-economic considerations which should actuate the minds of our social reformers and revivalists in effecting some sound changes in our marriage customs and observances. Shastric and superstitious arguments apart, those who advocate widow remarriage and inter-caste marriage amongst classes and castes into which these reforms have not yet widely penetrated should remember that economists already complain of (and statistics also bear unmistakeable testimony to) the growing pressure of population on the means of subsistence in our country which is still overwhelmingly agriculturist and poor. Universalization of widow and inter-caste marriages would tend to quicken the rate of increase of population which is not an unmixed economic blessing It is a well-known doctrine associated with the name of Malthus that the fecundity of the human race is such that the people unless subject to certain checks will multiply at a rapid rate with no equal pace in the rate of increase of means of subsistence. A foresight of the difficulties attending the rearing of a family acts as a preventive check far more in England and Wales than in our country where begetting sons after entering into the *vivaha-samskara* is a religious duty for most people.

There is a gradual marked tendency now to postpone marriage coupled with a similar tendency at the earlier productive ages. Pre-puberty intercourse and prolonged lactation have an important bearing on the actual fertility of women; the former reduces child-bearing capacity while the latter besides diminishing the conceptivity rate among women leads more or less to the practice of abstention from intercourse. Cohabitation at or soon after puberty tends to reduce population partly by lowering the fertility of women and partly by increasing the death rate of young wives. Again the study of the variation of the number of children per family in the Punjab according to the age of the wife at marriage admits "the conclusion that the marriages in which the woman is below 15 or above 30 are relatively infertile". (The Punjab Census Report, Vol. I, 1921). The Census Superintendent for Baroda remarked that large numbers of "child wives march from the nuptial bed to the funeral pile. Nervous debility, consumption and uterine diseases create havoc among them." The leaders of our society ever busy with programmes of social amelioration should remember that early marriages though they lead to higher conceptions of right conduct are injurious to the health and happiness of our young women and increase rather than diminish the tendency towards an excessive birth-rate. Statistics show that the birth-rate in England and Wales has fallen from 35·4 per thousand in 1880 to 25·4 per thousand in 1920; but in India except among small sections of the community statistics reveal no general tendency for the birth-rate to fall. That is why most professors of economics advocate that one effective remedy for poverty in India lies in birth-control and the Indians realizing their responsibility in the matter of addition to the species. Varnasramites and social reformers unless influenced by economic considerations of the sort urged above in their zeal for reform or revival do irreparable havoc to the country.

Whatever might be the Shastric vigour of the anti-widow-remarriage propaganda, it is an undisputed fact that a good deal of public opinion seems to be in favour of widow remarriage as borne out by 60 per cent of Hindu widows of all castes and creeds marrying again and begetting children. From the statistics published by the Vidhva Vivaha Sahaik Sabha, Lahore, it can be seen that over 20 per cent. of the remarried widows are Brahmins who roughly come to about 20 per thousand of the Indian population; even Hindu widows of more than 30 years of age are said to have remarried.

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Each of the countless sub-castes amongst the four traditional castes shuts itself very often against others of the same main castes so far as inter-marriage and even inter-dining sometimes as in Shraddhas are concerned. Let the stalwart Varnashrama leaders in our society remember that inter-sub-caste marriages are prohibited neither by the Smrithis nor by the decisions of the Indian courts of justice; and yet they seem to have done precious little to remove the popular discredit to such marriages still supreme in several parts of our land. Varnashramite Conferences and Matadhikarees should, in the interests of social rejuvenation, lose no time in successfully educating public opinion on the desirability of an unqualified sanction of inter-sub-caste marriages whatever might be their prejudices against inter-caste marriages.

Two pernicious marriage customs prevalent to more or less extent in South India are those of Kanyasulkam and Varasulkam. The former was until recently very virulent amongst the Andhras but thanks to the self-less labours of Telugu social reformers like the late Rao Bahadur K. Veeresalingam Pantulu Garu and others, the nasty custom of impoverishing the bridegroom or his people by taking an inordinate bride-price or Kanyasulkam is rapidly dying out to-day though even now some instances of Kanyasulkam are found here and there. Asura marriages and the bride-price connected therewith are in unmistakeable terms condemned by ou ancient Smrithikaras. The equally dangerous and the modern fashionable custom of Varasulkam or the bridegroom taking a large Varadakshina from the bride's parents so as almost to impoverish them to the verge of bankruptcy is more virulent to-day amongst the Tamilians than among the Telugus.

## THE FIRST AMERICAN HEALTH CONGRESS.

For the first time in the history of public health in America those who are doing the work itself will have a chance to meet together and view it as a whole when the American Health Congress convenes in Atlantic City, May 17—22. This Congress has been the dream of the National Health Council, 370, Seventh Avenue, New York City, since its formation in 1921 and will reveal the vast strides in co-ordination of effort and co-operation that the Council has brought about for its member organizations during the last five years.

Included in the membership and on the staffs of these participating organizations are the leading authorities of the country in every phase of public health—tuberculosis and cancer control, prevention of blindness, social and mental hygiene, public health, nursing, the control of preventable diseases, the study and care of heart disease, and positive health education for both children and adults. This means that the programmes will not only show the accomplishments of public health workers up to the present, but will also forecast the plans for the future. It is possible that a public health programme for a decade may result from the meeting of specialists in so many fields.

To address the opening session of the American Health Congress, Sir Arthur Newsholme, who has been highly influential in the development of public health work in England and who has also a close knowledge of the American public health situation, is visiting this country. Professor C. E. A. Winslow, President of the American Public Health Association, will address one of the general sessions of the Congress. "Is Public Health Improving the Race?" is the piquant title of the address to be delivered by Dr. Ray Lyman Wilbur, President of the Stanford University. It is especially fortunate that this American Health Congress will hear of the international phases of health work from Dr. George E. Vincent, President of the Rockefeller Foundation. Many other renowned speakers will complete the well-arranged programme.

Meeting at the same time, in Atlantic City, the three national nursing organizations—the American Nurses Association, the National League of Nursing Education, and the National Organization of Public Health Nursing, will hold their biennial convention; the American Child Health Association and the Conference of State and Provincial Health Authorities of North America, will gather at this time for their annual meetings. The member organizations taking part are: American Child Health Association; American Heart Association; American Public Health Association; American Red Cross; American Social Hygiene Association; American Society for the control of Cancer; Conference of State and Provincial Health Authorities of North America; National Committee for Mental Hygiene; National Committee for the Prevention of Blindness; National Organization for Public Health Nursing; National Tuberculosis Association; United States Children's Bureau; United States Public Health Service; Women's Foundation for Health. This means that the field of public health is completely covered in the general and special sessions. It is of special interest that the General Federation of Women's Clubs will hold its meeting immediately following the American Health Congress.

Exhibit space has already been taken by commercial and non-commercial groups, forming one of the most educational health displays that this country has ever seen.

Special rail-road rates from all parts of the country have been secured and already the assurance is that there will be at least 7,000 in attendance.

## MALAVIYA CASTE DISPUTE.

An interesting case of dispute between the Malaviya castes is going on in Allahabad. Pandit Satnarain Malaviya recently filed a suit in the Court of the Subordinate Judge, Allahabad, against Pandit Ramkant and several other Malaviyas claiming damages for some defamatory statement alleged to have been made by the defendants. The plaintiff's case was that at a meeting of the Malaviya community a resolution was passed excommunicating those who gave their daughters in marriage outside the community and further, excommunicating those who had social intercourse with such persons, which resolution was supported by the plaintiff himself, that the defendants who were not *panches*, took upon themselves to inform other members of the community that the plaintiff had violated that resolution and had thus rendered himself liable to excommunication inasmuch as he had social intercourse with a certain woman of the community who had herself had social intercourse with a certain man of the community who had given his daughter in marriage outside the community. The plaintiff contend-

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ed that this allegation of social intercourse with the woman was not only untrue but was made by the defendants maliciously with intent to injure him and not honestly with intent to maintain the purity and good discipline of the brotherhood. The learned Subordinate Judge dismissed the suit on the ground that it was not within his jurisdiction, as well as on the ground that there was no cause of action, as mere offering of food to any person, whether a person of the caste or a person outcasted or a person of another caste or a person of the lowest caste or a Non-Hindu, according to the general ideals of Hindus, did not involve any contamination. The District Judge, before whom an appeal was filed, in remanding the case for trial on its merits, made some interesting remarks. The District Judge observed that it mattered not whether the resolution would or would not seem absurd in the eyes of Hindus generally and that the parties to the case having agreed that certain conduct was reprehensive and must be punished with expulsion from the caste, it appeared to him to be clearly defamatory for the defendants themselves maliciously to report to the community in general the false assertion that the plaintiff had been guilty of conduct outraging its resolution. It also appeared to him that what the plaintiff was accused of doing was not merely throwing food to the woman as one might throw food to a dog, but entertaining her in the ordinary sense of the term which the brotherhood would recognise as an infringement of the resolution, and he held, therefore, that the plaintiff had a cause of action. Referring to the question whether Civil Courts had jurisdiction to set aside excommunication decrees of a Panchayat, the learned District Judge observed that though the Civil Courts could not interfere with decrees of excommunication passed by a Panchayat, even where they were expressly malicious, he could not see that it followed that statements made in a Panchayat on the face of them defamatory and proved to be made with express malice, could not be sued upon in the Civil Courts, and moreover, as the present case raised the issue whether the defendants even imagined themselves to constitute a Panchayat, perfectly aware as they were that they enjoyed no such authority, he held that the suit was within the jurisdiction of the Subordinate Judge.

## CRIMINAL TRIBES SETTLEMENT.

### Need for Better Conditions.

Mr. Jhabwalla who has specially interested himself in the amelioration of the condition of the Mang Garudis of Bombay, better known as the criminal tribes, has on behalf of the Purity Mission Society frequently visited the different Mang Garudi quarters in Bombay and has now represented to Government a strong protest against the condition in which these unfortunate beings are kept. He has summarily laid down the following noteworthy points for immediate redress as regards the Mang settlement at Dharavi which he says is in a disgraceful plight.

1. There is a sheer dearth of trees on and about the settlement so that the poor men have to roast themselves during the day and will swim during the monsoon.

2. There is great need for some facility to cross the streamlet adjoining the railway line beyond which every day the people have to go for their usual avocations. During the monsoon, I am sure, the people will find it a regular hardship to cross. People have complained bitterly about it.

3. Some regular pursuit ought to be taught to both men and women to enable them to fall back upon in days of unemployment, for otherwise there is no means for the poor to live. I am strongly of opinion that unemployment is one of the dire calamities among them which must be prompting the members of the tribe as such to follow dishonourable pursuits.

4. The dispensary located in the colony ought to be open during the hot weather.

5. The school of the young should be better regulated.

6. The present housing arrangements are in a disgracefully sad order and I am told during the monsoon Malaria is highly prevalent among the men sweeping off a large majority of them. Therefore before the break of monsoon their housing arrangements should be bettered.

7. The school walls should be decorated with Nature study, moral sayings and charts.

## JAT PAT TORAK MANDAL, LAHORE.

The Secretary, Jat Pat Torak Mandal, Lahore, writes:

A society was started in December 1922, with the object of abolishing caste-system among the Hindus. The booklet "Madhu Vina" is a report of this mandal for the last three years, from 1923 to 1925. During this period the Mandal has been able to enlist about 500 members from nearly all the provinces of India. In addition to numerous unimportant inter-caste marriages there have been celebrated about a dozen and a half inter-marriages of note among the persons of so-called high and low castes (vide p. 35). To break caste is not an ordinary thing. Even the greatest social reformers have been able to do very little practical work in this direction. Therefore the work which the Mandal has been able to do through intercaste marriages is not really so little as it appears from the surface. The Mandal has distributed tracts and pamphlets in Hindi and Urdu in large numbers and written many articles in papers on this baneful system. It has performed the marriages of many newly converted girls with Hindu young men. The Mandal has been publishing a monthly paper in Hindi for its propaganda work.

It has held five extraordinary meetings on different important occasions at Lahore, Hardwar, and Muttra, under the presidentship of famous men like Swami Shraddanandji, Narayan Swamiji, Dr. Kalyan Das Desai of Bombay, Pt. Indra Vidya, Wachaspati and Dr. Khan Chand, M.D. It has slowly passed through the stage of ridicule to that of serious thought. The famous patriot, Shriman Bhai Parmanandji, was the President during the last three years, and Dr. Khan Chand Deva, M.D. is the President for the current year. Pt. Bhumanandji is the one permanent and paid preacher, but there are seven more honorary preachers (vide p. 35). The Mandal has never appealed to the public for funds. All the expenses have been defrayed by private collection, and the Mandal is highly indebted to L. Tirath Ram of Chak Jhumra who gave a donation of about two thousand rupees to the society. The Mandal is very hopeful and is making progress beyond expectations Attention is drawn to Mr. S.E. Stokes' letter ( p. 20) and a quotation

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from the census report (p. 23), the views of L. Hardayal and Swami Satya Deva, ten reasons why the caste-system should be abolished and opinions received from different places are given in the first part of the booklet. Every Hindu who takes a vow to marry himself or his sons and daughters out of his caste can be a member of the Mandal on paying Rs. 2 as annual subscription.

## BHARGAVA SUDHARAK SABHA.

The public will be pleased to know that the Bhargavas, a small sub-sect of Brahmins consisting of about 5,000 persons of whom not less than 99 per cent. are educated and well-cultured, have formed a Sudharak Sabha, which held its first sittings at Ajmer in the Easter Holidays and in view of their decreasing number has passed amongst others the following important resolutions :—1. Resolved that besides the marriage of *akshata yoni* widows, who should in future be considered as virgins, the marriage of such other widows who have no issues and who are willing to get themselves married be considered valid. 2. Resolved that Bhargava males or females can get themselves married, with the permission of the Executive Committee of this Sudharak Sabha amongst any such Brahmin sub-castes as have *Guna Karma Swabhav* akin to their own, and who do not take meat or wine. 3. Resolved that marriageable ages of girls and boys be fixed at least at 15 and 21 respectively and that the custom of *Gona* which is neither in accordance with the Shastras nor necessary be done away with. 4. Resolved that no Bhargava more than 30 years old can marry a virgin girl. It is expected that other Brahmin communities will follow the lead so ably taken by this advanced community.

## NEWS OF THE WEEK.

**Dyarchy Suspended in C. P.:** It is notified that the transfer of all Transferred Subjects in the Central Provinces is suspended from 20th April 1926 to 31st January, 1927.

**Bombay's New Chief Justice:** Sir Ambersen B. Marten, LL.D., has been appointed Chief Justice of Bombay in succession to Sir Norman Macleod, retired.

**Agricultural Convention in Rome:** It is understood that India will be represented at the forthcoming International Agricultural Convention in Rome by Mr. Henderson, Agricultural Adviser to the Government of India, and Mr. Strickland, Deputy Registrar of Co-operative Societies, Punjab.

**Mahatma Gandhi to Attend the World Students' Conference:** The World Students' Conference, which is to hold its first session since the world war in Finland early in August next, has invited Mahatma Gandhi to be present as a distinguished visitor. Mahatma Gandhi, while accepting the invitation, has informed the organisers that he could not change his dress or diet and would prefer not to make any speeches at the Conference. The final decision as to his departure to Finland has not yet been made.

**Vidhwa Ashram at Aligarh:** We are glad to learn that a Vidhwa Samrakshini Sabha is established at Aligarh for the protection of Hindu widows, with Rai Sahib Lala Brij Lal, retired Deputy Collector, as President, and Dr. Chandra Mohan Mathur, Municipal Commissioner as Secretary. Provision has been made for enabling widows to follow suitable industrial pursuits. Widows desiring to marry will be afforded due facilities for securing fit persons as their husbands. A widow has been defined as a woman whose husband is dead or whose husband has forsaken her or whose husband has become unfit for certain reasons.

**The N. M. Wadia Charities:** The statement of income and charity expenditure made by the Trustees of the N. M. Wadia Charities for the year 1924-25, shows that the total income derived from various sources was Rs. 4,47,017-3-10 and the sum expended on charity amounted to Rs. 3,29.916-12-5. The expenditure was distributed as follows :—Marriage of Poor Maids Rs. 6,610-0-0; Navjote of Parsi Boys and Girls Rs. 2,130; Maintenance and Education of Orphans Rs. 9,336, Hospitals Rs. 40,021-15-0, Relief of Poor and Distress Rs. 86,135-1-0, Natural Calamities Rs. 11,929-8-0, Care and protection of animals Rs. 30,000-0-0, Education Rs. 79,788-2-7, Ambalee Development Rs. 44,483-10-7, Miscellaneous and Unspecified Charities Rs. 19,482-7-3, Total Rs. 3,29,916-12-5.

**Women's Education in Mysore:** The Special Committee appointed by the Mysore University Senate which went into the question of further development of womens' education in the State, has now submitted a report, which, weighing well the various retarding circumstances, recommends the immediate constitution of several boards for women's higher education in important centres for an effective propaganda and the provision of better facilities for home education. The other suggestions are increased scholarships for girls and a special deputation to foreign countries to study the system of organising women's schools and hostels.

**Untouchables' Revolt:** During the course of an address delivered at the Untouchables' Conference (Achchut Sabha) at Allahabad, which was held recently, the President said they were grateful to the Government for its acknowledging their political entity as a class and restoring to them the right that had been usurped by the Hindus. Complaining of the paucity of representation on the Councils and local bodies, he said the Hindus who sat in the Assembly as their nominal representatives, far from being the guardians of their interests, were the very men whose oppression they could no longer tolerate. They wanted complete separation in every thing from the Hindus, Muslims and Christians, for in that alone they saw their salvation.

**Reduction in Marriage Expenses:** It is stated that besides the promotion of co-operative credit, some other methods are also being tried by the Punjab Government officials with a view to improving the social and economic well-being of Indian villagers. In this direction it is interesting to learn that the efforts of the Deputy Commissioner, Rawalpindi, have been attended with remarkable success. During the past year he held meetings of various tribes in his district to impress them with the desirability of reducing expenditure on marriage and funeral ceremonies to proper dimensions with the result that Lanjhuhar of Maira and Mator and Ghakkars of the two localities now spend Rs. 10 on a marriage. It is stated one Ghakkar Zaildar of a very old family has broken all records by reducing the expenses of his second marriage to Rs. 7 without losing any prestige whatsoever.

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## ADVERTISEMENTS

### MATRIMONIAL.

**WANTED** A Respectable Hindu virgin bride (no caste restrictions) for a Tamil Brahmin youth (22 years old) who has just passed the B. L. Apply to X. Y. Z. C/o The "Indian Social Reformer", Navsari Chambers, Fort, Bombay.

**WANTED:— An educated, well-cultured and beautiful girl of a noble family, for a young, handsome and healthy youth of a vegetarian Brahmin family aged 27 years. The boy is a great Poet, Writer and Scholar, and well-settled in life with an income of Rs. 1,000/- a month The girl should be able to help him in his literary work. Photos can be exchanged in confidence. Please correspond with: G. S. Bhargava, F.L.A A (London) F.C.I. (Birmingham) Certified Auditor and Accountant "Phul Niwas", AJMER.**

WANTED A Widow for a highly respectable handsome Hindu widower. He is 30 years old, and possesses immoveable property worth Rs. 20 Thousand. Please apply to:—**HARDAYAL, Honorary Secretary, Sind Vidhva Sahaik Sabha, Ranchore Lines, Karachi.**

**WANTED** for Railway, Postal, State, Government and Mercantile Service, candidates for training as Signallers, Telegraphists, Station Masters, Goods'- Clerks, Secretaries, Stenographers and Accountants. Railway Fare Paid. Success Guaranteed. Shortest Period. Rules on 2 annas stamps President, Civil Telegraph College, Delhi.

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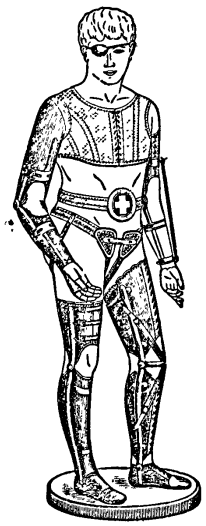

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"I will be as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**The late Mr. E. R. Menon:** It is with very deep sorrow that we record the death on Wednesday at the Yamunabai Nair Hospital of Mr. E. R. Menon who for seven strenuous years assisted in the conduct and management of this paper. In January last he joined the staff of the *Indian Daily Mail* where, it was hoped, he would have better prospects. He had an attack of pneumonia about three weeks ago, and was removed to the Hospital. Every attention was paid to the patient and on Tuesday he was considered so completely cured that he was told that he could leave the Hospital the next day. But that evening he had high fever and became unconscious and remained unconscious to the end which came the next day when he was to have taken his discharge from the Hospital. It is sad to think of his death at the early age of about 35. His energy and resourcefulness, his affectionate devotion, and his high principles, earned for him the respect and friendship of all with whom he came in contact. He was a good and ready writer, a generous friend and a hard worker. Whether well or ill, in fair weather or foul, he could always be depended upon to be at his post of duty. It is to be feared that the strain of the daily paper was too much for him. The lot of a sub-editor of a daily paper is one of the hardest that can be thought of. It is one of daily, hourly grind, and he is always working against time. We have long felt the need of a sort of club for Bombay journalists to which they can resort for relaxation and refreshment during their rare hours of leisure, where the sub-editor on finishing his night duties at about 2 or 3 o'clock in the morning may have a couple of hours of sleep and rest. We trust that something may be done in this direction soon. If statistics were collected, it would be found that the number of cases of break-down or premature death among journalists is proportionately greater than in any other of the professions. We wish to convey our deep sympathy to Mr. Menon's relatives.

**The British General Strike:** For the first time in the history of Labour organization in Great Britain, there is in progress a General Strike. Hitherto strikes have been confined to particular industries concerned in a dispute. But the present strike involves all the vital trades without which national life in a highly industrialised country like Britain cannot go on. The dispute arose in the coal industry and when attempts at a settlement acceptable to owners and workers broke down, a General Strike was called by the Central Council of the Federated Labour Unions, and it has been in force since midnight on Tuesday. The international character of Labour organization has called forth the sympathy and support of workers in other countries for the British workers. Government have under their emergency powers organized special agencies for carrying on the essential trades. There are reports of riots and disorders, and it is noteworthy that though they have lasted some days now, the Police and the troops called out have so far not resorted to firing. India has been the butt of British ridicule for her communal quarrels, but it is difficult to see how class quarrels which are nowadays chronic in Europe and of which the General Strike is but an acute symptom, are more reputable or less calculated to injure national unity. The strikers and Government will have to come to terms in a few days, as Trades Union Funds are not inexhaustible and the strain upon the security services is too great to be safely continued for any length of time. But the General Strike must make a radical change in British industry and politics. The General Strike can be traced to the policy adopted by the present Government of bringing about a reduction of prices and wages by a stringent control on the currency output. Prices have responded to the policy, to some extent, but wages cannot be reduced without the wage-earners feeling the pinch, and the present struggle is one for and against the lowering of the wage-level. The wealthier section of the community will have to bear the direct and indirect losses on account of the Strike, but it would rather do this than agree to the maintenance of the present level of wages, though the latter in the long run may be more economical, and more conducive to harmonious relations between the classes.

**The Madras Libel Case:** We sympathise with Rao Bahadur O. Kandasami Chettiar on the result of the libel case brought by him against the Raja of Panagal, Chief Minister in Madras. Mr. Kandasami presided at a meeting of the depressed classes at Chidambaram some years ago and in his address he sharply criticised the Non-Brahmin Ministers and their Party for having failed to do their duty by the untouchables and for having generally given the go-by to the social reforms which, he holds, its founders had more in mind than political power in starting the Non-Brahmin movement. The Raja of Panagal thought it necessary to counteract the effect of this speech and shortly after in a public speech he referred pointedly to hirelings who traduced his Party. The reference was obvious and Mr. Kandasami very ill-advisedly, we think, launched the present suit. After a protracted course, the case was decided on Wednesday, technically in favour of the plaintiff with one pie damages and no costs. From the brief telegraphic message, it appears that the Judge held that the case ought never to have been brought into court, that it was a trumpery matter, and that the plaintiff had lost

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nothing by the strictures of the defendant Minister. But the utter insignificance of the amount awarded—it is the smallest coin of the realm, which defendant's counsel suggested the Court should award if it should find that there was a libel—may be understood to mean, in view of the line taken by the defence, that Mr. Kandasami's character as a disinterested critic was not above reproach. The full text of the judgment may require revision of this view, but we wish to take the earliest opportunity as one of the oldest friends and fellow-workers of Mr. Kandasami, to protest that this would be very unjust to him. He would have done well to have kept clear of politicians with whom he has little in common, but we have not the least doubt that his speech at Chidambaram was, as he claimed, intended in the interests of the Non-Brahmin Party. It was a warning to it that unless it looked to the inside of the platter equally with the outside, it may come to grief even as an instrument of political warfare. If the Raja of Panagal did not understand it in that sense, it is the Raja's lack of perspective and Mr. Kandasami is not to blame for it. Mr. Kandasami's prescience has been vindicated by the march of events, and the next elections may still further confirm his foreboding.

**Drawbacks of Present-day Education:** It is seldom that we find a Minister criticising in strong terms the system of education that he has to administer. The Hon. Sir Syed Mahomed Fakhruddin, Minister of Education, Bihar, is perhaps an exception to this rule. In opening the new hostel building of the Arrab Zila School, he pointedly referred to some drawbacks of the present-day education. Education of the present day, he confessed, whatever else it might have done, had not solved the problem of India. He referred in particular to the deplorable fact that there is more cordiality and fellow-feeling between illiterate villagers than between the best products of schools and colleges. What the Minister evidently refers to here is the lack of team-work and co-operation between educated men. No doubt men may differ and honest differences of opinion are a healthy sign of education, but to the extent that educated men are not able to combine together for common purposes, our educational system should be adjudged a failure. A second evil to which the Minister referred is that the educational institutions are often the nurseries of communal feeling. This is obviouly due to the habit of thinking communally that is inculcated in the young by communal institutions and communal newspapers, and we agree with him that the education which does not teach people their duties to their neighbours and toleration to the religious beliefs and practices of others, as sincerly held as their own, and does not instil into them respect for the life and property of others, is defective. Another of the evils of present-day education to which he referred is that it sharpens intellect without moulding character, emphasises individuality without producing harmony and encourages competition without eliciting co-operation, due to the concentration on the curriculum to the neglect of the moral and social side of education. But, as he pointed out, this is to some extent being rectified now by the introduction of religious and moral instruction in our schools and colleges, but only the right kind of teachers imbued with a spirit of broad-mindedness and able to impress upon their pupils the essential unity underlying all religions, can produce satisfactory results. Sir Fakhruddin's suggestion for the starting of well-conducted hostels so that the future citizens may go out in life with a will for peaceful relations with neighbours, a spirit of toleration for other men's beliefs and a desire for co-operation in the common objects of the country, deserves the earnest consideration of all educational institutions in the country.

**Social Evil in Madras:** Following Bombay, Madras also held a public meeting last week under the presidentship of the Right Hon. Srinivasa Sastri to draw the attention of the Government to the necessity of taking steps to suppress brothels and the immoral traffic in women and girls. The causes that led to this demonstration are exactly the same as those in Bombay. Two striking cases of the growth of the vice have recently come to the knowledge of the public, one in which a man was sentenced to seven years' rigorous imprisonment for stabbing a girl who attempted to escape from a brothel, and the other in which a woman brothel-keeper was sentenced to six months for having kept under her control an orphan girl of 15 with the knowledge that she would be employed for immoral purposes. In Bombay at least we have the Prostitution Act to deal with open soliciting, but that too is absent in Madras and it is, therefore, all the more necessary for Government to take prompt steps to check this vice. The Right Hon. Srinivasa Sastri pointed out the necessity for complete suppression and not merely the regulation of brothels. This, however, cannot be effected without rescue homes and a resolution was passed calling upon the Government to start and maintain a rescue home in the city for taking up the victims of the brothels, to train them in the proper atmosphere and equip them for a better life. In this connection we have to commend to the public the excellent work that is being done by the Yuvathi Saranalayam, the Rescue Home, conducted by Yamini Purna Tilakamma, for the uplift of the Devadasi community. The annual report of the Saranalayam which recently celebrated its second anniversary, showed that it stands much in need of financial support without which its existence itself is in jeopardy, and we hope the public of Madras will not be slow to appreciate the good work that the Saranalayam is doing for the uplift of fallen women.

**Mr. Sastri Honoured:** Eloquent tributes were paid to the life and work of the Right Hon. Srinivasa Sastri on the occasion of the presentation of a souveneir to him in recognition of the valuable lectures known as the Kamala lectures which he re-delivered under the auspices of the Madras University. Surely, it is no exaggeration to say that to only a few can be given the high position which Mr. Sastri has come to occupy, and it is but fitting that the Madras University should have taken this opportunity of appreciating the services rendered by one of its greatest *alumni*. The fact that men of all parties participated in the function, shows how highly Mr. Sastri is held in public esteem irrespective of his political opinions. Mr. Sastri has for some time past been taking rest owing to ill-health, and we are glad to note a remark in his speech that reports of his retirement from public life are premature.

**The Bombay Sakyamuni Vihar Fund:** We have been asked by the Joint Hon. Secretary, the Buddha Society, to announce that the appeal regarding the Bombay Sakyamuni Vihar Fund, published in our issue dated the 3rd April, has been issued under the authority of the Buddha Society, and that contributions should be either sent to the President, Buddha Society, Nair Building, Lamington Road, or to Mr. G. B. Trivedi, the Hon. Treasurer of the Fund, Navsari Chambers, Outram Road, Fort, Bombay.

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INDIAN SOCIAL REFORMER.
*BOMBAY, MAY 8, 1926.*

## THE BROKEN PACT.

The formula which was agreed to a fortnight ago between the Swarajist leaders, Pandit Motilal Nehru and Lala Lajpat Rai, on the one side, and the leaders of the Responsive Co-operationists, Messrs. Jayakar, Kelkar and others, on the other, as a basis of re-union, has not been sanctioned by the All-India Congress Committee. It was, in fact, not placed before it at all, though the Committee was called specifically to consider it. So sure were the leaders that the Pact would be adopted that they had called meetings of their respective parties just before the Congress Committee's meeting to approve of it prior to its submission for the approval of the Congress Committee. The Responsivists met and adopted the Pact, but in the Swarajist Party it encountered such strong opposition that Pandit Motilal Nehru threw it up on the ground that his interpretation of its terms did not agree with that placed upon them by the Responsivist leaders. The Pact is quite a simple one permitting of acceptances of Ministerships in Provinces if there was sufficient assurance of freedom, resources and control of services for them in the administration of Transferred Subjects. The Swarajist Press which opposed the Pact as well as the Congress journals which supported it, interpreted it in substantially the same way. Lala Lajpat Rai who with Pandit Motilal signed the Pact on the Swarajist side, understood it in the identical sense, as evidenced by the comments of his weekly journal, the *People*. No one, so far as we know, has supported the interpretation put upon it, since the opposition to it in his Party manifested itself, by Pandit Motilal. The All-India Congress Committee consisting of a majority of Swarajists, would not have passed the Pact on his interpretation, or he would certainly have introduced and had it adopted by the Committee, instead of giving it up altogether. The substitute resolution which he wanted to propose was altogether an independent draft containing much matter extraneous to the Pact. The Swaraj Party and the All-India Congress Committee have so often allowed their leaders to make decisions for them that the opposition to that course on this occasion may surprise some people. There is, however, a simple explanation. The General Elections take place in September or October, and the endorsement of the Pact would have seriously upset the arrangements come to with regard to the Congress candidates to be nominated for several constituencies. The interest of some of these candidates would be jeopardised if the Responsive Co-operationists could also stand as Congress candidates.

Pandit Motilal is by no means lacking in political courage and he is besides a proud man who will not submit to be dictated to by his followers. The reason of his *volte face* is probably that he felt that the Swaraj Party could not hold together if Swaraj candidates for the Councils could not claim the exclusive sanction of the Congress for themselves. The Pandit, we think, is mistaken. The confirmation of the Pact would at once have brought back to the Swarajist side some of the most capable and respected Congressmen, and it would also have paved the way for the larger re-union of all political parties which every one admits would be a great gain to the country. Except the Pandit himself and one or two others whom it is difficult to specify, the Swaraj Party at present has few outstanding personalities in it, and several of its Council members and candidates can only be described as political strap-hangers. Mr. Satyamurthi like a second Pitt is reported to have exclaimed: "We alone can save the country." If that be so, the country must indeed be in a bad way. One satisfactory feature of the All-India Congress Committee meeting at Sabarmati is the attendance of several leading men of the Indian National Party and the courteous hearing accorded to them. Among them were Sir Moropant Joshi, late Member of the Central Provinces Executive Council, Dr. R. P. Paranjpye, late Minister of Education in Bombay, Mr. N. M. Joshi of the Servants of India Society, Mr. B. S. Kamat, President of the Poona Liberal Association, Mr. D. G. Dalvi, Secretary of the Western India Liberal Association and Mr. Chagla, Joint Secretary of the Indian Nationalist Party. Sir Moropant rightly judged of the result of their presence at the Congress Committee meeting when he told the *Times of India* correspondent after it was over, that they fulfilled two objects by going to Sabarmati, but had failed in the third. They had responded to the President's invitation which was the first step towards unity, and they had, he felt, established a better understanding between the two parties so that in future all misunderstandings and recriminations would be avoided. They had been disappointed in their hope that the door would be opened for further negotiations. It was his impression that the question of a union would not assume shape until after the elections. The question of immediate interest is, what the Responsivists propose to do now that their hopes of rejoining the Swarajists have been so cruelly dashed to the ground. They will have to decide at once whether they would join the Indian National Party which seems to stand face to face with the Congress Party in a relation of greater sympathy as a result of the Sabarmati meeting. We think that it is to their best interests and to those of the country that now that their old comrades have rudely repelled their advances, to associate themselves with the National Party which, for its part, will be greatly strengthened by their joining it. Since the above was in type, the Executive Committee of the Responsive Co-operationists has met and decided to work with the Indian National Party. This was, indeed, inevitable, as the two Parties have hardly any differences between them of principle or methods. Indian political parties are at last demarcating themselves on rational and intelligible lines, which must be of great help to the electorates in choosing their representatives.

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## THE NON-BRAHMIN CONFERENCE.

The first Bombay Provincial Non-Brahmin Conference was held here last Saturday under the presidentship of Mr. D. R. Patil, M. L. C. The one remarkable feature about it is that it was refreshingly free from the communal rancour and hymn of hate which usually characterise such conferences, and the addresses of both the President and the Chairman of the Reception Committee, extracts from which are published elsewhere, amply testify to this. At one time, however, it seemed as though the Conference would end in a fiasco owing to the misdirected enthusiasm of a section of the district delegates who, it seems, were prepared even to go to the length of allying themselves with Mahomedans against Brahmins, but finally the dissentients bowed to the will of the Chair and then everything went on well. We have always held that the Non-Brahmin movement, rightly conducted, has great potentialities in it. It can, for instance, do much to ameliorate the condition of the masses by removing some of the worst evils which are eating into their vitals. But the movement, as conducted in Madras and to a lesser extent in Maharashtra, has lost sight of the great ideals and principles which it should set before it, and has degenerated into a party of mere job-hunters and office-seekers with no thought at all for the masses whom it poses to represent. If there is one lesson which the Bombay Non-Brahmins have to learn from the failure of the Non-Brahmin movement in Madras, it is this, that mere calumny of Brahmins will not pay, but that real and constructive work alone among the masses will entitle them to their lasting gratitude. For this reason, we are glad to see that the presidential address of Mr. Patil was free from the narrow communalistic or vindictive spirit which spoils such utterances and is full of practical constructive suggestions for the amelioration of the dumb, the ignorant and the down-trodden masses which he declared to be the chief aspiration of the Non-Brahmin movement. Mr. Patil repudiated that the movement is based upon hatred towards Brahmins and declared that it hates hatred. He laid stress on the necessity of a good organisation for Non-Brahmins to undertake a huge propaganda for spreading the creed of the Party throughout the Presidency. For this purpose he laid down a comprehensive programme which included among other things the formation of Village, Taluka and District Committees under the controlling guidance of a Provincial Committee and the enrolling of proper members inspired by a missionary spirit and endowed with oratorical powers for spreading the gospel of the Party. Such a programme as that sketched out by Mr. Patil can alone bring the masses into touch with the objects, ideals and aspirations of the Non-Brahmin movement. No doubt, he realises the immensity of the task before him owing to the difficulty of getting adequate finance and proper leaders at the outset, but despite these difficulties, he is confident that the task is capable of fulfilment though it will require some time for its success.

Mr. Patil truly said that the real advancement and prosperity of the Non-Brahmin movement depends upon the Non-Brahmins themselves. It is notorious that more than the Brahmins, the Non-Brahmins present the sad spectacle of a house divided, with thousands of castes and sub-castes in their midst, and unless there is real unity between them, the Non-Brahmins cannot hope to be a powerful force in the body politic. Mr. Patil's suggestion for the starting of two newspapers, one an English weekly and another a Marathi daily, for educating the masses in matters political, social and religious and for correctly appraising the Government of the legitimate aspirations of the Non-Brahmins, is worthy of consideration. Mr. Patil also showed a warm interest in the elevation of the condition of the depressed classes which is indeed highly deplorable. "Their present condition," he said, "constitutes a grave blot on our social arrangements." He also criticised in severe terms the evil custom of untouchability which is a blot on the Hindu society and made a strong appeal to his community to purge itself of this sin of pollution. The attitude which Mr. Patil adopts towards the Reforms is fair and reasonable. He realises that the Reforms are inadequate, unsatisfactory and disappointing, that dyarchy is unworkable and that provincial autonomy should be immediately given to the Provinces, but he still recognises that there are many directions in which real progress can be made within the four corners of the Act itself. Mr. D. S. Yande, the Chairman of the Reception Committee, also made the strongest plea for social reform among the community. The abolition of the caste system, of polygamy and of infant marriages, interdining and prohibition, these are some of the urgent social reforms which he wanted the community to take up. The resolutions passed by the Conference are all non-controversial and are in consonance with public opinion. Among them may be mentioned the demand for the encouragement of cottage industries, swadeshi and khaddar, the introduction of compulsory primary education and compulsory military education in Universities, prohibition of liquor traffic in the Presidency, the lowering of the provincial electoral franchise to Rs. 3 and legislation on religious endowments on the model of Madras.

## AN ALL-ROUND PROGRAM.

( By Mr. S. D. Nadkarni. )

### IV.—Notes on the Items.

On the item *Educational and General*.—5. [*The medium of instruction for teachers and of expression for the taught to be the vernacular of their Province 'necessarily' in the lower stages of national education and 'as far as possible' in the higher stages, where English may be substituted optionally for or used partly with the vernacular according to the needs of the subjects.—English (with the reformed spelling) being taught as a 'compulsory' "second" language'—its teaching beginning with the middle-school course and*

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*being continued up to the point where the general course (whether secondary or collegiate) is left for a special course (i.e., a technical or 'professional' one).*]

Unlike India which is a dependency with her no less than 12 (including Singhalese) more-or-less-developed literary vernaculars (besides a number of non-literary or undeveloped dialects),—Japan is an independent nation and practically uni-lingual. Yet English has been a compulsory 'second language' in Japan almost from the beginning of her career as a modern nation. In the higher and technical branches of her educational system, Japanese students read up their subjects largely from books in foreign languages, esp. English,—and imported (or visiting) foreign savants also lecture in their foreign tongues, esp. English, to those students, who have acquired a sufficient knowledge of English and other foreign modern languages to be able to follow the lecturers and *imbibe the knowledge* imparted through those foreign media, esp. English, on various subjects scientific and humanistic; but they are spared the further handicap (imposed on our students) of being required to express themselves in, or have their knowledge of those subjects tested through, that foreign medium. Obviously, more than half the trouble of the foreign medium in education as it prevails in India to-day is due to the fact that students have not only to master their subjects through a foreign tongue whether from teachers or from books, but are forced to bestow an equal or even greater amount of their attention, time and energy on *how to express* their information in the *correct* style and 'orthography' of that foreign tongue. For it is one thing to pick up a language sufficiently to be able to *understand* what is spoken or written in that language, and it is another and a much more difficult thing to master the same language sufficiently to be able *correctly to express* oneself in speech and writing in that language. Thus if the study and knowledge of the foreign medium of English to the former degree of proficiency is a felt necessity in independent and uni-lingual Japan, much more is it a necessity for dependent and multi-lingual India—and it must be so even under Swaraj when it is attained.

In fine, what we ought to object to in our education is not so much the foreign medium of *instruction* for teachers (and books) as the compulsory foreign medium of *expression* for the taught. The former may be optionally or partly employed, but the latter rarely or never imposed,—if we have the cause of our nation's education truly at heart.

Now, as regards the question of adapting our vernaculars to the requirements of modern science etc.,—let us like the Japanese (?) enrich them by free borrowings from the English terminology (which is largely also the European, American and Japanese (?) terminology). Let us not be fastidious in that respect or have puritanical fears about 'hybridising' our vernaculars,—though already they are all, like other modern languages, 'hybrid' more or less but sure enough. There is the other way beloved of the purists—of coining terms from Sanskritic and Perso-Arabic elements to correspond (as a rule, only derivationally) with the respective modern European terms—and thus creating terminological mouthfuls differently for the different vernaculars. Not only has this method no regard for uniformity of terminology as amongst the several vernaculars; and often-times in the same vernacular,—different terms being coined by different writers, and even by the same writer differently on different occasions as they arise, to express the same technical thing, in their vernacular writings on scientific, political and other subjects ;—but even were it otherwise, that is to say, even were a co-ordination of all efforts in that line to succeed in evolving a common vernacular terminology distinct from the European or English, then that new-fangled terminology would be an additional though avoidable burden to our unavoidable bi-lingualism (of English *plus* the respective vernacular)—since it would entail needless diversion of attention and energy to master two sets of terminology, viz., the pseudo-vernacular and the established European. Therefore let us strengthen our vernaculars only by borrowing freely of the latter, unswayed by the weak sentimental fears of the linguistic puritans amongst us.

[ Since writing this, I have noticed that the Hon. Sir T. N. Sivagnanam Pillai in his presidential address to the 'Tamil University' Conference held at Trichinopoly on the 23rd January last raised this question and answered it in a way which (I am glad) is identical with mine. His remarks which were necessarily confined to Tamil, but are equally applicable to all our vernaculars, may be slightly adapted as follows: 'In the matter of translation of scientific books from English into our vernaculars I would suggest that it would be profitable to *transliterate* the technical terms into the latter. The irreducible minimum of scientific terminology is common to almost all international learning in the West...It will not be altogether impossible to invent corresponding vernacular terms...But in order to preserve uniformity it will be advisable to *transliterate* them into the vernacular...As English alone will serve under existing conditions as the key to higher or international scientific knowledge, and since, although text-books can be produced in the vernacular, the standard works of reference will be more easily available in English, it will obviously save trouble if we *import* the irreducible minimum of scientific nomenclature into each of our vernaculars.' ]

On the item *Educational and General*.—6. [ (a) *A common decimal or metric system of weights, measures and money to replace the present uneconomical, irrational, and diverse systems in use all over the country.* (b) *The Western calendar and mode of reckoning of time to be observed in all State transactions.* ]

This item needs little explanation. The accomplishment of part (a) in particular will bring about uniformity in the matters concerned and save a good deal of our citizens' time and energy to be utilized for better purposes, just as spelling-reform is expected to do. Much the same is the object of part (b) of the item. This part has been included rather for

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formal completeness of the scheme than as something yet to be accomplished,—for it stands accomplished already. But it may help to turn towards the light the gaze of those amongst us who may yet be nursing their own antiquated particularism in this matter as in others.

THE PROBLEM OF THE NON-KHALSA TERRITORIES.

As a preliminary to their eventual absorption in a full Swarajic democracy (to come possibly in the distant future only), and for the due fulfilment of the object of the linguistic-area scheme—viz., to bring as far as possible all linguistically allied people together under the same administration in order to develop the vernaculars as a means of social and national progress,—the populations of the Feudatory States and Foreign Settlements in India should be brought under the jurisdiction *for purposes of education* of those *khalsa* linguistic Provinces to which they would have naturally belonged but for political accidents of the past. Thus, under this scheme, the Haidarabad State (or the Nizam's Dominions) would be divided up into its three language-areas—viz., Telugu, Marathi and Kanarese,—which should come within the educational 'sphere of influence' of (respectively) Andhra, Maharashtra and Karnataka; the Portuguese territory of Goa would come under the educational jurisdiction of Maharashtra; and so on.

(*N.B.*—Those in the 'Dominions' whose mother-tongue is Hindustani, and likewise all other linguistic minorities belonging to or resident in the Provinces or their 'spheres of influence' formed on the linguistic basis shall as far as possible and at their desire be provided with special schools teaching through their respective natural medium of expression,—just as there are 'Urdu' schools to-day outside the Hindustani area proper in *khalsa* territory.)

In cases where under this scheme a Feudatory State's territory or its part might be assigned as an educational 'sphere of influence' to one of two or more Provinces belonging to the same language-area as the State territory, consideration may be given in the first place to the size of the population whose educational interests could be conveniently managed by any one of those Provinces, and in the next place to geographical neighbourhood and facilities of communication.

Of course, the governments of the Feudatory States and Foreign Settlements must be made to pay for the expenses of the education therein conducted or controlled by the educational departments of the *khalsa* Provinces,—due representation of the former on the latter being also provided.

CONCLUSION.

I have endeavoured to place before readers a program (with its rationale) which commonsense seems to indicate as the only one by which Indians could realise a worthy nationhood. It is my firm belief which I would humbly ask my readers to share or try to refute if they are so inclined, that the plan sketched above is the only one on which the structure of an India united, free, happy and progressive may be founded, reared and maintained. You may add to it elements of greater strength and beauty—economic buttresses and gables, constitutional wings and approaches,—but you may not safely take anything away from it. I, therefore, earnestly wish that all our public workers will accept the plan in its entirety, and that if all cannot work towards the fulfilment of the whole of it directly, they will at least take care that no step or policy of theirs shall either set back or counteract the realisation of that scheme in any respect.

## INDIAN SOCIAL LIFE AND MODERN URDU POETRY.

(BY MR. MOHAN SINGH, M.A.)

IV

Perhaps I may allow the dean
Had too much satire in his vein;
And seem'd determin'd not to starve it,
Because no age could more deserve it.
Yet malice was never his aim;
He lashed the vice but spar'd the name:
No individual could resent,
Where thousands equally were meant;
His satire points at no defect
But what all mortals may correct;
For he abhorred that senseless tribe—
Who call it humour when they gibe.
As with a moral view designed
To cure the vices of mankind,
His vein, ironically grave,
He shamed the fool, and lashed the knave.
To steal a hint was never known,
But what he writ was all his own.

—(*Verses on the Death of Dr. Swift.*)

And therefore if, notwithstanding all I have said, it shall still be thought necessary to have a bill brought in for repealing Christianity, I would humbly offer an amendment that, instead of the word Christianity, may be put religion in general; which I conceive will much better answer all the good ends proposed by projectors of it.—(*The Argument against abolishing Christianity in England*).

Art holds the mirror up to Nature. Nature does not include the hill and the dale, the dawn and the dusk, the star and the herring alone. It includes human Nature as well. In the mirror of the lyrist, we see longings and ideals; we see fixed up in form, precise and charming, the chaotic wishes and emotions of ours. Of how great an advantage that is! The ideal, the first concern of the traveller on the path of Life, is fixed in shape, colour, proportion for him. He has found the Star; let him now reach it in its blessed light.

But that is not enough. Having decided on the goal, having set our foot on the road to it, we constantly need another aid for fixing in measure our distances covered. To come back to my original metaphor we need another type of mirror that should show us our foibles, vices reflected in the nature of our achievements. The first mirror inspires us, infuses courage into our failing hearts; the second

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controls us, damps the devilish activity in us, warns us off the byeways into the highways. How necessary is it? As necessary as the spur is verily the bridle.

The satirist, the wit it is, who supplies the second mirror, the mileage metre, the warning-board. The politician, the educationist, the priest—they make history; the satirist pens the running commentary on it. He who runs may read. It is a commentary by the contemporaries themselves; hence its immense value in the present and the future.

This commentary is needed at all periods, specially so in periods of transition or decadence. Indeed, the period of history most productive of satire—says an American Reviewer of Dr. Huge Walker's recent work "English Satire and Satirists"—has rarely corresponded to the crest of the waves of human progress. When the most graceful genius of romance flourishes, satire hides its head. It is most at home in times that are most palpably "out of joint," flashing forth most brightly in the darkness of embittered controversy. It implies the pillory. It requires some object to pelt with its barbs.

It implies the pillory! It requires some object to pelt with its barbs! Indeed so, cries the subject of this article, Syed Akbar Hussain Akbar; these times I lived in were out of joint; they badly needed pillorying; I somehow or other got it into my head to play the Dean. Was it my English education that stirred me to the playing of it? Or was it the inspiring or jolting social ride in the company of the Addisons and Steeles and Goldsmiths and Popes and Arbuthnots of the *Oudh Punch*? I shall not say which. But there it was, and see how well I did it!

Formidable indeed is this list of the objects Akbar's barbs pelted. Persian poetry has only two poor innoxious things for pillorying. The Sheikh with his big turban, bigger rosary, biggest shoes, pretending to be "dry," celibate and faithful but universally accused of having designs on the red fairy in the bottle and the pretty wine-server, and of bartering away this world's pleasures, fleeting and mostly out of reach for him, for the next world's perpetual and ticketed joys. Second, the unfortunate patron of arts who has wittingly or unwittingly incurred the wrath of the artist. To these two Urdu poetry has added the Brahman and the Bania. Vide *Sauda's higvasor* satires. By Akbar's time the name of such fit targets had become legion.

The first and foremost of the preys is the Babu, vain, shallow, snobbish, exotic, invertebrate. Akbar had no mercy for this new product of "the happy mingling of the east and the west." He had as little patience with the modern Leader. You all know what he is. Hypocrite and outlandishly frank, cowardly and bold, selfish and selfless by turns, he is one of the most pitiable creatures. Between themselves the ass of a public and the Roller of a Government keep the poor misguided fool d—l all his life. Third comes the Purdah-less girl glorified by the new Reformer. This forward, shameless, saucy, sirenish....

Now, Sir, you need not turn up your noses at these epithets; nor need you call him unchivalrous. Akbar was a Mohammedan first and last; never mind his graduation, his judgeship, his social circumstances. He did not like your modernism. He detested the Indian ape for the aping was confined to the surface, glossy characteristics of the westerner. Upon the work of the expression of his hatred, he brought to bear an intensely keen intellect. Master of the craft that he was, taking shelter under cover of the topical, the humorous, he used his newly imported English words and old traditional diction and metres to such a wonderful effect that each couplet acted as a lash under the impact of which the wretched object first winced, then shuddered, then finally became numbed. Every line, nay every word, told.

In satiric verse he stands alone with no one before or after, and upsets my pet theory that, given sufficient time and material, one should be able to trace the literary lineage of any so-called most original work. He is not alone but unique. His uniqueness lies in his comprehensive response to the countless acts done about him. His mirror reflects faithfully and effectively the follies and vagrancies of such mixed company as The Reuter Agency, The Kaiser, The Currency Policy of the Government, The canned Milk, The Educationist, The Sheikh, Lord Curzon etc.

Never was the folly of "things in general," which made a certain General sick according to the latest storyette going the round of the press, condemned more convincingly than in Akbar. I wish Mahatma Gandhi's Home-Rule were interspersed with suitable quotations from Akbar.

I must add that our satirist did sometimes overdo his part. He overseasons and thereby justly exposes himself to the charge of misanthropy. Damn by all means if you so will the anglicised Muslim as did the venerable Samuel Butler "the Frenchified Englishman" but then, in the excess of zeal, damn not thing after thing of the Westerner till nothing is left to consign to the nether regions. To substitute religion in general for Christianity! To substitute civilization for westernism or Babuism.

In the matter of a consistent, disciplined, moderate attitude of true Indian Nationalism towards the Western civilization, Ratan Nath Sarshar scores over Akbar. Sarshar wrote his four volumes in prose and showed that Dickens and Shaw could be combined in one. In his case satire—a somewhat pungent seasoning—is used in moderation and therefore it adds piquancy to his fantastic romance. It is a legitimate embellishment. It is not his chief *modus operandi;* therefore it loses not in effect, nor becomes definitely unsavoury. Much more than Akbar had he that genuine love of humanity that forms the basis of all great literature.

Satire, says Joseph Hall writing in the 17th century, should be like the porcupine, that shoots sharp quills out in each angry line. A love of virtue should light the flame of satire, says Cowper a century later. One should never rail to gratify one's spleen. Langland's ideal was that of Cowper's. He railed against

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the sins of the day from his sense of sorrow for the failings of humanity and of responsibility in helping society to overcome them.

Study Akbar and see for yourself how far Akbar comes up to this ideal.

## MONOGAMY FLOUTED.

A valued friend writes :—

At Binaga, a village near Karwar, on the 28th of April last, there took place a marriage which is reminiscent rather of 'the bad old times' than these so-called days of progress and enlightenment. This is a case of polygamy occurring in a section of society where it was least expected. The bridegroom is a young man of 29, a graduate pleader of Honavar, by name L. H. Prabhu. He has a wife living, whom he has deserted for some years past, without anything like a sufficient cause and notwithstanding the efforts of an orthodox Swami (spiritual head) of his community to make them live together. The bride is a daughter, of about 17 and tolerably well-educated, of an educated person in Government service in the Co-operative department,— M.A. Varti being the latter's name. Considering the position and the educated character of the parties, it is no wonder that the marriage has caused a sensation in and about Karwar and especially in the social circles of the community (the Gaud Sarasvats) to which the parties belong. For, until this marriage occurred, the community could congratulate itself upon the fact that monogamy had been firmly established in its midst, and opinion in the community was so strong against polygamy that within its educated section at least resort to it was unthinkable during the last decade and a half. But the present case has given a rude shock, and set the public-spirited amongst the Sarasvats to think if education and public opinion are by themselves sufficient safe-guards against such lapses, and whether it is not high time to fortify them by legislation, as the Parsis have done and as the Sindh Hindus are taking steps to do.

This reform is really over-due; and no humane or sane-minded person would object to it if he were to give some earnest thought to the condition of the superseded Hindu wife—a 'grass-widow'—whose fate, under the age-long law of her fold, is (in a way) worse than that of a widow pure and simple ; for the latter (of whatever caste) has at least a chance and a hope of re-marriage under the kindlier dispensation vouchsafed to her by Vidyasagar of blessed memory,—but the 'grass-widow' has to pass her days in a state of humiliation, exposed to the taunts and suspicions of the uncharitably-minded. We have to thank *ourselves* if in these circumstances she is tempted to release herself from a dead matrimonial tie by leaving her ancestral fold and embracing an alien faith. Here is scope for work for those Sangathanists who are not averse to putting their own house in order as the best means of realising their aims.

## THE BOMBAY PROVINCIAL NON-BRAHMIN CONFERENCE.

The first session of the Bombay Provincial Non-Brahmin Conference was opened on the 4th instant at 4-30 p.m. in the Damodar Thakersay Hall, Parel, under the presidentship of Mr. D. R. Patil, M. L. C.

### Reception Chairman's Speech.

In the course of his speech welcoming the delegates' Mr. D. S. Yande, Chairman of the Reception Committee' said that the objects of the Conference are political emancipation, unity and peace with sister communities, securing seats in the Councils, local-boards and municipalities, organising workmen and the removal of untouchability. He then traced the history of Bombay from its earliest times and showed how Non-Brahmins were one of the most prosperous sections of the population, but lost it on account of internecine quarrels. With a view to bring about social reform he suggested removal of caste-system, inter-dining as often as possible, marriages based on compatibility of temper without reference to caste, prohibition of all marriages of boys below 19 and girls below 15 by leaders of the community, putting a stop to extravagance on marriage occasions, reform in marriage ceremonials, abandoning of the practice of the distribution of liquor at public dinners, forbidding of polygamy, removal of prohibition of widow remarriage wherever existing and propaganda for decrease of the use of drugs and drinks.

### Presidential Address.

The following are extracts from the presidential address delivered by Mr. D. R. Patil.

A deep and critical study of our movement will satisfy our Brahmin friends that our movement is not based upon hatred but that it hates hatred. Mutual understanding will bring about mutual co-operation and that will be the happiest, the most glorious and the most auspicious day when all the sons of India will be friendly towards one another and will be sincerely animated by feelings of affection for the masses.

Let me seriously inform my Brahmin friends who see hatred in our movement that our movement did not and does not aim at the hatred of Brahmins. In the words of the Hon. Rajah of Panagal I should like to tell them that "it is not we that wish to create hatred. It is not we that desire to foment strife. It is not we that are anxious to create divisions and if we could by any means promote peace and concord we shall not lag behind. We are ready to grasp the hand of fellowship if it is extended to us provided there is a distinct change in the angle of vision, provided the mentality of these people (Brahmins) is altered and all are prepared to meet on a common footing of equality, anxious to promote the welfare of the masses and eager to cast away the monopoly of the ages."

### Need of Organisation.

We ought to feel the necessity of good organisation because the antagonists of our movement are trying their level best to misinterpret and misrepresent our movement in order to belittle it. They have taken up the abominable and insidious work of depreciating the high, the noble, the lofty aims and aspirations of our movement which is directed towards the amelioration of the dumb, ignorant and down-trodden masses. Taking into consideration the strong forces we have to combat, it is highly essential that we should lose no time in embarking upon our regular work of organisation.

Our organisation must begin with villages; and Village, Taluka and District Committees must be formed under the controlling guidance of a Provincial Committee of

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our Presidency and thus we must begin our work on systematic lines. To make our work a success we shall have to undertake a huge propaganda for spreading the creed of our Party throughout the whole Presidency. The preaching of the gospel of our Party will have to be entrusted to and performed by a set of persons carefully chosen for the purpose. The persons to be so selected must have the good of the movement at their heart. And they must be willing and ready to put up with some inconveniences and if need be to undergo some sacrifice. They must be persons inspired by missionary spirit and endowed with oratorical powers. I do realise that the task is stupendous and difficult and that there are several obstacles to its fulfilment. Perhaps capable and spirited men in sufficient numbers may not be forthcoming at the outset. The problem of finance would also present a serious and formidable question. Some other unforeseen difficulties are also likely to spring up. But despite such and other difficulties, the task is capable of fulfilment though it is true that it will require some time for its success.

### Appeal for Unity.

The real advancement and prosperity of our Non-Brahmin movement depends upon the Non-Brahmins themselves. We must sink our differences and try to stand united in the various activities of our movement. I have already told you that our organisation must begin with the villages. We shall have to admit that there are so many quarrels, dissensions and differences of opinion among various communities of our own. Dissensions have already caused a lot of harm to us and they will cause more harm still, if they are allowed to continue. In future, Non-Brahmins will indeed be a formidable power provided they are free from the pest of disunion. It is needless, gentlemen, for me to tell you that "United we stand and divided we fall" and further I need not tell you that in Kali Yuga "Union is strength." No good work can be achieved without unity. To secure unity we want educated leaders actuated by an intense love of the public good to create and stimulate feelings of affection and goodwill between our various communities. They must educate the people so as to make them realise the real importance and the desirable effect of unity. We want leaders who are above self-aggrandisement and feel a sincere desire to promote the welfare of the masses. We form the major portion of the population of this Presidency, and the electoral strength is in our favour. Therefore if we are not divided and if we act with feelings af co-operation towards one another then we are sure to capture the various institutions of local self-government. Now the most important question of immediate attention is the Council elections that are drawing near and which will be held in the month of coming November. There is no doubt that our Party in the Council of our Presidency ought to be a powerful body. If we want to become a real power in the Bombay Legislative Council we must forget all our differences and try our utmost to secure as many seats as possible in the Bombay Legislative Council. Unity and strenuous work are the two factors upon which we must rivet our attention. Let us gird up our loins and embark upon a vigorous propaganda of arousing the masses to the necessity and desirability of electing men of our Party in a large number.

### Education of Masses.

The agency of Newspapers plays an important part in educating the masses in matters political, social and religious. In any way we have to do our best in the circulation of our journals on as liberal a basis as possible. The educative value of journalism cannot be over-estimated. I should like to bring to your notice, gentlemen, that one English weekly paper and one daily Marathi paper are the urgent necessity of the day. Through the medium of the English weekly paper, Government will be in a better position to understand and appreciate our legitimate aspirations.

### The Working Classes.

The condition of working classes is very unhappy and it deserves attention at the hands of those who feed on their labours. Capitalists treat the labouring classes not as men but as machines. This state of things naturally inclines the employee to regard his employer as a hard and selfish tyrant. To my mind the employer and the employee ought to be friends and allies as their interest is mutual.

### Drinking Evil.

I here appeal to the working classes in Bombay that the money they earn by their hard labour should be utilised by them with the strictest possible economy. Many of them are unfortunately in the habit of drinking liquor which is also greatly responsible for their impoverished condition. I earnestly appeal to them to keep themselves away from the drinking evil as the evil habit of drinking does little good and exposes the drunkard to loss, misery and ridicule. Drinking impoverishes a man and involves him in debt.

### Depressed Classes.

Our movement aims at the elevation of the masses. The depressed classes form an integral portion of the masses. So it is the duty of every one of us to improve their position which is deplorable indeed. Their present condition constitutes a grave blot on our social arrangements. For the welfare of these classes, it is very necessary that what is possible for us to do for them must be done for them. We must not neglect to improve their social status. Their very touch is regarded as pollution. This is deeply revolting to our sense of justice when they are human beings like ourselves. They have brains to think and hearts to feel like our own. When we touch lower animals we do not feel any sense of pollution. But we see pollution in the touch of these persons. When any such person embraces Islam or becomes a convert to Christianity, we do not feel the least hesitation in shaking hands with him and the idea of pollution is absent from our mind as if either Islam or Christianity has the magic power of removing pollution. No sensible man can say that this is a satisfactory state of things. The sooner we purge ourselves of the sin of pollution, the better.

### Reforms.

My experience of the Council has convinced me that the grant of Provincial Autonomy is quite necessary if the people were to reap full advantage of the reforms. The British Parliament, when they granted the first instalment of the reforms to the people of this country, naturally relied upon the people to offer their co-operation and good-will in working the reforms and this expectation of theirs was the key-note of the constitution of the Government created under the Reforms Act.

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I do maintain that the reforms are inadequate, disappointing and unsatisfactory. But that does not mean that they are incapable of doing some good to the people. If we carefully analyse the work of our local Legislature since the reforms, we have to recognise that, by passing the City and District Municipalities Acts, the District Local Boards Act and the Primary Education Act, it has laid the foundation of true democracy for the masses in the districts by affording genuine political training for public life.

No doubt Dyarchy is a great obstacle to the real progress of the country. Unless and until this system is radically modified, we cannot hope to do much for the people. Nevertheless there is no royal road to Swaraj except by working the constitutional machinery provided by the Reforms Act.

CONCLUSION.

There has been wide-spread misconception about the nature, scope and object of our Non-Brahmin movement. Ours is indeed a movement of the real amelioration of the masses. Our opponents in the so-called higher classes are by temperament and tradition incapable of grasping the inner meaning of this mass movement. Their domestic upbringing, mental equipment and social environment have given them a distinct bias in favour of class interests and they will use their utmost efforts by creating divisions in our own ranks. We are handicapped by our numerous disabilities. Let us, therefore, work towards that end with our united efforts and with great vigour and energy.

## NEWS OF THE WEEK.

**Two Lady Graduates:** We are glad to see that at the last B. A. examination of the Allahabad University two lady students, Miss Shyam Kumari Nehru, daughter of Pandit Shyamlal Nehru and Shrimati Usha Nehru, and Miss Chandrawati Sukla, have come out successful, the former in the first division and the latter in the third division. Miss Shyam Kumari Nehru is the second lady graduate of the Allahabad University who obtains a first class in the degree examination, the first being Miss Asha Adhikari, M. A., a Professor in Crosthwaite University College and the eldest daughter of Prof. Phani Bhushan Adhikari, head of the Philosophy department of the Hindu University of Benares.

**Gwalior Races Closed:** The Maharani Regent of Gwalior in closing the State race-course, has set a commendable example to other States. Horse-racing in England and elsewhere, apart from the excitement in betting which it offers, is valued much as a kind of sport; but many of our Maharajas and Rajakumars have no interest in the sport of racing, but only like the excitement of betting. The late Maharaja Scindia was one of them. It is said that the race-course is closed owing to the starting of a race-course in Kolhapur and the heavy drain which the up-keep of the race-course involves to the exchequer of Gwalior. But whatever that may be, this wise act of the Maharani will not only result in a considerable saving of money but will also save many a poor individual and family from ruin.

**A Reform Marriage:** A reform marriage according to Brahmo rites between Srimathi Leelavathi. (daughter of Mr. V. Balasundaram Mudaliar, Retired Manager, P. W. Secretariat, Mysore Government and Secretary, Bangalore Cantonment Brahmo Samaj) and Sriman S. Vairavanathan, B. A., (son of Mr. M. Subbaraya Pillai, Tashildar, Sivaganga Estate, and brother of Captain S. Kumaraswami Pillai, Civil Surgeon, Vizianagaram) was celebrated amidst a large gathering of friends and relatives at "Taj Mahal," Ulsoor Road, Bangalore, on Friday last, the 30th April 1926, when Dewan Bahadur Sir R. Venkata Ratnam Naidu (Vice-Chancellor, Madras University) officiated as Minister and Mr. V. Chinnaswamy Mudaliar (Non-official Registrar) registered the marriage under Act III of 1872.

**Delegate to International Women Suffrage Alliance:** Mrs A. Rukmani Lakshmipathi, B.A., Secretary of the Bharata Stri Mahamandalam and an Honorary Secretary of the Andhra Ayurvedic Pharmacy Ltd., is proceeding to Europe per S.S. "Oronsay" which has sailed from Colombo on the 5th May as one of the delegates of the Women's Indian Association, Madras, to the 9th session of the Congress of International Women Suffrage Alliance, which meets from the 28th May to the 5th June 1926 at Paris. The following will be among the important questions to be discussed by the Congress:—"Woman Suffrage," "Woman Labour," "Traffic in Woman" and "Nationality." The last session of this Congress, which meets once in three years, was held in Geneva. Mrs. Rukmani Lakshmipathi is a grand-daughter of Rajah T. Rama Rao and sister of Capt. Rajan, I.M.S.

**Uplift of the Depressed Classes:** The Tilak School of Politics, Lahore, has started an Achhutodhar Mandal aiming at ameliorating the conditions of the depressed classes. The Mandal's immediate programme chiefly consists of undertaking co-operative work and organising a service Bureau for the better training and employment of the people of the depressed classes as domestic servants, assistants, artisans and factory workers. Special attention is proposed to be paid to sweepers of the municipalities and small towns, some members of the Tilak Schools having already done pioneer work at Batala, where they have organised a welfare centre for them. While admitting the importance of religious work being pursued by the Arya Samaj and like bodies the Mandal would confine itself to the uplift of the untouchables, educationally, economically and socially.

**Female Education in the Punjab:** A Conference on female education in the Punjab was held on the 27th April, Lahore, under the presidency of Shaikh Abdul Qadir, under the auspices of the Punjab Social Reform Association. A representative gathering was present and discussion took place on the question of female education in the Punjab in which a large number of prominent educated ladies and gentlemen took part. Resolutions were passed urging upon the Government the necessity of providing a much larger proportion of public funds for extension and improvement of female education in the province and the need of appointing a representative committee to investigate the whole question of womens' and girls' education in the Punjab and that a committee be invited to suggest methods of creating schools, and of adapting the existing schools and curricula to meet the considered wishes of the people.

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**Jail Reform in the Punjab:** The *Bande Mataram* understands that the Punjab Government is contemplating the introduction of various reforms in the present jail administration of the province in pursuance of certain recommendations of the Punjab Jails Enquiry Committee, whose report it has been considering for some time past. The reforms, it is understood, include the abolition of the existing posts of jailor, deputy jailor and assistant jailor and the creation instead of deputy and assistant superintendents. Unlike the present incumbents, these new officers would be required to possess better educational qualifications and would receive higher emoluments than those of the existing jailors and their assistants. Only such would be recruited for the new jobs as are of good reputation. The paper further understands that orders have already been issued for discontinuing some of the present prison labours, namely, the drawing of water from the wells. Among the new recommendations proposed are arrangements for recreation for prisoners and the starting of separate kitchens for Hindus and Mussalmans. To carry out these reforms an additional Inspector-General of Prisons is proposed to be appointed.

**The Law of Concubinage:** Whether a concubine in order to be entitled for maintenance should reside at the same house with the paramour, his wife and the regular members of the family, formed the subject of an important decision by the Privy Council on the appeal preferred by Bainagubai Manglorkar for maintenance from the estate of Vasanji Thakar, her paramour. The trial judge decreed in her favour, but the High Court set aside the judgment and hence the above appeal. The Judicial Committee of the Privy Council, consisting of Lord Blansburgh, Lord Darling, Lord Salve Sen, Sir John Edge and Mr. Ameer Ali which heard the appeal, decided to advise his Majesty the King that the decree of the Bombay High Court be set aside and the judgment of the trial judge be restored and costs of all parties be paid from the estate. Lord Darling delivering judgment said that the real question was whether to belong to the family the concubine must reside at the same house with the man, his wife and the regular members of his family. Their Lordships expressed the opinion that such common residence was now unnecessary, whatever the case, when the concubine was a slave of the household. The decision of their Lordships, though it should be welcomed from one point of view in that it makes concubinage a more expensive affair, cannot however be held to expound the correct principles of Hindu Law.

**Annual Meeting of Marwari Library:** The annual meeting of the Marwari Library, Delhi, was held last evening (March 17th) in the Hindu Mahasabha pandal. Seth Ghanishyamdass Birla, the great philanthropist, was voted to the chair. The Secretary read out the progress report of the Library. The financial position of the library was very weak and it was under debt of ten thousand. The Secretary thanked the donors and specially the local municipality for its annual aid. Seth Lakhshmi Narain, Gododia, announced a donation of Rs. 1,000 to the library. Some more donations of minor values were also announced. Then Seth Ghanishyamdass requested Lalaji to deliver his lecture. Lalaji delivered a very impressive lecture. " Be brave, if you want to live on earth " was the general theme of Lalaji's lecture. He said that no nation could lead an honourable life on earth, unless it had the power to defend its wealth, its women and honour. No nation which had not the power to defend its religion and temples could be called religious. The honour of a society was not only in wealth, or education, but also depended on its bodily strength to defend its self-respect. I wish you " to become so strong, that no opponent should dare to look down upon your women, wealth and honour. Remember nobody has a right to be called a man if he cannot defend his self-respect." Referring to the Government support, Lalaji said that when Government required money for war bonds, it folded its hands before the Banias, but when the question of enlisting Aggarwalas in police and army arose, the Government would say, " Oh they belong to non-martial classes." Lalaji said: " In ancient times our women also used to remain armed and they defended their honour in time of danger. Time has come again when not only men but every woman should put on arms so that no rowdy might dare to look at her." Seth Ghanishyamdass Birla thanked Lalaji and requested the audience to act up to Lalaji's advice.—The *Tribune*, Lahore.

**The Tamil Nationality of Jesus Christ:** The Tirupathur correspondent of the *Hindu*, Madras, wrote to that paper under date March 16th: Under the auspices of the Saraswati Vilas Free Reading Room, a lecture was delivered by Mr. M. S. Ramaswami Iyer, B A., M.R.A.S., Deputy Superintendent of Police, Vellore, on Sunday, the 14th instant, at 4 p.m., on the Tamil Nationality of Jesus Christ, with Mr. K.S. Ganesha Iyer, B.A., B.L., the District Munsiff, in the chair. The meeting was well attended and the subject being very illuminating was listened to with rapt attention by many Christians to whom the interpretations of the Biblical names were surprising. Mr. Ramaswami Iyer explained the various garbs of the apostles, the similarity in the *modus operandi* of baptism, the sacred thread, the veshti-like attire of the disciples, the method of weeping over the dead, the dandam (stick) in the hand of Christ, the flowing locks of hair, the mark on the forehead, the curious emblems, to wit, the eagle, the cock [cf., Seval (cock) of the God Subramania], the lion, and exhibited pictures and photos taken from the Vatican, and published in authorised books illustrative of the customs and manners, thoughts and modes of ancient Babylon, holding synthetical coincidence with those obtaining in South India. The philological explanation of the various terms, viz., Samuel, Paul, John, which till now, have baffled the wit of European scholars, was very edifying, and the meaning became clear only when the words were traced to the fountain-source, the Tamil country. His arguments in favour of a Tamil Nationality for the Lord Jesus Christ were quite convincing based as they were on careful research, amidst his arduous task as a Police officer. The meeting lasted for three hours and the Chairman warmly complimented the learned officer for the rich menu he furnished to the educated audience. After the proposal of vote of thanks to the lecturer and the chair, by Mr. T. M. Sundaram Iyer, Municipal Councillor and Vice-President of the Reading Room, they were profusely garlanded and the meeting came to a close.

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"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Mr. Keynes on the Gold Exchange Standard:** The oral evidence given by Mr. Keynes, the famous English economist, before the Royal Commission on Currency, a summary of which appeared in a recent issue of the *Indian Daily Mail*, is the exact reverse of that given by Dr. Cannan. While Dr. Cannan put forward a vigorous plea for the Gold Standard, Mr. Keynes advises the Royal Commission that it would do well to do nothing. Mr. Keynes is well-known for his book, "The Economic Consequences of the Peace" and he is also the author of a book on Indian Currency and Finance published some years back in which he has advocated the Gold Exchange Standard and apparently he sees no reason to change his opinion since then. His objections to the Gold Standard are based on four grounds: the effect on the international value of gold, the strain on the London Money Market, the effect on the international position of silver, and the financial cost to India. He does not, however, set much store by the first and second, but it is the last two objections which he considers as of overwhelming importance. Mr. Keynes is of opinion that both externally and internally the effect of a Gold Standard will be disastrous. Externally, silver, owing to lesser demand from India which is a predominantly silver-using country, will considerably depreciate in terms of gold, while internally "India would by her own act have depreciated by perhaps 50 per cent the predominant store of value of her own people." There is indeed considerable force in this objection, but we do not see why, if other countries have found it possible to change from a Silver to a Gold Standard without much trouble, India also should not do the same. Moreover, currency now-a-days has become more a matter of sentiment and if Indian sentiment genuinely demands a Gold Standard, we cannot understand why it should be refused. We are glad to see that Mr. Keynes himself conceded the necessity "to placate Indian opinion than to thwart it even though Indian opinion is misguided." Mr. Keynes estimates that the change to the Gold Standard would cost India about £. 67 million which expenditure he considers might be usefully spent in a hundred better ways. We quite appreciate his advice, but he forgets that the Indian Currency system as at present existing easily lends itself to manipulation by Government which has only been prolific of blunders in the past. Surely, Indian opinion will be prepared to sacrifice any amount of money for securing an automatic currency free from the machinations and manipulations of Government.

**Presidential Address to the U. P. Muslim Local Boards Conference:** The address which Khan Bahadur Habiz Hidaryat Hussain delivered as President of the second session of the Muslim Local Boards Conference held recently at Philibit, but for some statements to which exception will have to be taken, was on the whole a moderate presentation of the Muslim case and contained sound words of advice to members of his community. He asked his Muslin brethren not to forget the hard logic of facts that they are in the minority and that, subject to certain restrictions, they have to accommodate themselves to the majority. He at the same time appealed to his Hindu brethren to realize the responsibilities of a majority. He emphasized that while Hindu-Muslim unity could best be achieved by mutual tolerance and good-will, it could not be attained by the common hatred of a third party and that a unity based on such slippery and treacherous ground can have no stable basis and should be despised, a fact which needs to be emphasised in view of recent utterances indulged in by a section of people that it mattered not Hindus and Muslims fought with one another, provided they hated the foreign element more. Mr. Hussain declared that "separate communal representation is the very bane of democracy, it is an outlawry upon people's prerogatives" and yet, curiously, a few sentences afterwards, he said that "the circumstances of the country existing at present not only warrant the extension of separate representation of the community but render a still further extension of the same indispensable." As the *Leader* points out, this is how the Muslims are hugging a thing which is essentially evil. The Indian Christians and Sikhs have already realised the futility of communal representation; why not the Mahomedans in the Punjab who are in a majority there give it up? Mr. Hussain claimed that Urdu is the mother-tongue of both Hindus and Muslims. How extravagant this claim is, may be seen from the fact that in almost all the provinces it is not the mother-tongue of the masses and even in the United Provinces it is not the mother-tongue of the Hindu masses who form the large majority. Mr. Hussain had some strong words to say about the Islamia Schools where, he said, "instruction is of a low order, where discipline is lax and where encouragement to either master or pupil is at a discount." This is a sufficient condemnation of the instruction imparted through denominational institutions, and we hope his co-religionists will take this to heart and educate their children in mixed schools.

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**Removal of Sex-Disqualification:** The Government of India is to be congratulated on the amendment which it has recently issued to the electoral rules of all the legislative bodies in India, both Central and Provincial, empowering them to remove the ban against women being elected or nominated members of a legislative body. Under the old rules, the Provincial Councils could only pass a resolution enabling women or any class of women to become electors, but under the new rules they can, after a month's notice, pass a resolution removing the ban against women being elected or nominated members of a legislative body. The Assembly and the Council of State also can pass similar resolutions and in the case of Ajmer-Merwara and Delhi the Assembly is given the power to put women there on an equal footing with those in other constituencies in India. The thanks of the public are due to the Women's Association which organised an agitation for the removal of sex-disqualification in respect of women standing as candidates for the various legislatures and placed its views strongly before the Muddiman Committee and obtained a favourable verdict from that body, and to Mr. B.Das, its ever-vigilant champion in the Legislative Assembly, who by frequent questions drew the attention of the Government to the urgency of coming to a decision on the matter. The amendment of the electoral rules at the present moment is very timely coming as it does upon the eve of fresh elections, and it now rests upon the public to send suitable women representatives to the legislatures.

**Compulsory Military Training:** We print elsewhere in our issue a message to the volunteers of India from Miss Miriam Keeler, Secretary, New England Fellowship of Youth for Peace, Boston, U.S.A., specially sent to the *Volunteer*, Hubli (Karnatak), the monthly so ably conducted by Dr. N.S. Hardikar to support the volunteer movement in every healthy form in India. Enthusiasts of compulsory military training for students in our Universities will do well to take note of the terrible reaction that has taken place in America as a result of the introduction of compulsory military training in Universities. Miss Keeler speaks of the revolt of the American youth against the servile obedience which military training teaches. "In college after college," she says, "the students are protesting against compulsory drill, writing articles against it, voting to abolish it, staging demonstrations against it, and, in some cases, refusing to take part in it". The so-called effect of military training in developing the physique has also been exploded. The opinions of the gymnasium director and the Commission on Military Training which Miss Keeler quotes on this point, speak for themselves. The opposition of students to compulsory military training is based not only upon the principle of compulsion involved in it, but also owing to their repugnance to a training which breeds the war mentality. We have always held that while military training has got its own good effects, it should be purely voluntary and not compulsory.

**Uplift of the Bhils:** We are glad to see that increasing interest is being evinced by our leaders towards the elevation of the Bhils and other aboriginal tribes. They have been long neglected on the score of their being "non-Hindus" and "Animists," but latterly the educated classes, whose conscience has been already awakened towards the depressed classes, are coming to feel the urgency of fulfilling their duty towards these tribes also. The Christian Missionaries were, of course, the first in the field, but during the last three years, that veteran social worker of the Servants of India Society, Mr. Amritalal Thakkar, has done no small welfare work among them. The great curses of these tribes are addiction to drink and lack of education secluded as they are in their far-off hills. But into these fastnesses of ignorance, Mr. Thakkar has wonderfully succeeded in bringing the light of knowledge and education. The opening of a temple in their midst recently by Swami Shankaracharya in order to concentrate their attention upon some form of religion, is yet another monument to the energy and work of Mr. Thakkar.

**Working of Factories:** The report on the working of the Factories Act during the year 1924, shows considerable progress. The number of factories rose from 5984 in 1923 to 6406; and the factory population also rose from 1,409,173 in 1923 to 1,455,592. The number of women employed increased from 2,21,045 in 1923 to 2,35,332, due to some extent, it is said, to restrictions placed on child labour. During the year under report a welcome step was taken in excluding children under 12 years of age and, in Bombay, by a notification of the Local Government, the employment of children of six years of age and upwards in dangerous conditions in hand-match factories was stopped. The number of children employed fell from 74,620 in 1923 to 72,531. There was a considerable fall in their number in the cotton, spinning and weaving mills, but the jute mills, however, show no material diminution in the employment of children, and it is stated that several prosecutions are reported to have been instituted on account of irregular employment of women and children in this industry, the result of which will be looked forward to with interest. A disquieting feature of the year under report was the large number of accidents and convictions for contravention in respect of the Factories Act, figures for both of which represented a large increase over the normal figures in recent years.

**All-India Depressed Classes Leaders' Conference:** The presidential address delivered by Rao Bahadur M.C. Raja to the Depressed Classes Leaders' Conference recently held at Nagpur, except for some sound suggestions which he made to the members of his community such as the need for elementary education and the necessity of cultivating clean and tidy habits and abstaining from drink and drugs, was from first to last characterised by an attitude of praise to the beneficent rule of the British Government in India and of hostility to other classes. This is hardly the right attitude to adopt. The depressed classes cannot always hope to get on by getting crumbs from the Government. It cannot be gainsaid for a moment that a wonderful awakening has come over even the most conservative and orthodox people in the country towards the recognition of the legitimate rights and aspirations of their depressed classes brethren and, such being the case, it will be wise on the part of depressed class leaders not to alienate but to cultivate their affections.

**A Muslim's Benefaction to the Ramakrishna Mission:** We learn from the Madras papers that Khan Bahadur Munju Meah Sahab Bahadur, an enlightened Muslim citizen of Cuddapah, is the Vice-President and a life-member of the Shri Ramakrishna Samaj at Cuddapah. The Khan Bahadur has spent already nearly Rs. 2,000 in connection with the building of the institution and proposes to spend something more on it. It is but rarely that we meet with such cases of sympathy and broad-mindedness either among Hindus or Muslims and it affords a pleasant contrast to the narrow communalism and religious bigotry which are the order of the day.

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INDIAN SOCIAL REFORMER.
*BOMBAY, MAY 15, 1926.*

## THE MADRAS LIBEL CASE.

It is not easy to fix the impression left on the mind by a perusal of the full text of the judgment of Mr. Justice Beasley in the libel suit brought by Rao Bahadur O. Kandasami Chettiar against the Raja of Panagal, Chief Minister to the Governor of Madras. The facts of the case are briefly these. The Rao Bahadur made a speech in September 1922 at Chidambaram at the first Adi-Dravida Congress. In that speech (we are quoting from the judgment) the plaintiff had pointed out *inter alia* how the Non-Brahmin movement which had been started as a democratic movement and carried on with the support of the Adi-Dravidas, was developing under its leaders into an oligarchic movement and that during the Pulianthope disturbances the Non-Brahmin Party leaders took the side of the caste-Hindus as against the Adi-Dravidas and by abolishing the posts of Assistant Labour Commissioners, the Non-Brahmin Party strengthened the position of the caste-Hindus and Mirasdars in relation to the depressed classes generally; and he advised the Adi-Dravidas to organise themselves as an independent party. On the 1st October following, the defendant Raja spoke on the occasion of a school function at Tenneri and said in the course of his observations: "It is however unfortunate that our political opponents and sometimes their employers should try to misrepresent the aims and activities of our party. It so happens that in political warfare, particularly, when that warfare is carried on on unscrupulous lines, such misrepresentations are of frequent occurrence. Only the other day at Chidambaram attacks of the vilest kind were made against the party. Leave alone the slanderous language that was on that occasion employed." He further said: "I have already admonished you against the wily attempts of pretended friends and pseudo-philanthropists and their paid emissaries. Beware of them. They try to mislead you by misrepresentation. Have always your eyes about you. Entrust your cause to the leadership of those who are free from selfish motives."

This is the usual small change of hustings oratory, and most men accustomed to the rough and tumble of politics would have ignored the Raja's outburst as not worth serious notice. But Mr. Kandasami was only a casual visitor in the political arena and he thought it necessary to vindicate his reputation against the aspersions implied in the Raja's speech in a Court of Law. Those who do not know Mr. Kandasami's life-long devotion to social reform, must feel, as the Judge says, "that the suit seems to have originated in the plaintiff's gross over-estimation of his own importance and virtue, and of his services to the Non-Brahmin Party and his position in the political world generally." Those who know Mr. Kandasami and his zealous interest in every movement of social and moral reform from the early nineties, however, will attribute his action in launching the suit to a sensitive temperament which implicitly expects others to do unto it as it would do to them.

The Judge held that the defendant's words in a single respect were defamatory, though just so. His lordship's words are: "To call any one a pretended friend and pseudo-philanthropist is not in my view defamatory at all, but to call him a paid emissary of a party opposed to that to which he is supposed to belong, is in my view defamatory though just so." The Judge says that Mr. Kandasami's speech at Chidambaram was of the most provocative kind and could not be left unanswered. We respectfully suggest that to call your critic a hireling is not a conclusive or proper answer for a responsible Minister to give to the charge that his Party had derogated from some of its fundamental principles. The Judge holds that the defence plea of "fair comment" fails. "For a plea of fair comment to be raised at all," his lordship observes, "it is necessary first of all that certain facts should be truly stated and that there should be a comment which is fair on those facts." If the Raja of Panagal had, as the Judge has done in his judgment, begun by quoting the passages in Mr. Kandasami's speech which were objectionable from his point of view, he would have found that the epithets by which he sought to discredit the critic, were not relevant as an answer to them. The learned Judge also finds that the defendant does not succeed in his plea of justification. Thus, in his lordship's view, there was defamation though only just defamatory, and both the pleas of justification and fair comment fail. But the plaintiff's claim for damages, says the Judge, is not supported by any proof of actual loss. "It is usual," says his lordship, "to give the Court some assistance by evidence in estimating what those damages are. It is open to the plaintiff to give evidence to show that he has been shunned or lost the esteem and respect of his friends and so on. The plaintiff has not chosen to give any evidence whatsoever with regard to that". The general public has the good sense to take vituperative oratory at its true value, and we do not think Mr. Chettiar lost a single friend on account of the Raja's declamation at the somewhat inappropriate occasion of opening a school for children. Still, says the Judge, the law presumes that some damages will join in the ordinary course of things from the mere invasion of the plaintiff's absolute right of reputation; and his reason for rating them at the smallest coin of the realm, namely, a single pie, is, that the cross-examination of the plaintiff by the defendant's counsel brought out facts which impugned his credit.

The defendant's charge against Mr. Kandasami was that he was a paid emissary in the pay of the political opponents of the Ministerial Non-Brahmin Party. The Raja of Panagal could not produce any proof of this allegation. "The utmost that the defendant has succeeded in doing here," says the Judge, "is to raise an inference which might be possibly drawn from the facts and that in my view is not sufficient and it follows therefore that the defendant does not succeed in his plea of

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justification." What are these facts and how do they suggest the inference to which the Judge refers? The defendant alleged that Mr. Kandasami was disappointed (1) because he was not selected as one of the Party's candidates to the Legislative Council, (2) that Mr. Kandasami wanted to be appointed Publicity Officer and was disappointed at not getting it and (3) that Mr. Kandasami wanted that his daughter should get preferment in the Educational Service, and was disappointed that nothing was done for her. In connection with this attempt to make out that Mr. Kandasami's Chidambaram speech was the outcome of his personal disappointment, there is one fact which the Judge could not take note of but which it is impossible for a publicist to overlook. This is not the first occasion in which a Madras Minister has sought to discredit a member of his own Non-Brahmin Party who ventured to criticise the Ministers, by alleging that the critic and the criticism were inspired by personal disappointment. Mr. C. R. Reddy sometime back was sought to be put down on a similar ground, but Mr. Reddy could not be suppressed, and he has recently been nominated to the office of Vice-Chancellor of the new Andhra University. This, we take it, is a tacit acknowledgment that the attempt made to discredit him as a disappointed place-hunter was unjust and ill-founded. Rao Bahadur Kandasami was not so unimportant or insignificant a member of the Party as the Judge seems to have inferred from the proceedings in this case. He was offered a nomination to the Legislative Assembly, a far more important position than membership of the Provincial Council; the Raja of Panagal admitted that he tried to get the place of Publicity Officer for him, but failed as the post was in the gift of the Reserved half of the Government; and there was no question that Miss Kandasami, a graduate in Science and in Teaching, was fully qualified for the promotion which, it was alleged, was sought for her. It is only fair to say that Mr. Kandasami denied having asked for the Publicity Officership for himself or promotion for his daughter, and it is on record that he refused the nomination offered to the Legislative Assembly. The Raja of Panagal would, according to his own showing, have been glad to secure for his Party the benefit of Mr. Kandasami's adherence if he could have done so. We venture to say that it is rather grotesque after this to set up a high standard of disinterestedness in party politics and to turn round and accuse your adversary of having tried to poison the springs of public life. If inferences count, they must count against both sides. On the whole, however, it is safer to rely on proved facts and these, as the Judge has observed, do not justify the plea either of justification or of fair comment, which was put forward in defence of a comment which the Judge had no hesitation in holding to be defamatory.

## THE DECCAN EDUCATION SOCIETY.

It is a distinctive feature of Bombay that much of the education that is imparted in the Presidency is done by private enterprise. The initiative taken by the several existing societies in matters educational has elicited admiration in many quarters, and not long ago the Governor of Bombay, H. E. Sir Leslie Wilson, held up these bands of selfless workers as examples for others to follow. The Deccan Education Society which has recently issued its report for the year 1924–1925 was one of the first Societies, if not the first, to take up the work of education. The Society's report is one uniform record of progress and achievement. Its activities are many and varied, and are not confined to Poona. Besides conducting the Fergusson and Willingdon Colleges and two English High Schools, one in Poona and the other at Satara, it is successfully maintaining two Marathi Schools, the one at Poona serving as a model to the neighbouring schools in the locality. The steady increase in the number of students in all these institutions testifies to their popularity. There has also been an appreciable increase in the number of lady-students attending the Fergusson College, as also in that of the resident lady-students; the accommodation provided for them proving insufficient, the Principal's bungalow is being utilised for the purpose. It has been felt that addition to residential accommodation for lady-students is overdue and a new scheme has been taken in hand which is expected to meet with success. The Society has realised the importance of residential quarters for students and every institution conducted by it is provided with them. The institutions have all maintained their efficiency and have earned good opinions from the several Inspectors.

The Deccan Education Society's institutions are not sectarian in character and specially encourage students of the backward classes, irrespective of cast or creed, by granting remissions of fees when such students are found too poor to pay. This is borne out by the number of Tables annexed to the report, which give analyses of students according to caste and religion and occupations of their parents and guardians, the places from which they hail and other interesting details. Poona, being the stronghold of the Brahmins, it is but natural that caste students should preponderate, but a good number of Mahomedan, Christian and Depressed Classes have also availed themselves of the educational facilities afforded by these institutions. The report also shows an increasing tendency among students to remain unmarried during their days of pupilage. This redounds to the credit of the parents who see the wisdom of allowing their children freedom in their pursuit of knowledge, and also conforms to the ancient ideals of education. Indians, the students in particular, have often been accused of attaching too much importance to examinations with a view to get a comfortable place in the world. It is pertinent to ask, what is it that prompts men of high educational attainments who would easily have shone in any other walk of life to devote themselves to the sorry trade of schoolmasters, if not a genuine love of knowledge and the desire to light the torch of learning in the innermost recesses of darkness and ignorance? The only parallel that presents itself is the work of the Jesuits and other Christian orders in the cause of education, but the motive underlying it is religious advancement. No one would grudge the meed of praise which the Society deservedly merits for its splendid work. There are quite a number of these Societies carrying on their work of education independent of each other. How far it is feasible to co-ordinate their services is a matter worthy of consideration.

## AGRICULTURAL OPERATIONS IN INDIA.

The Review of Agricultural Operations in India 1924-25 by Dr. D. Clouston, Agricultural Adviser to the Government of India, just issued, is a valuable document of about 160 pages which deals with the activities of the Agricultural Department during the

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year under review and which incidentally throws a flood of light on the vast potentialities that exist in this country for the development of agriculture. It is specially valuable in view of the announcement of a Royal Commission on Agriculture and the interest evinced by the new Viceroy in agriculture. The Indian agriculturist being a man of small means who cannot afford to dabble in experiments, the question of the suitability of crops to local conditions becomes a matter of paramount importance and, realising this, the Agricultural Department from the very beginning took up the study of the staple crops and placed at the hands of the cultivator improved varieties by the processes of isolation of pure strains, selection from indigeneous breeds, the introduction and acclimatization of foreign types, hybridization etc. The fact that the Indian peasant readily took advantage of the improved crops upon which Dr. Clouston himself congratulates him, is sufficient to show that he is after all not so very conservative and unprogressive as he is often represented to be. Though the present area under improved crops is only three per cent of the whole cultivated area, it is estimated that the annual value of the agricultural crops of the country has been enhanced by nearly seven crores of rupees, of which one crore has been added in a single year. In the Punjab alone, it is said, the introduction of improved varieties of wheat and cotton has been the means of adding five crores of rupees to the farming profits of these cultivators. Several varieties of rice which can yield 3 maunds per acre more than the original types and of Coimbatore sugarcanes which in some cases have given an outturn of 100 per cent, have been isolated, evolved and propagated. The replacement of the country wheats by higher-yielding varieties of better grain quality is proceeding rapidly and the quality of the varieties evolved at Pusa can be judged from the fact that there is a wide demand for them from countries as wide apart as Rhodesia, New South Wales and Ukrain. Considerable advance has also been made in regard to jute and other fibres, tobacco, oil-seeds etc.

The cottons have also received considerable attention from the provincial departments and ever since the inception of the Indian Central Cotton Committee, research has been co-ordinated and stimulated by the establishment of the Institute of Plant Industry at Indore and cotton breeding stations in the provinces and by grants-in-aid for researches on diseases and pests. The Cotton Committee continues to devote attention to the improvement of marketing, the prevention of malpractices and to the general interests of the cotton industry, and in its Research Laboratory a study is being made of certain of the measurable characters of the cotton fibre and their bearing on spinning value in order to provide the cotton-breeder with more definite information as to which fibre characters are commercially important. The Committee has provided for training Indian youths by awarding scholarships and it is to be hoped that in course of time facilities will be given to students to prosecute their research in foreign countries. The fruit industry which has a promising field before it, is unfortunately neglected except for some work done by a few isolated workers. The reason seems to be the lack of trained specialists and the Review observes that a thorough investigation of the economics of fruit-growing as a subsidiary industry is very necessary, because it will not only serve as an additional occupation to the small holders but also attract a large number of the unemployed educated classes. Lack of fodder is one of the great difficulties of the Indian agriculturist and the Agricultural Department has tried to meet this want by the introduction of the Egyptian clover and the possibilities of grasses and other plants as food for cattle are being investigated. The introduction of high-yielding crops necessitates that the fertility of the soil should not only be preserved but also increased. Unfortunately, in this country, a large part of farmyard manure is being used as fuel and a large portion of oil-cakes, bones and other manure is being exported. With a view to improve soil fertility, soil surveys have been undertaken and problems concerning soil acidity, soil drainage, soil moisture, soil aeration, movements of nitrates, nitrogen fixation and the influence of manures and fertilizers, are under investigation. Even water-hyacinth is no longer regarded as a pest to be destroyed, but as capable of being converted into valuable manure for jute and rice. To combat the ravages of disease and insect pests which play a lot of havoc on the crops, disease-resisting varieties have been evolved and preventive and remedial measures are also being taken. Spraying is becoming popular.

In Indian agriculture cattle play an important part, and with a view to their better breeding much attention is being paid to selective breeding, cross-breeding and the growing and storing of suitable fodders for them. It is to be hoped that the Central Cattle Bureau at Bangalore will do much towards stimulating and co-ordinating efforts made towards cattle improvement in the country. Owing to financial stringency and paucity of staff, it is stated, sheep-breeding has not received much attention from the Department and the hair stuff produced by our country breeds of sheep is suitable only for the manufacture of coarse blankets. The year under report was, unfortunately, one of recrudescence of rinderpest in an intense form which resulted in large cattle mortality and the Veterinary Department and the Imperial Institute of Veterinary Research at Muktesar did much to save cattle life. The benefits of the application of mechanical engineering and the Co-operative movement to agriculture have also been brought home to the people by the Agricultural Department by demonstrating implements and machines in the villages, by displaying them at agricultural shows and ploughing contests and by organizing their sale through Co-operative Societies. The success which has attended Government's efforts in this direction is reflected in the increased demand for iron implements for all purposes and in the

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satisfactory working of the cotton sale societies in Bombay, of irrigation and milk societies in Bengal and of societies for the consolidation of holdings and clearance of silt in the Punjab. It is regrettable to see that the net expenditure on agricultural development is not even equal to the subsidy which the Government of India has to pay to the Steel Industry and it is to be hoped that under the aegis of the new Viceroy more money will be set apart for this Department as a result of the recommendations of the Royal Commission.

## ABOLISH THE CASTE SYSTEM.

The Editor, The *Indian Social Reformer*.

Sir,

We have at length arrived—it is a melancholy truth which can no longer be concealed—at that crisis when nothing but speedy and effective social reforms can save us from national extinction. To save our national existence from utter ruin, our first duty is to abolish the caste-system and proclaim with lofty enthusiasm to our people that we are all equal.

The caste-system destroys the spirit of nationality and the peculiar general character of it, as every one knows, is the dismemberment of the people and the consequent absence of unity in the nation. We have at present in India little national feeling and our clannish feeling has made any true national effort impossible. In India the spirit and habit of freedom reside in an incomparably small number, while in England it extends in a manner through the entire nation.

Social reform has been entirely forgotten by our national leaders. They have yet to come to the front with a long list of improvements in social liberty. Our leaders have no social outlook beyond the industrial and educational spheres. They have suffered our poor brethren to remain ignorant and illiterate and they are powerless to work out their own salvation.

A fatal lethargy has overtaken us, attended, as it is but natural, with a prevailing disposition to treat plans of social reform with contempt. We have become more proud of our ancestors when we have ceased to resemble them. A degenerate people repose on the merits of their forefathers and look back upon their ancestors to hide their shame.

To avert the calamities that await us, the disposition of the upper classes must be repressed to lift up the majority of the people. It is impossible to retract from the brink of a precipice, but wœ to the nation which sleeps upon it.

Calcutta, May 4, 1926. Yours etc., AMRITALAL MAJUMDAR.

## A PROSTITUTE'S REPLY.

The Editor, The *Indian Social Reformer*.

Sir,

The following is the translation of a reply in Marathi given by a prostitute whom the writer had tried to reclaim :—

"You call us prostitutes, loose, shameful women. We hate you, you men, who have condemned us. You have imprisoned us, you have never given us chances in life, you have made us 'women' after all. It is you who now sympathise with our lot. We cannot be deceived by treacherous men. My mother was leading the life of a prostitute. She was a very good woman. Prostitution was forced upon her. She was a very faithful wife. But her husband used to beat her. She mutely suffered all the harsh treatment accorded to her One day her husband brought in the house his keep. And the cruel man drove her out. Woman is always meek and suffering, but when the worst happens and when her tolerating capacity reaches its maximum, she turns wild and then even Heaven cannot bring her back to the normal. Well from that time my mother began to lead this sort of life not only for existence but for taking vengeance on men. She used to cry, but none pitied her except myself. However, as the days rolled on, she began to forget the past. She has taught me to scorn men, treat them like dogs, deceive them whenever they would fall in my snare and make them beggars. Now you talk of reclaiming us How can you do that ? Are you going to send us to work-houses ? Are you going to fetter us again into that worst form of wedlock ? Marriage is a humbug. It is no longer a sacred thing. If men do not understand the promises they make before the Fire-god, if they treat women as life-slaves, then marriage is an institution planned and devised by men to purchase women for the satisfaction of their passions. We marry God and not men. Do you teach us to go again into the purdah imprisonment and the dogged life ? We are free women like free men. And we enjoy life. We are also doing a great public service. You men have got the habit of doing nothing and only talking loudly. We are doing public service silently. Consider the crowds of vagabonds, so-called bachelors, and the dregs of your class who have been held in check by us. Reclaim us and these locusts will fall upon the society. Do you still think to reclaim us ?"

The reply will open the eyes of our public men.

525, Budhwar Peth, Poona, 4-5-26. Yours etc., K. T. DANGE.

## TO THE VOLUNTEERS OF INDIA.

The following are extracts from a message sent to the Volunteers of India by Miss Miriam Keeler, Secretary, New England Fellow-ship of Youth for Peace, Boston, U. S. A. :—

The youth of the world are watching the youth of India, hoping that by acting in accordance with the teachings of Gandhi, India will accomplish a new thing in human history. The founder of Christianity, Jesus, taught the use of love and kindness in personal relations. For nearly 2000 years "Christian" individuals have tried to practise love, and the "Christian" nations have fought to attain their desires, just or unjust, by force. Here and there some-one has protested, but his voice has hardly been heard. It remained for Gandhi with his millions of disciples, to demonstrate the use of love and good-will in national affairs.

Moral courage and spiritual wisdom to lead a nation in the paths of love can only be attained by rigorous study, discipline, self-sacrifice—as Gandhi won them. In calling on the youth of India, therefore, to organize and train themselves, the *Volunteer* published in Hubli, (Karnatak) is taking the right path. What qualities should this training develop ? First of all, leadership. There are always plenty to follow. Presumably your

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society, like the Fellowship of Youth in America, is small in numbers and resources, and can scarcely hope to reach directly more than a few thousand youths. Our greatest opportunity, therefore, is to train leaders who shall go out among the masses to carry inspiration and awakening.

Other qualities needed are the ability to co-operate with others, a sense of humour so that one can lose without bitterness and laugh at oneself as well as at other people. There must be a *will* to service, eagerness and fire, else nothing can be done. Nothing real can be accomplished by force and compulsion, as the philosopher knows. The volunteers will be useless unless they are true volunteers—willing doers. Can you imagine a volunteer by conscription? It is a contradiction in terms, and conscripts are no more than poor, passive instruments of another's will.

Skill in some profession or trade is another thing that the youth of India need. The ability to earn a living by doing something useful and doing it well, whether it be cotton-spinning, teaching, or something else, is indispensable. It gives self-reliance, poise and independence.

Here in America we have had experience with various kinds of training for youth. There is, what perhaps occurs to us first, military training. This is compulsory in 83 colleges and universities, and in many public high schools. Military training has little if any value in developing the physique. The former gymnasium director at Harvard University says: "After taking the most favourable view possible of military drill as a physical exercise, we are led to conclude that its constrained positions and closely localised movements do not afford the essential requisites for developing the muscles and improving the respiration and circulation and thereby improving the general health and condition of the system." This is in substance the conclusion of every physical director whose opinion I have heard.

Then what does military training do? It teaches *unthinking obedience* and it accustoms the mind to the idea of killing. But unthinking obedience is a very different thing from the ability to co-operate. It means fulfilling commands without reasoning about them. Men in this condition may obey you or your enemy whoever shouts the loudest or offers most pay. This is clearly not the kind of training we want for our youth. "Military drill kills interest and spirit in boys; it becomes wearisome and monotonous," one Commission on Military Training reports. Nor do we want youth to accept unquestioningly the idea that sometime when some-one tells them to, they are going to put on uniform and start killing other young men in war. There are people in America—militarists—who want just this. And it is to defeat their purpose that we are trying to rid our youth of military training. You in India have laid hold of a better method than violence; you will not wish to cultivate the war mind-set. Against the servile obedience which military training teaches, American youth is in revolt. In college after college, the students are protesting against compulsory drill, writing articles against it, voting to abolish it, staging demonstrations against it, and, in some cases, refusing to take part in it.

What form, then, shall the training of youth take? There are two forms which supplement each other, both of which are more suitable to your purpose and ours. The first is *physical education*—the systematic training of the body to physical efficiency and co-ordination by scientific exercises which develop all the muscles and the health of the organs together with instruction in sanitation and hygiene, healthful habits of daily life.

The second form is athletic sports. These fall into two classes, the first including those sports in which individual superiority alone counts, such as running, jumping, swimming—and in which I note the youth of India are already doing much, to judge by the account of the swimming races. The other class includes all games requiring team-work—base ball, football, basket ball, field hockey, tennis. With the possible exception of football, which is brutal, these are invaluable. To begin with, they are great fun. Boys and girls, too, need no urging to spend all their spare time at these games, and at the same time keep to the strictest sort of regime in regard to food and sleep in order to increase their efficiency. In some American colleges, captains of the athletic teams are the most honoured men in college. These sports also develop exactly the qualities we need. Team-work is another name for co-operation. Each man learns his place, and advances, not his own interests, but those of his team. An instant response to others, complete subordination of self, as well as physical skill, are needed for success. Obedience is there too—but not to arbitrary commands; it is obedience to the rules of the game, in some cases interpreted through a leader. Honour is one of the requirements of sports. No good team would win a game by cheating or under false pretences. And the other team is simply the opposition, not the enemy. The team plays to win; but if it loses it cheers the other team any-how. Without overdeveloping and professionalizing sports as some American universities have done, the youth of India can well use them for their own purposes.

You will doubtless find other methods in addition of training along the right lines. But let us not be led astray by the superficial precision of military unit. The world is looking to India to organize for peace not war. And when you have accomplished this great thing, there will be many to follow.

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## THE PROBLEM OF THE BRITISH COAL INDUSTRY.*

In an article on the above head published in the April 7th issue of the *New Republic*, U.S.A., Mr. R. H. Tawney, anticipating the trouble that was brewing in Great Britain wrote as follows:—

The British practice of making fifty bites at a cherry, while protesting all the time that there is no intention of doing anything so vulgar as swallow it, has its disadvantages. But, provided the patient takes the medicine, it is reasonable that he should be allowed to choose the label on the bottle, and, in view of the prejudices of their fellow-countryman, the Commissioners were probably prudent in protesting that they are not as these bold bad men who deal in nationalization. The public ownership of minerals, and the municipal distribution of coal are, at least, a beginning of the necessary

*Since this article was written a general strike was declared and called off on wednesday last as a preliminary to negotiations with Government. The miners' strike however, continues.

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reorganization. Amalgamation of collieries under the pressure of a state department, though a lengthy, and probably a costly process, at least drives in the thin end of a trenchant wedge. To such proposals the existing interests might reply in the classical lines:

"It's all very well to dissemble your love,
But why did you kick me downstairs?"

Reorganization must, in any case, be a matter of time. What is more exciting at the moment is the situation in the next six weeks. The subsidy, unless extended, finishes at the end of April and the Commission emphatically recommends its termination at that date. How, in that case, is the industry to pay its way? The Commission rejected, for reasons of unquestionable cogency, the owners' proposal for longer hours, and proposed, as its own immediate solution, a reduction in wages, to be borne by the miners as a sacrifice on the understanding that the various measures of reorganization recommended shall be undertaken without delay. The latter proviso somewhat softens, no doubt, the suggestion for a reduction. But all the elements of a crisis, such as occurred last August, are in being. The miners argue that for seven years they have pressed for improvements in the organization of the industry, that their criticisms have been confirmed by one inquiry after another, and that it is monstrously unfair to make them pay for the refusal of successive governments to carry improvements into effect. The mine-owners want a reduction of wages, but hate the reforms which the Commission urges, should accompany it. The government naturally does not want to continue paying the subsidy, but it wants a stoppage still less, for a stoppage would probably cost more than the subsidy itself. Some Conservatives are indignant at the coquetting with Socialism which they seem to discern in the Report, while the trade union movement is alarmed at the threat to wages.

To prophesy the upshot of it all would be rash. What a good many people feel, however, is that in terminating the subsidy now, the government would be making the worst of both worlds. It has paid it for six months, without getting anything for it. Is it prudent to stop it at the very moment when it may be used as a lever to reorganize the industry? If Mr. Baldwin inclines to the view that it is not, will the die-hards of his party stand it? To him, at least, the situation must be a nightmare. It is not, however, Mr. Baldwin who is to blame, but an earlier occupant of his office, who allowed the patient to relapse into a condition in which the only alleviation of his sufferings is monthly injections of morphia. In this, as in some other matters, the country is likely to pay for the antics of that cheerful architect of mischief, Mr. Lloyd George.

## MR. PAL ON COMMUNAL UNITY.

Speaking recently at the Calcutta Parliament Mr. Bepin Chandra Pal warned the British Government against the danger of utilising the Hindu-Moslem dispute for the preservation of the existing political and administrative order in this country by exploiting the religious and communal differences between the two communities. In an impressive speech he pointed out that it was to the interest of the British Government that steps should be taken to effectively put down the elements of political and social disorder. The only solution of this dispute in Mr. Pal's opinion lay in the expansion of civic freedom and in the appreciation of the higher culture of the two communities.

Moving his resolution that the House recommends to the Government that in the interest of the British Empire and for the protection of the very large financial commitment of the British people in India as well as for the preservation of peace, order and settled government in this country, immediate steps should be taken to effectively put down the elements of political and social disorder exploiting the religious and communal differences between the two great Indian communities. Mr. Bepin Chandra Pal said that they had been told for many years past that as long as they had communal differences in India, so long it would be hopeless for them to desire anything like self-government or responsible government. That was one side. He wished to present the other side and that was that as long as this problem of Hindu-Moslem unity was not solved, so long it was impossible to reasonably hope for the continuance of British connection in India. While admitting that a settlement of this question was necessary for the purpose of nation-building in this country, Mr. Pal wanted to emphasise the point that it was to the interest of the British people that this problem must be solved. The speaker was of opinion that a solution of this problem was not absolutely necessary for the attainment of Swaraj. Swaraj would come to the Indian people either by constitutional means or by an armed revolt or revolution and in neither case was it essentially necessary that the two great Indian communities should cease to fight with one another. The speaker pointed out that though the Hindus and the Mahomedans had been fighting for the last fifty years, it did not prevent British statesmanship from helping India by slow degrees towards the goal of self-government. In this connection he traced the history of constitutional progress in India from the time of Lord Dufferin up to the time of the Montagu-Chelmsford announcement, and observed that this problem of Hindu-Moslem unity was not seriously considered by British statesmen when it was to their own interest to do something to advance India towards Swaraj. How else could we explain, said he, the grant of constitutional freedom to India, slow though it was, when the two communities were fighting each other for the last half a century? When the British people found it to their interests that reforms should be delayed or stopped, they brought out this bogey of Hindu-Moslem difference.

Whether they were to get Swaraj by peaceful and legitimate means or by an armed revolt or revolution, the plain fact remained, that a settlement of this dispute was not absolutely necessary. For, if the Mahomedans were strong enough, they would not wait for the weaker Hindus to join them in their fight against the strong British nor would the Hindus ask the Mahomedans to come to their help if they could muster up sufficient courage to wrest Swaraj from the British people. India's advance towards Swaraj would not be determined by their mutual fight but would be determined by a consideration of the British interest. The speaker therefore took the opportunity to warn the British Government

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# INDIANS OVERSEAS

## SUPPLEMENT

TO

# The Indian Social Reformer.

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## THE SOUTH AFRICAN SITUATION.

We publish in this issue the text of the correspondence that took place between the Government of India and the Union Government which finally culminated in both parties agreeing to a Round Table Conference to settle their points of difference. To this happy consummation the Government of India, the Paddison Deputation and Mr. C. F. Andrews have all contributed in a great measure. We have already dealt with this hopeful change that has come over the South African situation in our leading article in the *Reformer* of the 1st May and we shall only emphasise some points here. The Union Government, it will be remembered, for long refused to accede to the proposal of a Round Table Conference owing to the inability of the Government of India to agree that the object of the Conference should be to discuss methods with a view to effect a considerable reduction of the Indian population and to explore the possibilities of more effective repatriation. Instead of this, the Government of India have now accepted the Union Government's condition of "safeguarding the maintenance of Western standards of life by just and legitimate means." But much depends upon the way in which this clause is interpreted. If it is meant by this that Western standards of life can be maintained only by diminishing the facilities for trade and the number of Asiatics, there can be no hope of agreement between the two countries. The only interpretation to which India will be a consenting party will be that put upon it by Mahatma Gandhi, with which Mr. C. F. Andrews is in agreement, namely, "the reasonable sanitary and economic laws of common applicability, ensuring on the part of all a standard of life in keeping with hygienic and sanitary requirements, and regulation of all business in conformity with the European standard." The remedy, of course, lies in the hands of the Whites themselves. As the *Hindu* rightly remarks: "Abolish the ghetto system and allow Indians to build houses in the best portions of towns on terms of equality; pay them better and do not exclude them, as the Colour Bar Bill does, from the remunerative occupations; provide their children with educational facilities; allow them to travel in tram cars, to use public libraries, to live in first class hotels, on terms which are extended to Europeans. If these are done, and they are given the rights of citizens, the standard of life among Indians is bound to rise." Scarcely has the Anti-Asiatic Bill been held in abeyance before the other obnoxious Bill which was submitted to the joint sitting of both the Houses of the S. African Legislature has been passed into law. It has been again and again pointed out by Mahatma Gandhi and Mr. Andrews that the Colour Bar Bill is in fact more objectionable in its provisions than the Anti-Asiatic Bill and that if a Conference between South Africa and India is at all to take place, it is not to deal with the Anti-Asiatic Bill alone but with the Colour Bar Bill, the Liquor Law Amendment Bill and such like colour legislation. And now that the Colour Bar Bill has been passed, there are only two courses open for the Government of India to prevent its operation, namely, to urge the Governor-General in S. Africa to withhold his assent to it or to reserve it for the consideration of the British Government. We hope the Government of India will make a move in this matter without further delay.

## WELCOME TO MR. ANDREWS.

The citizens of Bombay accorded a very cordial and rousing reception to their "Ambassador of Peace", the Rev. C. F. Andrews, on Saturday the 1st inst., on his return from South Africa after the successful termination of his mission, at a public meeting held at the Sir Cowasji Jehangir Hall, under the joint auspices of the Imperial Indian Citizenship Association, the Bombay Committee of the Indian National Party and two other public bodies.

Sir Chimanlal Setalvad presided at the meeting. The meeting was fully representative and on the platform were seated prominent leaders of different political parties in the country, such as Dr. Annie Besant, Mr. B. G. Horniman, the Hon. Mr. V. J. Patel, Messrs. Jamnadas Dwarkadas, K. Natarajan, D. G. Dalvi, Shaukat Ali, Jamnadas Mehta, J. K. Mehta, N. M. Joshi, Kenneth Saunders, M. R. Jayakar and Kanji Dwarkadas.

### MR. ANDREWS' REPLY.

After the Chairman had made some introductory remarks, Mr. C. F. Andrews made the following statement:—

"I am more tired than I can possibly tell you and a tired man finds it very hard to think clearly. Even to-day, I have been faced for the first time with most vitally important issues and have been asked to give my considered opinion about them immediately on arrival. As one who is a very bad sailor, subject to constant sea-sickness, even this voyage has not given me time when I could give my best thoughts on paper; therefore I must ask you to forgive me to-night if I read my speech, and also deal with the larger and broader issues of the whole subject rather than with the details.

### S. AFRICAN MINISTER'S STATEMENT.

May I say, however, at once that I fully realise the importance of the issue that Mahatma Gandhi has raised in the last number of *Young India*? To-morrow I hope to see him and to talk over the matter through and through with him, from beginning to end. In such matters, so much depends upon the personalities with whom one has to do in South Africa and the person in South Africa behind the phrase. Now it is easy for me to picture Doctor Malan and General Hertzog actually using that phrase about 'safe-guarding Western standards of life by just and legitimate means'; and I have often heard them talking about these very things. Mahatmaji has also known South Africa better than any Indian living; and he also knows intimately the chief actors in the South African Indian drama to-day. Therefore, let the Indian public wait a little while and not be too anxious about what I have said in a tired mood to the Press to-day; and I will promise, when we have had, our full talk, to give to the public my very best and most carefully considered opinion. My

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a suggested formula was a very simple one. It was a open conference with *no commitments* and no ervations on either side.' I wanted every subject either side, where there were difficulties felt, to be n to full and free discussion. But even taking the mula offered, namely, 'safeguarding Western stand- s of life by just and legitimate means', I think I can derstand its meaning in the minds of both General rtzog and Dr. Malan, with whom I have had hours conversation on these very subjects. Let me say, hout committing myself too hastily, that my first pression and interpretation on the words was quite initely, that very second alternative which Mahatma ndhi puts forward, namely, ( to quote his words) 'the ionable sanitary and economic laws of common ap- cability, ensuring on the part of all a standard of life keeping with hygienic and sanitary requirements, and gulation of *all business in conformity* with the ropean standard'. That is certainly my own impres- on of their meaning after a few hours' hurried and terrupted thinking.

### Anti-Asiatic Bills.

Let me pass on. We have to remember that the siatic Bill which has been postponed is not the only ill discriminating against Indians that has been ought before the present Parliament There is also e Colour Bar Bill which in the long run seems to me be still more humiliating and insulting to Indians an the Asiatic Bill itself. We have to fight this ill now with all our might and try to defeat it, for it ppears, to an exceedingly large number of people in outh Africa and an even larger number of people out- ide South Africa, neither 'just' nor 'legitimate' to ake away from a skilled person the right to exercise he skill of his hands,—the skill which God himself as given him,—simply because the pigment of his skin s not the exact colour of my own. I know the reasons hat are brought forward and the arguments used,— hat the white man cannot compete with the coloured nan and that in open competition the white man will go to the wall and the coloured man will be sweated. But what if the coloured man agrees to observe the ygienic and sanitary requirements of the European nd to live in every sense of the word a 'decent' life ? s he still to be debarred from a mechanical, skilled ccupation under a Colour Bar Bill merely because of his race and birth, without any regard to his worth and skill and merit ?

### Not God's Law.

We are fighting this Bill constitutionally every step of the way; and if it is ever unfortunately passed, we shall go on struggling still to get it repealed because we cannot believe that is God's law. Its very name of Colour Bar Bill revolts us, because we cannot believe that God who causes His sun to shine upon all his children ever meant them to be deprived of their birth- right of manual skill and intelligence which He Himself has given them.—(Cheers.).

I am glad to say that the news I heard unofficially before I left South Africa was very slightly more reas- suring; and that there is still just a hope that this Bill also may be postponed pending a further enquiry into its economic necessity or otherwise. But this may be only rumour, and we must be prepared for the worst; and if the Bill is passed, then for a long uphill constitutional fight to get it off the Statute Book, if (God forbid!) it ever gets there ?

### A Frank Statement.

But to return from this subject, which is one of very great importance to India, to the main broad issue, I want to say very clearly and frankly that I *trust* General Hertzog and Doctor Malan. May I put a very great deal in a very small compass ? May I say the truth that if we had not trusted them and found them trustworthy, they would not have trusted *us* and found *us* trustworthy (Cheers). In which case, the Asiatic Bill would have been put through the Senate as well as the Assembly be- fore to-day. They trusted us implicitly, when we said that this Bill was felt as insulting and humiliating to India. Other people told them not to trust us. Other people told them that they knew India far better than we did, and that no one cared a straw about the Bill in India except some agitators. General Hertzog and Dr. Malan put the question pointedly to us, asking us, 'Is this true ?' And we answered: 'No, it is not true.'

### Implicit Trust.

They trusted our word implicitly. They did not want a long argument. They looked in our faces and saw that we were honest men, speaking the truth. They spoke to us—both of them—General Hertzog said to me —and I can see his earnest face as he said it—"Mr. Andrews, the *last thing in the world* I want to do is to insult and humiliate a great and neighbouring people like the Indian people. I want to be just and fair to them." He said those very words to me.

I can almost remember every word he said. When I went to Dr. Malan, he said the same thing of his own accord in his own way. I was able to look in his face and the face of General Hertzog just as they looked at mine, and I read *truth* there. I trusted them, and we all trusted them and said to them: "If that is so, then as honourable men, ought we not to talk it over ?"

There is the whole matter of the negotiations in a very small compass. We did not commit ourselves in any way whatever. As I have said, I wanted the talk to be absolutely open, with no commitments and no reservations on either side. We have not quite got that formula, but we have got the next best thing. As Ma- hatmaji has very truly said: "Mr. Andrews is not a politician or a diplomatist." I am very glad that I am not, for I should make a very bad one if ever I tried to become such a person. But one thing gives me confi- dence and trust and hope, namely, faith, unbounded faith, in God and His will; and the prayer, 'Thy Will be done on earth' is in my heart every day, every hour (Cheers). And if ever I see the same faith written in the looks of others when they speak to me and look into my eyes, then I want to do just the very same thing to them that I want them to do to me, namely, to *trust* them. There- fore, we have trusted implicitly these two Dutch states- men, as honourable men, because we have seen them, met them, spoken with them and looked into their faces. The one thing I want to do, on my return, is to convey that trust to all I may be able to reach either by my word, or by my pen in India." (Applause).

With a hearty vote of thanks proposed by Mr. K. Natarajan to the Rev. C. F. Andrews, the meeting came to a close.

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## CORRESPONDENCE BETWEEN THE INDIAN AND SOUTH AFRICAN GOVERNMENTS.

The following is the text of correspondence which preceded the announcement regarding the agreement of the Union Government to a Conference to come to an amicable solution of the Indian question :—

Telegram to the Governor-General in South Africa, Cape Town, dated Delhi, 20th February 1926 :—

"The Government of India understand from records which they have received that the Minister of Interior, in his speech, moving that the Areas Reservation Bill be referred to the Select Committee before the second reading, stated that the Government of India has been informed by the Union Government that while they were not opposed in principle to a Round Table Conference, discussions must include the question of ways and means required to make the scheme of voluntary repatriation of Indians more effective. Had the Government of India agreed to this point being included in the Agenda, a Round Table Conference would have been held, but as we did not see our way to agree to discussion of this parti- cular point, the Union Government could not agree to the Conference If Dr. Malan has been correctly re- ported, we fear that there has been some misunder- standing regarding our attitude on this point. In our telegram, dated 9th October, we made it clear that a Conference, of which the main object was to expedite

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Indian repatriation, was not contemplated by us. We nevertheless indicated that we were prepared to discuss the working of the existing system of voluntary repatriation and maintained the same attitude in subsequent communications. We have never refused to include the question of repatriation as above described within the scope of the discussion of the proposed Conference. We are as anxious as ever to participate in a Round Table Conference which would include the repatriation question limited, as above stated, within its scope. We should be very grateful if the Minister of Interior would take an early opportunity of dispelling the misconception to which we learn his speech may have given rise. We understand that "Cape Times" in a leading article on the 28th February has already taken the point that the attitude of the Government of India in refusing to discuss voluntary repatriation has made the holding of the Conference impossible. We are most anxious to secure an unprejudiced reception for the statement which our representatives will shortly make before the Select Committee and are confident that Your Excellency's Ministers will understand our desire to remove any misapprehension which might possibly prejudice public opinion against the case which they will present."

REPLY FROM SOUTH AFRICAN GOVERNMENT.

Telegram from the Governor-General of South Africa, Cape Town, dated 10th (Received on the 11th) March 1926 :—

"Your telegram dated 20th February. My Ministers desire to state that in their opinion no discrepancies exist between the statements of the Minister of the Interior in the Assembly to which you refer and the actual course of negotiations as revealed in the published correspondence. Reference to my telegrams dated 16th June and 24th September 1925 must in their view remove all possible doubts. It was clearly the attitude of the Union Government that no conference however restricted in scope, was possible unless some definite prospect was held out beforehand that it would result in a considerable reduction of the Indian population. They further clearly intimated that they welcomed tentative and provisional proposals to this effect and that their attitude with regard to the holding of a conference would eventually depend upon the nature and practicability of any repatriation scheme offered as a basis for further discussions at such a conference. They even went so far as to suggest the particular form of additional inducements which with the assistance and co-operation of Government of India might be offered to Indians as a part of such repatriation scheme besides agreeing to the inclusion of at least one other important aspect of Indian problem which has been put forward by your Government within the range of the proposed conference. It was only after the Government of India had intimated in your telegram of 9th October 1925, that they did not intend to explore the possibilities of more effective repatriation with the object of bringing about a considerable reduction of the Indian population but wished merely to confine themselves to helpful suggestions in connection with the existing repatriation (scheme) that further attempts on the part of the Union Government to arrive at a satisfactory basis for a Conference were dropped. My Ministers accept the assurance expressed in the second paragraph of your telegram that the real attitude of the Government of India has been misunderstood by them. They also note that according to Your Excellency's telegram dated the 26th November, 1925, it was clearly the intention of the Government to put forward definite proposals in connection with repatriation after they considered the report of their deputation to the Union. Under these circumstances my Ministers wish to assure the Government of India that provided they could be made to feel that they have the necessary assurance of the probability that the problem will really and effectively be solved through the instrumentality of a conference, thus affording them a real basis for consenting to a Round Table Conference, they are prepared to take such steps as are still at their disposal to keep the door open for a further consideration of the question. They trust that the Government of India will realize that the progress of the Bill through Parliament cannot be held up unless such action can be clearly justified to Parliament and in the eyes of the people of South Africa by the nature and adequacy of the assurance given and therefore unless the Ministers are enabled to point to some very definite and substantial prospective results to be anticipated from the proposed conference, they cannot contemplate the possibility of agreeing at this stage to the holding of such a conference. The Government of India will, therefore, understand that the assistance, so far offered by them in connection with the system of repatriation at present obtaining for the purpose of formulating a satisfactory basis for a conference is altogether inadequate.

INDIAN GOVERNMENT'S REPLY.

Telegram to the Governor-General of South Africa, Cape Town, dated 26th March 1926:—Your telegram dated March 10th. We have not yet seen the text of the speech delivered by the Minister of Interior on February 17th and are therefore glad to receive the assurance from your Excellency's Government that it was in no way discrepant with the actual course of negotiations. Your Excellency's telegram makes it clear to us that the Union Government are not averse to the idea of a conference, provided they are satisfied that such conference will hold out definite prospects of leading to a real and effective solution of the Indian problem. We appreciate the desire of Your Excellency's Ministers to obtain assurance on this and to find a formula acceptable to your Government and mine as the basis of the conference which would enable discussions to be initiated. We ourselves are equally anxious that if a conference takes place it should not prove abortive or lead to misunderstanding and it is with this object in view that we desire that there should be no misapprehension about our own attitude. As we explained in our telegram of October 9th we are unable to agree to enter a conference of which the object would be to effect a considerable reduction of the Indian population and we still adhere to this opinion. In our view the right method of arriving at a real and effective solution of the Indian question would be for both parties to enter the conference without being committed in advance to any particular solution of the question at issue. We ourselves should enter such a conference with the sincere intention of discussing frankly with the Union Government all possible methods of settling the Asiatic question, of understanding the difficulties which have led to the present policy of the South African Government and of explaining our own difficulties in acquiescing in that policy and the objects which we have in view in the atmosphere of a better mutual understanding which, we believe, this exchange of views will establish. We are hopeful that the Agreement may be rendered possible as to the general lines on which the question can be finally settled. As a preliminary step we would suggest that the Union Ministers might consent to confer informally with the Leader of our Deputation with a view to ascertaining whether the obstacles in the way of the conference cannot be overcome. We cannot of course agree to invest Mr. Paddison with plenipotentiary powers to act on our behalf and any arrangement suggested after consultation with Your Excellency's Ministers would be subject to our confirmation after the receipt by us of his report and after discussion with him. We are impressed with the difficulty of arriving at an understanding by telegraphic correspondence and it is on this account that we propose a personal discussion and have always held that the conference affords the most hopeful method of dealing with this question. In the event of agreement being reached regarding the conference, meetings between the representatives of this Government and of the Union Government might conveniently be held either formally or informally, at the time of the meetings in October

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next of the Imperial Conference or if necessary at an earlier date. We assume that progress with regard to pending legislation would be held up until the conference had an opportunity of discussing the question in all its bearing.

SOUTH AFRICAN REPLY.

Telegram from the Governor-General of South Africa dated 13th (received 14th) April 1926:—In reply to your telegram dated 26th March 1926., my Ministers desire to inform the Government of India, that in compliance with their request the Prime Minister and the Minister of the Interior have informally conferred with Mr. Paddison, leader and Mr. Bajpai, Secretary of the deputation, and that conversations have undoubtedly resulted in a mutually better understanding and appreciation of the respective points of views and difficulties of the two Governments. My Ministers do not consider the divergence in point of view or the difficulties so great that it should be deemed impossible to find a satisfactory basis for informal conversations which might lead to an amicable settlement as long as it remains understood that such conversations shall, on both sides, be entered into and conducted with sincere desire and intention to co-operate in finding a real and effective solution of the Indian problem. Any conference which could justly be interpreted as a mere attempt from outside to prevent the Union Government from dealing with its own problems in its own way will be resented by the people of South Africa and is and will continue to be unacceptable. As was pointed out in previous correspondence the European community in South Africa consider that their economic position and civilisation are seriously menaced by the presence and unfair competition of the Asiatics and the demand, on their part, that steps shall be taken without delay to counteract that menace is insistent and practically unanimous. This fact has been corroborated to the fullest extent by evidence laid before the Select Committee. My Ministers, therefore, wish to impress upon the Government of India that opinion in South Africa will not view with favour any settlement which does not hold out a reasonable prospect of safeguarding the maintenance of Western standards of life by just and legitimate means.

If the Government of India could accept this presentation of the position as the correct one and could further express their willingness to assist in exploring all possible methods of settling the Asiatic question, the Union Government will be ready to accept their offer to enter into a conference for the purpose. Any proposal which such a conference might make would be subject to confirmation by the Government of the two countries in order to ensure that the conference if finally agreed upon should meet under the best auspices. My Ministers have decided, subject to the approval of the Select Committee and Parliament, not to proceed further with the Areas Reservation and Immigration and Registration Further Provision Bill, until the results of the conference are available. Should the reply of the Government of India be favourable and final, and an agreement in regard to the holding of a conference be reached by the Ministers, such agreement should be embodied in the following terms which could form the basis and be included in any official public statement to be made at a later date.

TERMS.

The Government of the Union of South Africa and the Government of India have been further in communication with each other regarding the best method of arriving at an amicable solution of the Indian problem. The Government of the Union have impressed upon the Government of India that public opinion in South Africa will not view with favour any settlement which does not hold out a reasonable prospect of safeguarding the maintenance of the Western standards of life by just and legitimate means. The Government of India are prepared to assist in exploring all possible methods of settling the Asiatic question and have offered to enter into a conference with the Union for the purpose. Any proposal the conference might make would be subject to confirmation by the Governments of the two countries. The Union Government have accepted the offer of the Government of India and in order to ensure that the conference should meet under the best auspices have decided, subject to the approval of the Select Committee and Parliament, not to proceed further with the Areas Reservation and Immigration and Legislation Further Provision Bill until the results of the conference are available With a view to the limited time of the Select Committee and in order that they may be enabled to make the necessary recommendations, my Ministers will be glad to be favoured with an early reply.

INDIAN GOVERNMENT'S ACCEPTANCE.

Telegram to the Governor-General of South Africa, Cape Town, dated 17th April 1926:—"Your telegram dated 13th April. We learn with great satisfaction that conversations between Your Excellency's Ministers and the Leader and the Secretary of our Deputation have led to a better understanding and appreciation of the respective points of view and difficulties of the two Governments, and that as a result of them the Union Government are prepared to enter into a conference with us with the object of exploring all possible methods of settling the Asiatic question in South Africa consistent with the maintenance of the Western standards of life. We have constantly affirmed our belief that the conference affords the most hopeful method of dealing with this question and we gladly therefore accept the proposal which is now made to us. The terms in which it is possible to embody the agreement to hold a conference afford in our opinion a suitable basis for its proceedings and have our complete concurrence. We accept the statement of Your Excellency's Government that public opininion in South Africa would not view with favour any settlement which does not hold a reasonable prospect of safeguarding the maintenance of Western standards of life by just and legitimate means and for our own part will enter the conference with the sincere desire of co-operating with the Union Government in finding a solution of the Asiatic question which can be honourably accepted by the Governments and people both of South Africa and of India. We agree further that it is essential that any proposals that the conference may make should be subject to confirmation by the Governments of both countries It is understood that in presenting the report of the Select Committee on the Areas Reservation Bill, the Minister of the Interior will announce the agreement that has been arrived at between the two Governments and will move that Parliament should not proceed further with the Bill, until the results of the conference are available. We should be glad to know on what date this announcement will be made in order that we may arrange for simultaneous publication in this country."

**Franchise for Indians in Foreign States and British Dominions:** Replying to Pandit Nilkanta Das' question in the Legislative Assembly on the 12th February regarding the franchise enjoyed by Indians in Foreign States and British Dominions for their Parliaments, Mr. Bhore said: As regards foreign countries, the right of naturalisation is a condition precedent to the right of franchise. The only foreign country where Indians have been disfranchised appears to be the United States, where their naturalisation has been ruled by the Supreme Court to be against the Constitution. With regard to the British Dominions, the position is as follows: Indians domiciled in Canada enjoy Federal franchise in eight out of nine Provinces. In Australia, the Commonwealth franchise has been conferred on all resident British Indians. In New Zealand, Indians enjoy the franchise on the same footing as all other British subjects. In South Africa, only those Indians who were qualified for the Parliamentary vote under the laws existing in the several colonies on the establishment of the Union possess the Parliamentary franchise. In Newfoundland, Indians are eligible for the franchise on the same footing as all other British subjects.

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against the danger of utilising Hindu-Moslem differences for the purpose of preserving the existing politics and administrative order in this country.

The only solution of this dispute, continued Mr. Pal, lay in the establishment of democratic freedom and cultural exchange between the two communities. The latter would take time and in the meantime the Government must govern. Whenever they had any political trouble in India, the spokesmen of Anglo-Indian and European press said, "Govern or get out." Could not the Indians now say honestly after their experience from the recent riots "Govern or get out?" The speaker, however, did not want the British Government to go out until the Indians had got Swaraj, but it was time for them to take strong measures to put down the elements of disorder.

## RELICS OF POLYANDRY IN TIBET.

Marriage in Tibet is not the least interesting of the institutions of that remarkable country. As a rule, it takes place only in families possessed of wealth and social position. According to the laws of Tibet, the eldest brother has the prior right to marry, since he inherits the ancestral property. But if there are brothers, the wife is shared by them as by so many junior husbands. The children are regarded as those of the elder brother, the others being considered as "uncles". As a result of the tedious ceremonies, long terms of waiting, and troublesome conditions, formal marriage does not take place among the majority of people.

When a young man comes of marriageable age (which in Tibet is, as a rule, between 20 and 25 years for either sex) his parents look about for a suitable bride. Having found one with regard to her family's social standing, wealth, and so forth, as more or less equivalent to their own, the negotiations are put into the hands of an agent or go-between He approaches the girl's parents who, if they are disposed to agree first of all, consult the family priest, fortune-teller or astrologer. The verdict of these worthies being favourable they acquaint the go-between. The parents of both parties again consult the soothsayers as to an auspicious day.

The day is fixed some considerable time ahead as there must be a series of farewell banquets given for the daughter by her parents. Friends and relatives bring presents to these gatherings which are kept going for two or three weeks or even longer with much eating, drinking, dancing and general jollity. The bride receives new dresses and ornaments, among them presents and ornaments from the bridegroom and his family.

The curious feature of these marriages is the utmost secrecy preserved by the parents on either side as to whom their son or daughter is to marry. It may happen that they have not even seen each other until they meet on this occasion. The result is that divorces are not infrequent and, indeed, an agreement is actually made at the time of the marriage that either may divorce the other if not compatible. Divorce is simple in Tibet, for all that is necessary is that the couple shall agree to part. Among the gifts of the bridegroom is a jewelled head-ornament which is worn by the bride high up at the back of her hair. The husband has but to take this away from her, or she to hand it back to him, to make the divorce complete.

It might be supposed that this curious arrangement would lead to jealousies and quarrels, but this does not appear to be the case; or a wife, having several husbands to please, would have a difficult time of it. On the contrary, the Tibetan woman is very much the head of the household. The men must bring their earnings, or account for them to her. When they want money they must ask her for it. A husband who is, idle, or who does not earn as much as she thinks he should, is liable to be reprimanded or even divorced and driven away. Tibetan women are, as a rule, thrifty, and their husbands must do their bidding. Seldom does a married man undertake any enterprise or conclude any business without first consulting his wife. Occasionally it may be that a man of forceful or truculent character may dominate a household. With one woman and several men opposed to him, he has need of these qualities.—*Justice*, Madras.

## SEND-OFF TO DR. BESANT.

Glowing tributes were paid to Dr. Besant for her manifold services to India and to her qualities of head and heart by speaker after speaker at a public meeting held on the 7th instant in Bombay to give her a hearty send-off on the eve of her departure to England.

Mr. Jayakar who presided on the occasion reviewing Dr. Besant's many-sided activities, made particular mention of her contribution to Indian philosophy by her theosophical publications and of her contribution to Indian political life by her Home Rule agitation. Dr. Besant's Commonwealth of India Bill was a monument to her industry, energy and devotion to Indian freedom, declared Mr. Natarajan. All speakers while recognising that immediate materialisation of the Commonwealth of India Bill was doubtful, stressed on the necessity of all political parties backing the Bill unanimously. Dr. Besant who on rising received a tremendous ovation said that she preferred action to speech. She took this opportunity of answering why in the Commonwealth of India Bill there was no Secretaryship of State for India. At present with the Secretary of State there was a large amount of Indian money which was being used at low rates on interest by English merchants during difficult times. This money could be brought over to tide over the difficulties of the Indian merchants under the Commonwealth of India Scheme. Next Dr. Besant drew a vivid picture of the appalling misery and wretchedness of Indian villagers and emphatically declared that without freedom India would never escape starvation and the high rate of mortality under which she was groaning. Mrs. Besant deplored the conditions of the present-day disunion of the political parties and thought that in the presence of a third party there could be no unity between the Hindus and Muslims. After pointing out how the Commonwealth of India Bill was adopted as an official measure by the Labour Party she said India could be loyal to Britain only on condition that the latter insured India's freedom immediately. After her speech Dr. Besant was profusely garlanded amidst thundering and continuous cheering by several persons and all joined in wishing her *bon voyage* and a successful return to her adopted home. Dr. Besant left for England by the last mail to assist in the passage of the second reading of the Commonwealth of India Bill, now before the British Parliament.

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## THE BOMBAY PROVINCIAL NON-BRAHMIN CONFERENCE.

### Resolutions.

The following are among the resolutions passed by he Bombay Provincial Non-Brahmin Conference held ere on the Ist instant :

This Conference earnestly appeals to all to use Swa- eshi goods and particularly to encourage hand-spinning nd hand-weaving; it calls upon the Government to ccelerate the development of Indian industries.

This Conference earnestly appeals to all Municipalities nd Local Boards to make primary education compul- ory within their areas without any avoidable delay; it ppeals to the Government to compel such action upon uch Municipalities and Boards as may be reasonably elieved to be negligent of their duties. It is of opinion hat additional taxation may even be resorted to provid- d the burdens are not thrown upon labourers and small griculturists.

This Conference is of opinion that in the interest of he physical welfare of the coming generations it is ecessary that compulsory military training should be ntroduced in colleges and that tests of physical fitness hould be introduced by the University.

This Conference recommends that the Non-Brahmins e given a proportionate number of posts of the fficers' rank in the Army, Navy and Air Services.

Whereas the hospitals and dispensaries opened in the own have not hitherto proved of any material use to ne villagers, this Conference appeals to all Local oards to institute similar facilities in the villages.

This Conferene is of opinion that prominent agricultu- sts be invited to give evidence before the Royal Com- ission appointed to enquire into the depressed condi- on of Indian agriculture.

This Conference is of opinion that in the interests of ne physical, economic and moral well-being of the ountry, the manufacture and sale of liquor be entirely rohibited.

This Conference requests the Government to lower ne qualification for the Council franchise to Rs. 3.

This Conference appoints the following Committee to nquire into the true state of the relations subsisting etween the Khots and cultivators and submit a report ithin three months after a complete spot-investigation all important places regarding the remedies to be dopted to compose the differences.

Whereas on account of the changed economic cir- umstances due to the War, the labourers and small ultivators are sinking deeper and deeper in poverty and hereas many money-lenders are taking advantage of neir condition to oppress them, this Conference appeals o the Government to give them adequate protection by egislation on lines of the Vatan Act.

This Conference appeals to the Government to pass egislation on the lines of Madras Presidency Religious ndowment enactment with a view to the safeguarding f the management, revenues and expenditures of the lindu temples of public worship; this Conference fur- her requests the Government to utilise the excess of ne income over expenditure of such temples for the urtherance of Primary education in the Presidency.

## GANDHI.

(By A Boy Aged 11.)

Of disloyalty to England he's accused ;
His native land is much abused ;
His plans for India are refused
By Britain.
He will not let his people fight ;
Takes no advantage of his might ;
A seer in all his people's sight ;
Their hero.
He wants his people to be free ;
Will he succeed in Victory—
To make way for liberty
In India ?
He is courteous and polite ;
He sees his people in their plight ;
And tries to show them what is right ;
Mahatma.

## NEWS OF THE WEEK.

**A Welcome Announcement:** A press message from the Director of Information, Bombay, states: The Governor in Council is pleased to direct that Govern- ment servants should not accept the presidentship or other similar post involving executive control of institu- tions which are meant for the benefit of one particular section of the community.

**Free and Compulsory Education in Nagpur:** At a special meeting the Nagpur Municipality passed a resolution introducing free and compulsory primary edu- cation.

**Hindu Sahitya Sammelan:** Pandit Madan Mohan Malaviya has been appointed President of the Hindu Sahitya Sammelan to be held at Lahore on May 28, 29, and 30.

**A Temple for Depressed Classes:** At the suggestion of Mahatma Gandhi, Syt. Rameswari Das Birla contributed Rs. 25,000 towards the erection of a temple for the depressed classes at Amraoti. The con- struction of this temple is completed and the opening ceremony will be performed on the 14th instant.

**Election of an Untouchable to a Munici- pality:** A sensation has been caused in Jambusar (Ahmedabad) at the election of an untouchable to the Jambusar Municipality. Four Hindu members have re- signed while the rest have promised not to touch the un- touchable member and to bathe if ever they touched him.

**Fisheries and Excise to be Transferred Subjects in Assam:** The Government of India have given effect to the recommendation of the Muddiman Committee Report by their notification dated the 8th May that Fisheries and Excise, which have hitherto been transferred subjects in all provinces except in Assam, are now transferred subjects in Assam also.

**Turko-Persian Alliance:** A five year treaty between Persia and Turkey has been signed and is to be duly ratified by the respective Parliaments. It contains eleven articles and the object of the treaty is to main- tain friendly relations and strict neutrality in the event of a war with a third party. Commercial, post and telegraphs and customs treaties will be drafted within six months from the date.

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**A Pimp's Sentence Enhanced :** At the Bombay High Court Justices Fawcett and Madgaonkar, in enhancing recently the sentence of a brothel-keeper from two months' simple imprisonment and Rs. 100 fine to 18 months' rigorous imprisonment and Rs. 300 fine, passed severe strictures on the trying Magistrate for holding the view that on account of her luxurious life two months' simple imprisonment was sufficient punishment for the accused.

**Normal Situation in Calcutta :** The situation in Calcutta is normal. There is nothing left even in the worst affected parts of the town to remind one of recent riotous orgies, nor is the tension of communal feeling visible. All shops are open. Normal business is going on and the Hindus and Mahomedans are working together.

**The Lawrence Statue:** The inscription on the Lawrence Statue, "Will you be governed by pen or sword?" has been removed and a new inscription has been put in its place bearing the words, "With pen and sword I served you." This change of inscription has been made very quietly, without giving any information to the public. The pose of the Statue, however, remains the same.

**A. I. C. C's Resolution on South Africa:** The All-India Congress Committee which recently met at Ahmedabad, unanimously adopted a resolution on the South African Indian question welcoming the Round Table Conference, congratulating the Government of India, thanking Mahatma Gandhi, Mr. C. F. Andrews and others, and declaring the opinion that nothing but an honourable and satisfactory settlement would satisfy India.

**The Punjab Vidhva Vivah Sahaik Sabha** The Hon. Secretary writes: Reports of 173 widow marriages have been received from the different branches and co-workers of the [illegible] Sabha, Lahore (Punjab) throughout India in the month of March 1926. The total number of marriages performed in the current year i.e., from 1st January 1926 to the end of March 1926 has reached 623 as detailed below: According to Caste: Brahmin 120, Khatri 61, Arora 53, Aggarwal 102, Sikh 89, Kaisth 17, Rajput 61, Misc. 120. Total 623. According to Provinces: Punjab and N. W. F. P. 414. Sind 36, Delhi 19, U. P. 123, Bengal 13, Madras 1, Bombay 1, C. P. 6, Assam 2, Behar and Orissa 8, Total 623. Voluntary donation received during the month is Rs. 44 and the total amount during the year is Rs. 171-10-0.

**Terrible Mortality from Plague and Small-Pox in the Punjab:** Plague has now assumed alarming proportions in the Punjab. The latest figures available are for the week ended April 10. These show that no less than 7,236 cases occurred during the week and deaths stood at 5,379. Practically every district in the Punjab has some areas affected by the epidemic. The districts that have so far been immune are Simla, Kangra, Shahpur, Jhelum, Jhang, Multan, Mazaffargarh, Dera Ismail Khan, Attock and Mianwali. The largest number of cases and deaths are reported from the Eastern districts, namely, Rohtak, Karnal, Hissar, Gurgaon and Ambala while the Ferozepore, Amritsar, Gurdaspur, Sialkot and Gujarat districts are also faring badly. Practically all the districts also report stray cases of small-pox. During the week 364 cases of small-pox occurred and there were 120 deaths. The figures given both for plague and small-pox include Punjab States. Mandi and Bilaspur States are reported free from the infection. The Health Department of Punjab is organizing a campaign for meeting this situation.

**Education on Communal Basis :** An *Associated Press* message gives the following: Education on communal basis was condemned by a number of the Senators at the meeting of the Senate of the Calcutta University held on the 8th inst., when the question of the affiliation of the Islamia College came up for consideration. Five University Inspectors who inspected the College recommended its affiliation though they were against the proposal of reserving the College exclusively for Mahomedan students. They considered it undesirable that an educational institution supported entirely out of State funds should be run on communal lines. An amendment was moved that while reserving a large number of seats for Mahomedans, non-Moslem students should not be excluded from the College. This amendment was lost. Another amendment was moved by the Rev. Urquhart recommending the affiliation of the College with a rider that while not opposing the realisation of the ideal of the authorities of the College, the University was of opinion that, in general, admission to the College should not be confined to the members of any one community. This was carried.

**"Extremely Cruel Will" :** We are indebted to the *Free Press of India* for the interesting decision of the Madras High Court given below: On the ground that it was extremely cruel, the will of a stenographer who died last year was set aside by Mr. Justice Kumaraswami Sastri on the 6th instant. The testator was a stenographer attached to the Civil Justice Committee drawing a [illegible] per month. In the will he bequeathed Rs. 1,000 to his brother. The entire charge of his property worth Rs. 12,000 left managed by his father in the interests of his five minor children. For the wife, the will made an allowance of only seven rupees per month. The will was made when the stenographer was an in-patient in the General Hospital. An application was made by the wife for setting aside the will and revoking the probate granted to the father on the gound that the will was written under undue influence. Her husband had been uniformly kind to her. During his illness, she alleged, the parents of her husband managed to send her away from Madras to Coimbatore to look after the children poisoning the mind of the testator against her during her absence. They were alleged to have intercepted letters and money orders from her to show to him that his wife had never cared for him. For the exceutor, it was contended that the will was written before a doctor and a lawyer and that it was a registered one the validity of which could not be questioned. The Judge held it was an extremely cruel will and was contrary to the testator's wishes. He set aside and revoked the probate granted to the father.

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**General Strike in Britain Called off:** The general strike in Britain has been called off last Wednesday preliminary to negotiations. The miners' strike, however, continues.

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Vol. XXXVI. BOMBAY—SATURDAY, MAY 22, 1926. No. 38

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Reactionary Propaganda:** Our attitude towards educational experiments like Professor Karve's Women's University and Non-Co-operation National Schools, has been that there is ample scope for them among the 22 million children of school-going age for whom there is no educational provision at present. Of about 30 million such children, 8 millions are enrolled in the existing schools, and the remaining 22 millions remain outside the present system. Anything done to give even a million or two of these derelicts some sort of education, is a valuable service rendered to the advancement of national literacy. This, however, does not seem to satisfy the ambitions of innovators. They are less anxious to extend education than to discredit the existing system. In an address which Mrs. S. Gadgil delivered in Poona, she is reported to have denounced the women who have passed through the recognised schools and colleges as making bad mothers and worse housewives. Another lady carried the matter further by denouncing tea-drinking as the outcome, apparently in her view, of modern education. These sweeping statements do not, of course, bear scrutiny. Mrs. Gadgil is clearly confounding "Society women" with educated women. Many of the former class are very little educated in any sense of the term, all their thoughts being fixed upon how to dress, when to eat, and where to kill time. The really educated woman is the opposite of this type. As for the shibboleths about teaching motherhood, surely Indian women need not go to a Women's University to learn what the birds of the air and the beasts of the field know to perfection. Are our educated men worse fathers for their education? Why should a woman because she learns algebra and history and physics, suddenly develop an incapacity for what after all is a biological function? By all means, let Mrs. Gadgil and others who think with her, avoid the recognised schools and colleges, but they have no right to indulge in ignorant and prejudiced diatribes against their sisters who choose to receive their education in them rather than in the Hingne Badruk institution.

**Night Clubs in Bombay:** The result of some elaborate inquiries regarding night clubs in Bombay was published on Wednesday the 19th instant in the columns of the *Indian Daily Mail*. A number of people representing various organisations were interviewed by a representative of the paper, and of these at least three have pointed out that a great deal of immorality resulted from excessive drinking. A responsible police officer, in his interview, has said that, though night clubs are not likely to increase in Bombay, as the majority of Indians are not addicted to drink, matters ought not to be allowed to stop there on that assumption. Br. Dayasagar said that nothing should be done to combat this evil until full investigations are made and proofs collected, as any incomplete action would harm the cause. It is, however, good that at least the newspapers—for we cannot believe that the other big newspapers will be found wanting when one of them has already taken the first step—are making an attempt to rouse the public conscience of Bombay and they can do a great deal in organising, if not in creating, public opinion against this vice. To those who read the article carefully it will be obvious that it has been severely edited and that the newspaper knows far more than it has divulged in print. We hope that the matter will not be allowed to rest here.

**The Untouchables and the Die-hards:** The untouchables have no greater enemy than the egoist who seeks by means of subtle reasoning to show that any change in their present condition would prove detrimental to their welfare, while really his mind is much exercised by the thought of being deprived of their services, should they be reformed. Refuting the stock complaints and arguments advanced against the removal of untouchability by one such correspondent whom he characterises as a die-hard, Mahatma Gandhi writes in the *Young India*: "What have we done to wean them from their ways? Do we not spend a fortune to reform members of our own families? Are the untouchables not members of the great Hindu family? Indeed, Hinduism teaches us to regard the whole of humanity as one indivisible and undivided family and holds each one of us responsible for the misdeeds of all. But if it is not possible to act up to the grand doctrine for its vastness, let us at least understand the unity of the 'untouchables' with us since we regard them as Hindus. And what is worse, eating carrion or thinking carrion? We daily create, harbour and nourish millions of untouchable thoughts. Let us shed them, for they are the true untouchables deserving to be hated and cast out." The whole trouble has risen because the suppressed classes have been denied the elementary rights of human beings and were placed beyond the pale of society. Ignorant of what was their due, they submitted so long but even a worm will turn, and if their lot is not improved betimes the correspondent and those of his way of thinking will have cause to repent of it.

**A Weaving Institute for Women:** Miss Wilson in her bright little book entitled "Through an Indian Counting Glass" narrates the circumstances that led to the establishment of a school at Vena Bank in Serampore by the Y. W.

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C. A. to give industrial training for women. The transition from the employment of women on an industry foreign in its operation to an indigenous one was by no means slow particularly when it was found that it was more profitable. The school was mainly instrumental in giving a new vocational opening for women and removing the wide-spread prejudice that existed towards industrial education. In order to fully equip herself for the onerous task she had undertaken, Miss Wilson registered herself as a higher class student and underwent a course of instruction in the Industrial Institute. Under her guidance the school achieved remarkable success until at last it was affiliated to the Government Weaving Institute as its Women's Department. When the author mentions in the book that the cult of the charka urged by Mahatma Gandhi was intended for men as a supplementary employment, she is not far wrong, but in fairness to Mahatma Gandhi it must be said that he also urged its acceptance on women long before the Y. W. C. A. ever dreamt of doing so. The book is interspersed with descriptions of places, scenes and characteristics peculiar to India, which are interesting. It contains also many details about the process of weaving and explanations of its terminology that it is a valuable addition to the literature on that subject.

**Social Evil in Northern India:** The *Observer*, Lahore, in its latest issue, calls attention to the growth of social evil in Northern India and regrets the absence of legislation to check it. Bombay and Calcutta have already their respective Acts for the purpose and Madras also bids fair to have one shortly, but the other provinces are quiescent. No doubt, there are Municipal Committees and Societies to deal with the evil, but either they do not evince much desire for reform being imperfectly acquainted with the nature of the subject or their influence is very limited. The absence of special legislation in Northern India, of course, presupposes that the vice is not so rampant there as in Bombay or Calcutta, but we note from the *Observer* that it is growing and fast spreading to villages. Especially is this the case in the Punjab, particularly in the Canal Colonies and the homes of returned soldiers. To quote our contemporary: "The villages are no longer the homes of purity and innocence that they once were. Vice stalks unashamed in some of them Standards of social morality have been lowered and indulgence in debauchery is not considered a matter of shame. The obscene songs that have taken the place of the old ballads bear eloquent testimony to the deterioration that has set in. The increase in *Bardafaroshi* and the use of certain hotels in towns, like Lahore and Amritsar, as places of assignation, if not regular brothels, are other evidences of the spread of prostitution which it would be suicidal to ignore." If the facts as stated above are true, then no time should be lost in drafting a Bill for the Punjab at least, taking into consideration the experience of Bombay and Calcutta. As our contemporary rightly points out, this is a question on which both Hindus and Muslims can unite and incidentally it will also serve to obliterate the distinctions between rural and urban. We hope somebody will take up this question. The *Hindu*, Madras, is responsible for the statement that the League of Nations has decided to send out a Committee to India to investigate the evil in the bigger cities and recommend measures for its suppression.

**Future of Anglo-Indians:** The article contributed by Chaplain W. A. Hobson, an Anglo-Indian priest in charge of a parish in South India, to a recent issue of the *Young Men of India*, is illustrative of the changed mentality that has come over the Anglo-Indians In common with many other intelligent and educated Anglo-Indians, he holds that, notwithstanding their cultural and social differences from the rest of India, Anglo-Indians should regard themselves as sons of the soil and own only one mother-land, India, and that it is not only to their interests but also their moral duty to live and work for the good of India. Mr. Hobson admits that Anglo-Indians must not claim any preferential treatment over the other communities of India and we do not think anyone in the country will deny for a moment the due rights and privileges which he claims on their behalf. Mr. Hobson vigorously pleads for separate schools for Anglo-Indians and veiws with alarm the attempts made in certain quarters to discourage them. Experience, however, has taught us that communal schools have been the breeding ground of communalism and, as such, every attempt to abolish them should be welcomed. Mr. Hobson justly finds fault with the Anglo-Indian leaders, with some exceptions, for not taking active part in the work of developing the country, and he concedes that the Indian representatives are far abler from every point of view and that their own communal interests are likely to be better served by them than by their own leaders. In spite of this, however, he will not forego communal representation for his community, unless a guarantee is given by Indian leaders that their interests will be protected and developed by them. This, by itself, is a candid confession of the pernicious nature of the system of communal representation, and we hope the Anglo-Indians will also soon realise, as other communities have already done, that the protection afforded by it is illusory.

**Women's Conferences:** It is a hopeful sign of the times that women are waking up to the consciousness of their importance in society. We publish in this issue the proceedings of the Catholic Ladies' Conference and the Eazhava Ladies' Conference which recently held their sittings in Kerala. The Eazhavas are classed as untouchables and the fact that women of this community have found it possible to meet together and deliberate upon problems relating to them, is itself a clear proof of the awakening that has come over them as a result of modern education. The President of the Conference, Srimathi Narayani Amma, wife of Mr. T. K. Madhavan, the champion of the untouchables, gave a good lead to the Conference by her masterly survey of the problems confronting the community and the means of improving its lot in society.

**Kerala Muslim Aikya Sangham:** Mr. Marmaduke Pickthall, late of the *Bombay Chronicle* and now of the Educational Service in Hyderabad State, in his presidential address to the above Sangham which recently held its sitting at Tellicherry, Malabar, gave some good advice to his Moplah brethren. He urged them to take advantage of modern English education which they had so long neglected and take to agriculture and the care of flocks and herds, "the most ancient, the most sacred and the noblest profession of all." Above all, he warned them not to admit into their movement feelings of hatred against any one, for that would vitiate their motive and destroy their work as Muslims.

**Sastri Endowment Fund:** We cordially support the appeal issued by the organisers of the above Fund for subscriptions from the general public. With the proceeds of the Fund, it is proposed to found a Chair of Politics in the Madras University and to present an oil-painting of the Right Hon V. S. Srinivasa Sastri to the University. An amount of Rs. 3,700 has already been collected and it is estimated that not less than Rs. 10,000 will be required for the purpose. We hope the public will make a response worthy of the object.

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INDIAN SOCIAL REFORMER.

*BOMBAY, MAY 22, 1926.*

## ANCIENT INSTITUTIONS AND MODERN LEGISLATION.

Many learned books and essays have been written on the origin of caste, More convincing than speculation, is the process of its formation actually in progress in South Africa. The historic sources of ancient institutions were obscured by metaphysical theories. In modern times, however, they cannot be so concealed and we can see the real actuating impulses of their origins. Within the last few days, a Bill has been passed by the South African Parliament commonly known as the Colour Bar Bill. This Bill prohibits the employment of native Africans and Asiatics in any occupation requiring the handling of machinery. The reason given for this prohibition is that, unless skilled occupations are restricted to White men, they run the risk of losing their means of livelihood owing to the competition of native Africans and Asiatics. An exception is made in the case of so-called "coloured persons" who, in South African terminology, are Euro-Africans of mixed descent. This Bill taken together with the legislation contemplated or adopted for segregating Indians and to prevent them from owning land or being granted trade licenses, is, if anything, an aggravated reproduction of the social process which in ancient days resulted in caste and the depressed classes in this country. Incidentally, it bears out our oft-repeated contention that outcastes are the inevitable concomitants of castes and that the true remedy for the removal of untouchability is the abolition of caste, People who seek to emancipate the depressed classes and at the same time to maintain the present caste system, are attempting to reconcile two fundamentally incompatible ideas. The South African Whites are doing what the medieval Hindus did and, most probably, for similar reasons. For the preservation of their "standards of life," the latter adopted very nearly the same measures as the former are doing before our eyes. The South African Whites profess Christianity, but they claim that anti-Asiatic legislation has nothing to do with religion. British publicists who make much capital out of the existence of the depressed classes in India as an argument against self-government, are quite satisfied that the South African Whites are fully competent to work self-governing institutions notwithstanding that they are working it at present to create a depressed, untouchable and unapproachable class in their country. The Indian has inherited the institution and he is anxious to improve it out of existence, and surely his sin is not as great as that of the Africander White who deliberately and with the words of Christ's teaching on his lips, is engaged in reducing a community to a position worse than that of the Indian untouchables.

Another Hindu institution which is being sought to be reproduced in British society is that of adoption, and here also we may observe before our eyes the circumstances which probably led to its invention by Hindu law-givers. It may be observed in passing that the Indian social reformer or politician is very liable to be stampeded into apologetic pleas for his country's institutions, owing to his ignorance of social and political facts in Western countries by the criticism of religious propagandists and political reactionaries. English-educated Indians are extremely sensitive to the European's opinion of his ways, and the most "nationalist" of them is also the most hungry for the applause of the Englishman or American, the Frenchman or the Italian. The American, on the other hand, does not care to enquire what the Englishman thinks of his ways, nor does the Italian recognise that the Frenchman's opinion of his peculiarities is a factor of which he should take any account. The orthodox and conservative classes of India are similarly unaffected by the European's appreciation or ridicule of their habits and ideas. We should say that not only the Indian whose one great preoccupation in life is to be mistaken for a European or at least for a Eurasian, but also the Indian who aggressively emphasises his repugnance to Western habits, are equally influenced by European opinion, the one sympathetically and the other by revulsion. The healthy, self-respecting attitude of mind is that which is neither anxious nor afraid to have anything which savours of Western ways—does not care, in fact, to relate itself either by conformity or contradiction to Western ways. The only question is, whether a thing is good or bad, rational or irrational, and not whether it is Indian or European.

To return to the question of adoption a Bill for legalising which is now before the British Parliament. The circumstances which have induced the introduction of this measure seem to have been, if not created, emphasised by the consequences of the Great War, namely, a great increase in the number of orphans, on the one hand, and of parents bereft of children, on the other. According to a writer in the *Nineteenth Century*, one institution in England alone received 40,000 applications from persons who wanted to give away children and 5000 applications from persons who wanted to take children in adoption. Many parents adopt children even now, but they have no legal status as parents, as among the Hindus, and it is proposed to give them such a status by law. The writer in the *Nineteenth Century*, Mr. W. R. Barker, gives an interesting account of the law relating to the subject in some European countries. In France the adopter must be fifty years of age and childless and the adopted must be an adult. The law in Germany, Switzerland, Austria and Italy follows the French law with variations. Most of the States of the United States have passed laws on the subject. The Bill before the British Parliament provides safeguards against the abuse of adoption by requiring that the suitability of the adopter should be certified by a local authority and the adoption sanctioned by the High Court of Chancery. In India, any Hindu may adopt a child without the certificate or sanction

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of any authority, though the validity of the adoption depends upon the fulfilment of the conditions laid down by Hindu law as interpreted or mis-interpreted by the Privy Council.

## THE MADRAS ADI-DRAVIDA CONFERENCE.

The presidential address delivered by Mr. R. Veerian, the depressed classes representative in the Madras Legislative Council, at the tenth Adi-Dravida Provincial Conference held last Sunday in Madras, stands in striking contrast to that delivered by Rao Bahadur M.C. Raja at the Depressed Classes Leaders' Conference, Nagpur. While Mr. M. C. Raja was all praise to the Government and all hostility to the other classes in the country, Mr. Veerian urged the need for enlisting the sympathy and good-will of the other classes and warned his hearers against the danger of antagonising them. Like the President of the Bombay Provincial Non-Brahmin Conference, Mr. Veerian declared that "our movement is not a movement for hatred; but one started in self-defence." Unlike Mr. Raja who laid the entire blame for the present humiliating conditions of the depressed classes at the doors of the Hindu Society and justified the existence of British rule in India solely on the ground of the protection it afforded to the depressed classes, Mr. Veerian takes a sane and intelligent view of the matter. "I have no desire," he said, "to apportion the blame about our depressed, nay, humiliating condition in life, but the patent fact is that if the Hindu Society had bestowed attention on our spiritual and social needs, and if the British Raj had taken an early step to lift us up from our low position in the political and economic sphere, our lot would not have been as deplorable as it is to-day. We have therefore to seek and obtain our rights and liberties from the Hindu Society and the British Raj." Mr. Veerian readily recognised it as a sign of the times "that the better minds among the Caste Hindus (with the exception of a certain section of social die-hards) are in a mood of self-examination." "Slowly but surely", he continued, "they are realising the fact that the suppressed classes are depressed because the Caste Hindus neglected them. In many unexpected quarters there is a searching of hearts." This is indeed a striking testimony to the wonderful change that has come over the mentality of the Caste Hindus during the last few years. Mr. Veerian also paid a well-deserved tribute to Mahatma Gandhi, who, more than any other political leader in modern times, has drawn pointed attention to the curse of untouchability, "the greatest blot upon Hinduism", and has demanded its abolition as the first essential of Swaraj, and to the late Dr. T. M. Nair, the well known founder of the Non-Brahmin movement in Madras. The depressed classes also owe not a little to the Christian Missionaries, the Arya Samaj, the Brahmo Samaj, the Ramakrishna Mission and such like organisations. As Mr. Veerian rightly remarked, the fear of the Christian Missionary has been the beginning of much social wisdom among the Caste Hindus, and we can only repeat what we have said on another occasion and which Mr. Veerian was kind enough to refer in his address, that more than the fear, the example of the Christian Missionary, his devotion, his earnestness, his power of organisation, may in the times to come increasingly inspire our social workers.

The advice which Mr. Veerian gave to his community that it should beware of being or becoming mere pawns in the political game, is the result of a deep and painful experience. The late Dr. T. M. Nair, when he founded the Non-Brahmin movement in Madras, conceived also the idea of rallying the Adi-Dravidas under its banner, but after his death, the Non-Brahmin leaders lost sight of the great purpose which he had in view and degenerated into a party of office-seekers. No wonder the Adi-Dravidas regarded the Justice Party as even more inimical to their interests than the Brahmins. It was this charge of apathy towards the depressed classes which Rao Bahadur O. Kandasami Chetty made against the Ministerialists that called forth the provocative utterance from the Raja of Panagal, the Chief Minister, which formed the subject of the famous libel case that was decided only the other day. Education is the sovereign remedy for all the ills from which the country is now suffering and unless the Adi-Dravidas take advantage of modern education more and more, there is no hope of their rising high in the social ladder. How backward they are in point of education may be seen from the fact that only 2 per cent. of the total number of Adi-Dravidas are in school which is less than half the percentage of attendance among the remainder of the population of the Presidency. This is, of course, due to the disabilities in the matter of the admission of Adi-Dravida children in the public schools, but it is a matter for gratification that in Madras and the Nilgiris Districts all schools under public management are now open to peoples of all castes and creeds. During the year 1923-24, it would also appear that about sixty schools held in temples, chavadies and agraharams and rented buildings have been transferred to buildings to which all classes of pupils can have access. There is still, however, existing a large amount of prejudice against the depressed classes children, but it is sure to die down with the advance of education. A further cause of the backwardness of the depressed classes in education seems to be their dependence upon the land-owning classes and the Director of Public Instruction, Madras, opines that this will be largely removed by the introduction of compulsory elementary education. Mr. Veerian is for education not only for boys but also for girls and in fact more for girls than for boys, because, in his opinion, the education of a single girl means the uplifting of a whole family in a larger and truer sense than the education of a single man. One can understand Government's difficulties in solving the school problem, as the solution lies mainly, if not solely, in the hands of the Caste Hindus, but one cannot excuse Government's apathy towards grants of lands to depressed classes. The Government, it seems, has already ordered that suitable lands must be reserved for the Adi-Dravidas in each district and assigned to them under special

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conditions, but effect has not been given to these orders owing to the lack of interest on the part of the subordinate officers. We may here draw attention to a letter from some Adi-Dravidas in South Arcot which we published in a recent issue. They had petitioned the Government three years back for darkhast lands, but they received no reply whatever. Government, we hope, will hereafter pay more attention to this subject and dispose of such applications without undue delay. In this connection, Government would also do well to take into consideration the suggestion which Mr. Veerian made for enabling and encouraging as many deserving Adi-Dravidas as possible to act as Karnams and Village Munsiffs to remove the difficulties and disabilities to which the depressed classes are now subjected, as the good intentions and special efforts of Government are nullified in villages which are often caste-ridden. The Conference passed many resolutions with a view to ameliorate the condition of the depressed classes, and among them we are glad to notice a resolution calling upon the Government of Madras to accept prohibition as its goal in the excise policy and to introduce local option immediately and take steps to include the depressed classes in the Nilgiris in the experiment now being tried there.

## RACIALISM IN A CHRISTIAN SCHOOL.

The Editor, The *Indian Social Reformer*.

Sir,

"Is that teaching Christian sympathy or race-prejudice?" asked a correspondent, 'V. J.', of Bombay, in one of the Bombay papers more than two months back (Vide the *Bombay Chronicle*, 25-2-1926, p. 9, Col. 2). He has pointed out that at the Cathedral High School of Bombay while European, Anglo-Indian and Parsi students in the Cambridge Senior Class are charged Rs. 12-8-0 each per month, Hindu students are charged Rs. 25. He also enquired if such schools were entitled to grants-in-aid from public funds.

Now, it seems, nothing more has been heard on the matter through the press. But it is clear, whatever pious Christian missionaries may undertake to teach us, benighted people, such humiliations must not pass without effective protest from us whose taxes as well as fees go to support their institutions. Eternal vigilance is the price of national self-respect, as well as of liberty. So I, a non-Bombayite, have once more (after nearly ten weeks) to bring this matter to public notice through your widely-read as well as hospitable columns, and hereby call upon the Cathedral High School authorities to say whether V. J.'s allegations are true in substance, and, if so, what they have to say in justification of themselves. The Minister in charge of Education also would do well to enquire into this case.

Karwar, Yours etc.,
May 11th 1926. S. D. N.

## THE BOMBAY PROSTITUTION ACT.

The following report of the Select Committee of the Council of His Excellency the Governor of Bombay on the Bill to amend the Bombay Prevention of Prostitution Act, 1923, and the Bill as amended by the Select Committee, are published:—

[The report is signed by the Hon. Mr. J. L. Rieu, Messrs. P. E. Percival, C. G. Adam, Hooseinally M. Rahimtoola, R. G. Pradhan, Rafiuddin Ahmad, S. K. Bole and R. D. Shinde.

Messrs. R. S. Nekaljay and A. N. Surve have signed the report subject to minutes of dissent.]

We have examined the Bill and made a few changes in it.

We have considered the question whether the punishment provided in clause 3 of the Bill is sufficient. Two of the members were of opinion that the punishment should be increased, especially for second and subsequent offences. We have, however, decided by a majority that the punishment provided in clause 3 of the Bill is sufficient.

We have redrafted the proposed sub-section (6) (b) in order to make the wording of the sub-section correspond with that of sub-section (4) of section 9 of the Act.

We have made some slight drafting changes in clause 6.

MINUTE OF DISSENT BY MR. R. S. NEKALJAY.

I am of the opinion that the punishment provided for the procurer has not proved to be effective and I would emphasize whipping with or without the addition of imprisonment as an efficient way of checking the growth of this offensive trade. Further, the police should be given power to arrest pimps without warrant and at the same time the Government should take steps to see that no corruption prevails in the police and that the guilty persons are brought to book.

For subsequent offences the procurers should be expelled from the city and thus put a stop to their dishonest living.

As for the girls who are victims of these pimps, they must be removed to the fallen homes where every assistance should be given to them to enable them to secure an honourable living.

In cases of subsequent offences I am of the opinion that segregation might prove effective and in dealing with these poor girls the Government should not lose sight of the fact that these despised girls should not be made confirmed criminals but should be helped out of their miserable condition.

Generally where women of ill-fame and ill-repute living in chawls or places occupied by other classes come to the notice of the police these should in the first place be segregated and thus prevent the evil spreading. Also persons thus segregated shoud be subjected to frequent medical examination.

MINUTE OF DISSENT BY MR. SURVE.

I am still of opinion that the punishment laid down in clause 3 of the Bill is insufficient and requires enhancement. I had urged—but unsuccessfully—that a repetition of the offence should be punished more severely. Burmah Act II of 1921, section 4, does make a distinction between first and subsequent offences for the purpose of punishing the latter with more severity. I may note here that in order to obtain an exact idea of the extent and prevalence of this form of crime, I had suggested that workers in the field of social evil who could throw light on the points, be examined as expert witnesses, but that suggestion was not accepted. Had it been accepted, my honourable colleagues on the

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committee would have been on surer grounds in declaring the punishment laid down in the clause as sufficient. As the matters stand, I am constrained to say with due respect, that the majority have come to a decision without taking into consideration all aspects of the question. I therefore reserve my right of moving amendments for the purpose of enhancing punishment and also for visiting offences subsequent to the first with greater rigour.

Section 9, sub-section (1) of the Prostitution Act confers two kinds of powers upon the Commissioner of Police, viz.,—

(1) Prohibition of residing in, using of, or frequenting any house, room, or place etc., and

(2) Removal of a person within or without the city of Bombay.

Clause 4 of the Bill by adding sub-section (6) (a) to section 9 of the Act attempts to confer similar powers upon the District Magistrate, but with this difference, viz., that the Commissioner of Police derives his power under section 9, sub-section (1), whereas the District Magistrate will derive his under the proposed sub-section (6) (a) plus the notification issued by the Governor in Council.

As regards the second kind of power, viz, removal of a person, the powers of the Commissioner of Police are limited by sub-section (3) which requires him to obtain the previous sanction of the Government. Similar limitation on the power of the District Magistrate is not reproduced in the Bill. Government may, before issuing the notification, limit the powers of the District Magistrate, but that will be by an executive act and not by virtue of a statutory provision. If Government fail to impose such a limitation on the power of the District Magistrate, then the result will be that the Commissioner of Police who is a superior officer and exercises jurisdiction within the narrow limits of the City of Bombay will have but *limited powers*, whereas the District Magistrate who is—comparatively speaking—an inferior officer and whose jurisdiction extends over the whole district, will possess *unlimited powers*, so far as the previous sanction of the Government is concerned. I do not think it is the intention of the legislature to arm the District Officer with this unlimited power. Removal of a person from a place is a very great power, and it is not in the interests of the subjects that exceptional power of this magnitude be conferred on the District Officer without any statutory limitation. I would therefore humbly recommend that a limitation on the power of the District Officer be put as it is put in the case of the Commissioner of Police, and that the District Magistrate be required to obtain the previous sanction of the Government whenever he wants to exercise his power of removal of a person from his jurisdiction.

## MUSEUMS IN INDIA.

( By Rev. Arthur R. Slater, F. R. G. S. )

The educational value of museums is being increasingly realised in India, and public authorities are giving more attention to them then ever before. It is true there is still room for considerable development, but museum collections are not made in a day, even if the buildings were ready. Much steady and patient work requires to be done. It is necessary for men who are interested in these things to use their energies in getting together, wherever possible, collections of value. The object of this short article is to briefly describe a few of the museums to be found in this country. The ones in Calcutta, Bombay, etc., are not referred to, but a typical selection is given of the smaller museums, several of which show evidences of the greatest care and skill in organisation. There is a tendency in this country to make a great spurt at the beginning and then to allow the collections to remain without any serious effort to increase them. Doubtless, if the plan of adding a new section for war exhibits is followed, a new interest will be aroused in these institutions.

In the centre of what is probably the finest public garden in India, laid out by the orders of the Maharaja of Jaipur, stands the Albert Hall, in which is housed a beautiful museum. The building is a sumptuous modern structure of which the Prince of Wales laid the first stone in 1876; the whole is most imposing. Here the Maharaja has collected a most complete set of objects dealing with modern works of art and industry, and also of antiquities from every part of India. Mr. Forrest says that it is one of the finest collections in India. He writes:

"As we strolled through it," "we came upon an interesting group. There are four Rajputs from the wilds, with their women, whose faces were veiled, listening with rapt attention to a guide who was dilating on the imitations of the frescoes in the Ajanta caves."

The silks and carpets and porcelain and clay vessels, are well worth a close study and it is instructive to go from the museum to the School of Art and compare the work being done now with the work of the past. The work executed there is of a high quality and great interest, but something has gone from the beauty, an indescribable something, the soul of the artist. In the museum there is a fine collection of arms of every kind, suits of chain mail, wonderful engraved blades of every description. There are specimens of every kind of brass work for which the town is famous, also many excellent specimens of jewellery work. The building itself is an imposing structure, built in a distinctly Indian style of architecture, and is quite the most imposing edifice in the town. The gardens in which it is situated are 70 acres in extent and were laid out by Dr. de Fabreck at a cost of about Rs. 400,000. These gardens cost the Maharaja Rs. 30,000 a year to keep in order.

Another museum belonging to one of the Rajputna States may be referred to, but there is no comparison between this and the imposing structure at Jaipur. Nor does it compare in its value as an educational asset of the State. The Victoria Institute situated in the capital city of Udaipur, was built in memory of the great White Queen, but like so many similar institutions in this country, very little appears to have been done since it was opened to make the collection of articles representative. In view of the fact that the Jaipur authorities have been so successful in their collection, there appears to be no reason why Udaipur, a country with a wonderful history of romance, courage and endurance should not have an equally fine collection. The famous fortress of Chitorgarh itself should provide sufficient materials to give new life to the museum. Doubtless, the authorities will seek to enlarge the accommodation in order to provide a home for the war trophies which her soldiers brought back from the great war in which they

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have taken an honourable share. The building, which is white like all the structures in this fairy-land city, is built in the Moslem style. It also includes a library of moderate dimensions with a statue of Queen Victoria which cannot be described as a work of art. There are modelled heads in coloured plaster, ranged in cases numbered and ticked, of all the Hindu castes, each with its proper caste mark upon the forehead. There is a miscellaneous collection of other things, native arts, industries and antiquities being represented, though not to any great extent. It does seem a pity that the authorities, having a suitable building, should not make better use of it, especially in view of the fact that many valuable treasures that can never be replaced are being lost.

In the Native States of South India we find that great interest is taken in the collections made by the orders of the ruling princes. The beautiful building erected by the ruler of Travancore for the housing of his collection, is one of the most imposing in the State. It stands in the capital city, Trivandram, in the midst of an extensive garden which is well kept. In the season the surroundings are ideal, for the whole garden is one mass of bloom. That the museum and gardens are appreciated is evident from the large number of people who use them regularly. The work of collecting the materials for the museum was begun by General Cullen, who lived as Resident in the State for several years. In 1852 he began to collect specimens of the many kinds of rocks to be found in the neighbourhood, and this work was continued by several later enthusiasts. The object of the museum is limited, being the formation of as complete as possible a collection of the articles which exhibit the manners, arts, and crafts, fauna and flora of Travancore, and the authorities are to be congratulated on their success. One of the most striking exhibits is that of a beautifully made model of a Tarwad, a typical native house of Travancore. In the compound are typical figures of the inhabitants. There are also some interesting models of the various races that inhabit Travancore, including the hill tribes which are still uncivilised. There is also a collection of ancient implements of torture which were used by these tribes years ago. The work of the State—silver work, ivory and sandal-wood—is represented by some excellent specimens. Several cases are devoted to a collection of the fishes found in the sea and back-waters. No attempt has been made to introduce objects from other parts of the world, but the collections serve to give a knowledge of the life of the Travancore State. The building in which the collection is housed retains some of the characteristics of native architecture on the Malabar Coast.

The Maharaja of Mysore has established a museum in Bangalore, the most important town in his State. The building which is of red sandstone, is not without architectural merit and stands in Cubbon Park, now most tastefully laid out in flower beds etc. The museum attracts a great number of people, especially the villagers who are always to be seen looking with interest at the objects collected here. The meaning of many they may not understand, but they are interested in those things which touch their own lives. In the vestibule of the museum is a slab with twelve Persian districts, brought from Tipu's palace in the fort, a figure of a Jain deity with a very superb carving round it, brought from a Jain temple, also some wonderful carvings from Halenid. In the large room adjoining is a valuable collection of stuffed animals, butterflies, and native ornaments and dresses, with a remarkable exhibition of fishes. The geological specimens are also of great value. This State is so rich in material that an enlarged structure will be necessary to house anything like a representative collection of the State resources. Several of the small towns of the State are trying to establish small museums which will be of service to the people in connection with their industries.

Reference may be made to two museums in British India which are typical of others being erected in various places. The handsome building in Lucknow has been made the home of a most interesting collection of sculptures from Muttra and other places where large excavations of ancient buildings and sites have been carried out by Dr. Marshall and others. Especially interesting are the Buddhist images which have been taken from the sites of the ancient temples in Muttra. The building which is in true oriental style, is visited by considerable numbers of people of all classes. The exhibits are carefully labelled and described so that the visitor has no difficulty in learning all about them.

The new museum at Sarnath has taken the place of the old structure in which were housed many articles of interest taken from the ruins of the Buddhist topes here. It is a long, low building of stone, in the vicinity of the ruins, and has a collection second to none in archaeological interest. Innumerable images of Buddha in every position have been brought to light in the course of the excavations, and these have been arranged very carefully by the authorities. Perhaps the most striking object is the capital of one of the Asoka pillars with its lion's heads. The work of these old carvers has scarcely been excelled, and the whole is as fresh to-day as if it had been recently done.

The provision previously made for the care on these valuable objects was inadequate, but the new museum will preserve for many generations the objects which speak of distant but great art.

The value of museums as an educational asset will be increasingly realised in this country, and time and money devoted to making these collections even more complete than at present will not be wasted.

In view of the very extensive excavations that are now being made in the Punjab and Sind, the need for well-arranged museums will become of even greater importance. In Taxila, Sir John Marshall has erected a small museum which will be a worthy building for the valuable finds he has made in that area. In connection with the other fields of archaeological research it will be necessary, as funds are available, to provide suitable accommodation. In Lahore there is a very fine museum containing some of the most interesting examples of ancient sculpture, together with a splendid collection of ancient coins, etc. Reference should be made to another type of museum which is of unending interest, museums in which are to be found a collection of the various types of arms etc., used in India in different periods. Those in Lahore and Alwar are well worth a visit. Of a more general type mention may also be made of the museum in Srinagar where the Maharajah has collected together a fine number of archaeological remains, typical of the various kinds of structures that existed there in ages past. In addition there is also a very full display of the products of the country. As educational aids it is difficult to exaggerate the value of these museums found in various parts of India :—The *Modern Review*, Calcutta.

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## WOMEN'S MOVEMENTS IN JAPAN.

The emancipation of women is a world-wide phenomenon. It is demanded even by followers of Confucianism in China, which prohibits children above seven years of different sexes sitting together, and by Mohammedans in Turkey and Egypt, whose doctrines demand that a girl should not show her "flowering face" before any man. It is no wonder that in Japan, where the higher education is open to women, they should come to a spiritual awakening, and claim equality with men and the "emancipation" of their sex. It will not be out of the way, therefore, to glance at women's movements in foreign countries, before I say anything about those at home.

It is a remarkable fact how women in the Orient have awakened. Madam Das, the wife of Gandhi, (?) the Indian patriot, for instance, was sent to prison several times (?) for her strong stand in the movement for the emancipation of Indian women, who are awakening to their position in politics and culture, as well as in religion. Miss Tata is the first woman solicitor in India, and there are many other Indian girls engaged in public life.

No less marvellous is the awakening of young women in China, who are a backing and support to men's movements. Chinese girls have a strong thirst for knowledge and will not be contented within the small circle of women, but aspire to living as an equal half of mankind and to freedom in society. It will not be far off when the girls take a lead in women's movements in China and help their elders out of ignorance and inactivity.

New Zealand is the paradise of women and children. These favoured women have the suffrage and can engage in any profession, except the ministry. A worker in New Zealand is entitled to a minimum wage of £175 a month when he comes of age, whether trained or not, and a woman labourer when she gets married has only to retire from work and attend to her household duties. There is a relief law for the widow, and an old spinster will receive a life-pension of £1,300 per annum. A primary school teacher receives a minimum of £2,080 and three times as many women as men are employed in the teaching of children, while social work in general has five times as many women as men in this island country. And one third of the university students are women.

How are European women situated? France is the land of female omnipotence, but French women are not yet given the suffrage. Nor do their sisters in Spain and Italy enjoy better political privileges. Woman suffrage is not recoginzed in the Latin countries, probably because in these countries a husband's absolute right at home and over his wife has been done away with from ancient times. But such is not the case with the northern countries of Europe, where women enjoy less respect and privilege, but where woman suffrage is more strongly demanded than in the south. Give women freedom, some say sarcastically, and they will not ask for suffrage.

In Russia, boys and girls receive free co-education and they have freedom of thought, but we often hear of vices in the freedom of love. The education of women is a great problem in Russia, but most women prefer clothing to education, and they naturally fall far behind their sisters of the other European countries.

Great Britain is a country of female awakening. Miss Sylvia Pankhurst is crying for the protection of English mothers and children. Life and culture must be guaranteed, she protests, and not only those who have no issue, but mothers also should be provided for.

In America, where women are more commonly educated than in any other country, there are more "old maids" than in other countries. The percentage of unmarried graduates of Syracuse University rose from 13 to 50 for every 100 in the past half-century and the women's college at Mount Holyoake has half its graduates unmarried. We give below the percentages of unmarried graduates of a few other women's colleges in America: —

| College. | Percentage of Unmarried Graduates. |
|---|---|
| Wells | 33 per cent. |
| Ohio | 46 " |
| Wisconsin | 48 " |
| Ilinois | 46 " |
| California | 40 " |
| Stanford | 40 " |

Whether higher education disqualifies girls for marriage or gives them prejudices against family life, certain it is that education qualifies girls for a wider sphere of action in society than for the family circle Public attention seems to be attracted to this growing tendency in America, that educated girls keep themselves from family life.

Japan has as yet a lukewarm and limited movement of women, for it was at the 51st session that a Bill for woman suffrage and citizenship was first taken up and discussed in the Imperial Diet of Japan. Generally speaking, Japanese women are good-natured, obedient to husbands, devoted to the bringing up of their children and faithful in house-keeping. Japanese labourers are said to be the best immigrants in Brazil, for their wives co-operate with them. While neither Italians nor Spanish like to have their wives engaged in out-of-doors work, the Japanese women leave home with their husbands and sons early in the morning, often carrying their babies on their backs, and, after their work is done in the field, they make nothing of attending to their kitchen work. In an agrarian or fishing village, women are better workers than men. It is a sad fact, however, that educated women in Japan, as everywhere else, take greater pleasure in consumption than in production of labour, and this tendency is making itself manifest in the villages.

Japanese women are receiving higher education than their mothers did before them, but knowledge seems to be the only ambition of their learning. They care little or nothing for spiritual culture or faith, and on this account they are not competent as helpers to their husbands as house-keepers or social workers Most Japanese women take little interest in religion, literature, politics, sanitation, art, music, plays, etc, which have close relation with their every-day life, to say nothing about social problems. Small wonder, therefore, that woman suffrage, which is eagerly sought in other civilized countries, is looked at with indifference by Japanese women. But everything has two sides, and we may attribute this indifference on the part of Japanese women to their devotion to family duties.

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The question of Japanese women allows no indifference on their part. Unless it is well nursed in its cradle days, it will have a morbid growth and our women may lose much of their beautiful devotion and grace. Mention must be made, in this connection, of such intelligent and well-informed leaders, as Madam Kubushiro, Mrs. Kujo and Mrs. Shiodome, who are devoted Christians or Buddhists. Through their prudent guidance, we are confident, Japanese women will retain their characteristic gracefulness, chastity, diligence, prudence and patience, for which they are known in the world. Our only fear, if anything, is that Japanese women are rather narrow-minded and over-nervous, against which they should guard themselves.:—*Indo Japanese Journal*, Japan.

## MALABAR CATHOLIC LADIES' CONFERENCE.

The second annual session of the Malabar Catholic Ladies' Conference was held on the 13th instant under the auspices of the Catholic Congress, at Panavally (Travancore), under the presidentship of Miss Thengummootil Theresa Joseph, M A., B.Sc., (London), Professor of Economics, Queen Mary's College, Madras. A fairly representative gathering of ladies was present.

### Lectures.

After the President's introductory remarks Miss Rose Xavier, M.A., (Hons.) delivered the first lecture of the evening and her subject was "Women and Civilization". She condemned in strong language any blind imitation of the West and observed that true civilization did not mean well-tailored and well-trimmed apparel. She said that civilization was that which made them better men and women. She exhorted her sisters to be clean and tidy in their personal habits and thus to drive away disease from their homes. She condemned the adoption by Indian ladies of western modes of dress and said that their clothing or apparel should depend upon local climatic conditions. She also asked them to give up their extravagance in jewellery. Speaking of the educational system now in vogue in our schools and colleges, she said that it was needless and unwholesome to give the same kind of education to boys and girls without any discrimination as to their suitability to their environments. Her idea was that there should be an institution in Kerala on the lines of Prof. Karve's Women's University in Poona. She was not in favour of her sisters taking to Politics and Public Service, and said that they should make themselves useful in other spheres. She suggested that house-wifery and cookery should be taught in schools.

Miss Aley, B.A., L.T., then spoke on the position of women in society. She said that women had always occupied a unique position in every country and had contributed to the progress and prosperity of every nation. She deplored that in Malabar the Catholic ladies stood behind their sisters of other communities and said it was high time they put up a strenuous effort to keep themselves abreast of the times. Want of education was a great obstacle to their progress. She advised her sisters not to give up their study of their mother-tongue in their pursuit of English education. She asked them to keep themselves in touch with the progress of the world by reading newspapers and periodicals. She also dealt with the advantages that would result from Conferences of the kind and asked them to meet more often and form their own associations in each village and town.

Miss Mirian Joseph then spoke on the duties and responsibilities of an ideal housewife while Miss Aley Kutty addressed the gathering on "Women and social uplift." Miss Mary John Thottom then delivered a humorous speech on the present position of Catholic women and the lines whereby they could improve themselves.

### Presidential Address.

The President, Miss Theresa Joseph, in her concluding remarks, said that they had already heard the several speakers of the evening who had told them what were the duties of wives, mothers and sisters and how they were to conduct themselves in society. She proposed to tell them now the 'duty that society owed towards women. She held that society should realise that women had certain important and exclusive spheres of their own in society. She extended her whole-hearted support to the modern changes in the modes of dress of women and did not see what harm would result from 'square necks' and 'short sleeves' in a tropical country like ours. She also did not see if there was any wisdom in giving up their jewellery if their husbands wished that they should have them. If it was the desire of their husbands that they should adorn themselves with costly jewellery they should by all means please their husbands.

Continuing she paid a warm tribute to the signal services rendered by missionary institutions particularly the Convents in the spread of education among Catholic women. She had spent 18 years altogether in various Convents and could speak with first-hand knowledge about the conditions obtaining therein. The one drawback she noticed was that the students were not given as much freedom as they were given in Protestant schools. This was perhaps a small defect that could be remedied. She condemned the system of early marriages and suggested that girls should be taught till they were at least 16 years of age. She said that needlework, embroidery and music should be taught in schools and Convents. She was told that the various missions in Malabar had enormous funds and could easily afford facilities to their girls in this direction. She said that Catholic women generally as a class neglected the study of music and said that this drawback should be removed. In conclusion, she suggested that a representative of their sex should be co-opted as a member of the Executive Committee of the Congress in order that she could induce her sisters to take greater interest in the Congress and its work.

The Conference terminated by 8 p m. with the garlanding of the President.

There was a dramatic entertainment the same night which was largely attended.—The *Hindu*, Madras.

## EAZHAVA LADIES' CONFERENCE.

The Fourteenth Annual Session of the S. N. D. P. Stree Samaj was held on the 8th instant after-noon in the local Shanmuga Vilas Hall, Quilon, under the presidentship of Srimathi K. Narayani Amma, the wife of Mr. T. K. Madhavan, the well-known Tiya leader. There was a representative gathering of ladies present; and the proceedings commenced with the usual prayer sung to the accompaniment of music.

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WELCOME ADDRESS.

Srimathi S. Lakshmi Amma, wife of Mr. Kunhiraman Vaidyar, S. M. P. A. Member, delivered the Welcome Address as the President of the Reception Committee. In doing so she referred to the new craze for conversion that had caught hold of the community, and advised her sisters to consider carefully whether any need had arisen for the same before they yielded to the wishes of their husbands in this matter. She extended her whole-hearted support to the movement for the abolition of caste and deplored the apathy of her sisters in matters relating to social reform. She urged that greater facilities should be afforded to her sex in entering the ranks of the public service, that their interests should be represented by representatives of their sex in the Councils of the State, and that all existing inequalities should be done away with. Srimathi C I. Rukmani Amma, Secretary, then proposed Mr. Madhavan to the chair and the motion having been duly seconded and supported the President took her seat amidst shouts of applause.

PRESIDENTIAL ADDRESS.

Srimathi Narayani Amma thanked the organisers at the outset for the honour they had conferred upon her in inviting her to preside over the session. She referred to the unprecedented awakening seen throughout the world now-a-days among all races and peoples. The Ezhavas as a community have made an earnest effort in the matter of their uplift only in recent years, and it was a matter for sincere gratification for them that they had as their spiritual leader His Holiness Sri Narayana Guru. She said that they were also fortunate in having as their ruler Her Highness Setu Lakshmi Bai, the Maharani Regent, who always evinced a keen interest in the welfare of the subjects of the State. She reminded her sisters of the interview which Mahatma Gandhi had with Her Highness the Maharani Regent, in the course of which Her Highness stated that personally she was in sympathy with the aspirations of the backward and depressed classes of the State. She was sure that Her Highness would be only glad to do whatever she could for them, and it was for them to carry on their agitation to get all their social disabilities removed. What they had to do was to educate public opinion in their favour. She reminded them that when they wanted further rights and privileges they should not fight shy of their responsibilities.

She condemned caste and said that when they attempted to secure from the so-called higher castes greater privileges, they could not afford to keep back the self-same rights and privileges from those who stood in the lower rungs of the social ladder. She congratulated Mr. Aiyappan on the inestimable services he was rendering to the cause by having interdined with Pulayas and earned for himself the name of "Pulayan Aiyappan," a Tiya himself though he was. Women could do much more solid work in social reform than men and she advised everyone present to take into their own homes a Pulaya servant to start with. This would indirectly help in removing the distinctions that were now kept up between the caste-Hindus and the Tiyas.

TEMPLE ENTRY.

She then dealt with the question of temple entry and said that there was a mistaken impression among the people that this agitation was solely intended to secure freedom of worship in temples for members of the backward and depressed classes. The agitation was intended for the purpose of reforming Hinduism itself and purging it of all its evils. The temple entry agitation would help them to storm the citadel of caste which was undermining Hinduism and driving away its adherents to seek refuge under other faiths. It was their claim that all non-Brahmins should be allowed the same rights and privileges as the Brahmins now enjoyed.

PROHIBITION.

Prohibition was another direction in which women could help considerably. Their leader, His Holiness Sri Narayana Guru, had enjoined total abstinence on all and it was their duty to boycott all those who had anything to do with the manufacture, use or sale of intoxicants. They had passed a resolution at the last session to the same effect but they had not taken to the boycott in the right earnest yet.

Another important direction in which they had to exert themselves was to improve their economic resources. The Ezhava regulation favoured individual partitions, and this was just the time when they had to see that their slender resources were not dissipated but conserved. It was gratifying, she said, that they had in view the formation of a Bank. She then referred to the disabilities of her educated sisters in entering the ranks of the public service. There were several Ezhava lady graduates whose claims were ignored in the Educational Department. She appealed to her sisters to give their girls the benefits of a liberal education. She also suggested that a school exclusively for girls should be started at Varkala to commemorate the 70th birthday of His Highness Sri Narayana Guru for which a sum of at least Rs. 20,000 was required. She then concluded her address with an appeal for the formation of branches affiliated to the Central Association throughout the State. Resolutions were then passed placing on record the feelings of loyalty and devotion of the Samaj to the Royal family of Travancore, extending its whole-hearted support to the temple entry and prohibition movements, and requesting the Government to nominate a lady to represent them in the Legislative Council. Another resolution was to the effect that the Government be requested to throw open the ranks of the public service more largely to women.—The *Hindu*, Madras.

## NEWS OF THE WEEK.

**Death of Lady Sankaran Nair:** We are sorry to learn of the death of Lady Sankaran Nair on the 11th instant at Badrinath, where Sir and Lady Sankaran Nair had gone on a pilgrimage after the termination of the session of the Council of State.

**Mahatma Gandhi Confers with Bombay Governor:** Mahatma Gandhi conferred with His Excellency, Sir Henry Lawrence, the acting Governor of Bombay, at Mahabaleshwar, in connection with the Royal Commission on Agriculture, during the course of the week.

**Almora Depressed Classes:** An Almora message says that on the 10th May the depressed classes people assembled in large numbers at Somnath Fair and considered plans for the betterment of their community and expressed disappointment at the local Swarajists' absence of sympathy for them.

**Primary Education at Ferozepore:;** Primary education has been declared free and compulsory within municipal limits of Ferozepore city for children between 6 and 11 years of age.

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**Bhils to Abstain from Liquor:** The Bhils of Broach have resolved to abstain from taking liquor. This decision has begun to tell upon the sales of liquor vendors.

**A Lady Graduate:** We are glad to see that Miss Shakuntala Paranjpye, daughter of Dr. R. P. Paranjpye, has obtained a first class in her B. Sc. Examination. She intends going to Cambridge to study for Mathematics Tripos.

**Satyagraha in Narsipur:** A report from Mysore states that Kaniyars (the people of the depressed classes) in Narsipur have started on the 16th instant satyagraha for the purpose of securing entry into the temple of the place.

**Untouchables and Public Schools:** The Delhi Municipality decided on the 19th instant that the schools maintained with public funds should be open to members of all classes and creeds.

**Untouchables Refused Admission in School:** A message from Malabar reports that the Headmaster of the Vaikom High School had refused admission to non-caste Hindus. Madhava, the leader of the "Untouchables", has wired to the Dewan asking for permission.

**A Beggars' Home for Madras:** A Beggars' Home with management vested in the Corporation and open only to adults is to be shortly opened in Madras by the City Municipal Corporation. The establishment would consist of a Superintendent who should be a medical man of ten years' standing in the service of the Corporation and a qualified midwife and nurse as matron.

**Adi-Dravidas and Executive Council Membership:** At the Adi-Dravida Conference held at Vikravandy in Villupuram, South Acrot District, under the presidency of Mr. Veerian, depressed classes representative in the Madras Legislative Council, a resolution was passed requesting his Excellency the Governor to consider favourably the claims of the depressed classes when the next vacancy arose in the Executive Council of the Governor of Madras.

**Enquiry into the Back Bay Scheme:** The following communique has been issued: At the request of the Bombay Government, the Government of India have decided, in exercise of their powers of superintendence, direction and control and with the approval of the Secretary of State to appoint a Committee of Enquiry in connection with the Back Bay Reclamation Scheme. The personnel of the Committee and the terms of reference to it will be announced later on.

**Marriage ends in Tragedy:** News has reached from Barisal of the tragic death of a Hindu girl on the eve of her marriage. Krishnakumar Ghose of Dhipur arranged the marriage of his two daughters for May 13. The elder girl, Subarna, however, did not favour the idea of marriage, and her entreaties in this connection were disregarded by her parents. On the night before the marriage Subarna took a quantity of opium which she had previouly removed from her father's box and died from the effects of it.

**Personnel of Public Services Commission:** The Government of India have issued the following *communique*: "In exercise of the powers conferred on him by sub-section (1) of Section 96 (C) of the Government of India Act, the Secretary of State for India in Council has been pleased to appoint the following as members of the Public Services Commission in India from 1st October, 1926:—(1) the Hon. Mr. A. H. Ley, I.C.S., Secretary to the Government of India in the Industries and Labour Department, (2) the Hon. Sayed Raza Ali, Member of the Council of State, (3) Sir Philip Joseph Hartog, late Vice-Chancellor of the Dacca University, and (4) Diwan Bahadur Sir T. Vijayaraghavacharya, M.L.A.

**Arya Vysia Widow Remarriage at Guntur:** The Guntur correspondent of the *Swarajya* writes to that paper that after a lapse of many years Guntur has again witnessed a very happy widow-remarriage of a very young girl of 11 years belonging to a respectable family of Arya Vysia community. The marriage was performed by Dr. Darsi Chenchaiah, a staunch exponent of social reform. It appears the girl was first married in her 10th year and she subsequently became a widow just in one month after the function. Kamalamma, that is her name, is the only daughter to her parents who took pity on her and consented to get her remarried. Now she is given in marriage to Manchineella Kristnayya Sastri. Many ladies in the town also attended the function. Many Vysyas came even from very distant places and attended the marriage. The marriage was celebrated according to Vedic rites. Messages of joy and congratulations were received and read out from various gentlemen in support of the noble cause like Justice M. V. Subbarao (Madras), Messrs. C. R. Reddy (Vice-Chancellor), Andhra University, Bezwada, T. Bhagavantam Gupta, Presidency Magistrate, Madras, and others. Justice M. V. Subbarao in the course of his letter congratulated the parents of the couple on their courage and sincerity.

**Begum of Bhopal Abdicates:** The Government of India have announced the abdication of the Begum of Bhopal in favour of Nawabzada Hamidullah Khan who has been recognised as the ruler of Bhopal. A Political Department communique says: Her Highness the Begum of Bhopal recently informed His Excellency the Viceroy by cable from London of her desire to abdicate in favour of her son Nawabzada Hamidullah Khan who was lately recognised by the Government of India as her heir. In making this communication to His Excellency the Viceroy, Her Highness explained that in the closing years of her life she wished to be relieved of cares and responsibilities of administration. His Excellency the Viceroy in reply expressed his regret at Her Highness's proposal to vacate a position in which she has so long displayed devotion to her high responsibilities and distinguished loyalty to the Crown. Appreciating however, Her Highness's natural desire for a well-earned rest, His Excellency recognised he Highness's abdication and offered sincere wishes for many happy years of peaceful retirement. On 16th May 1926, a telegram was received from Her Highness's heir announcing that he had taken over the reins of administration on the previous day. His Excellency the Viceroy has intimated that His Majesty the King-Emperor has been graciously pleased to recognise His Highness Hamidullah Khan as ruler of Bhopal.

**Converts to Islam Reclaimed:** The following piece of information is published in the *Hindustan Times*: During the last two years certain zemindars of Dighee village, Bulandshahr district, have been reported to be oppressing the Jatavs. From time to time efforts were made to compose their differences but without any success. Nearby is Pahasu, the residence of a Nawab. Taking advantage of the differences, the Nawab is alleged to have made tempting offers of relationship with his family, and promised other handsome rewards. Sixteen of the Jatavs became converts to Islam on the 2nd and for the conversion of

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the rest, about eighty families, the 11th instant was fixed. All this was done so secretly that even the Sabha's workers did not get scent of the happening although they were in the village. At last they heard of the actual conversion ceremony going on at Pahasu. On receipt of news, Swami Ramanand, with all available workers together with some respectable citizens of Khurja, reached on the spot and organised a big *panchayat* of all local zemindars and the Jatavs on the 7th. The position having been made clear, conciliation was effected, and all the 16 Jatavs were reclaimed.

**The Bhil Conference:** The Second Bhil Conference of Southern Gujerat met at Ankleswar on April 28th under the presidentship of Diwan Bahadur Ambashankar Uttamram Malji. Besides Bhils from distant tracts, the workers of the All-India Hindu Mahasabha, Mr. Sukadeva, Secretary of the Panchmahals Bhil Seva Mandal and workers from Ankleswar and Broach were present. Mr. Narmadashankar Pandya, President of the Reception Committee, in the course of his address, gave an historical survey of the Bhils in India from ancient times. He exhorted the Bhils to organise panchayats everywhere and give up the evil of drinking. The President in the beginning reminded the Bhils of their simple weapons, bows and arrows, and advised them to eradicate the evil of drinking from amongst them. He appealed to them to learn morals and to that end advocated the building of temples where Bhils might learn to be religious and cultivate religious sentiments in life. About seven resolutions were passed, the chief amongst which were concerning prohibition, Co-operative Societies, Spinning and the building of Rama Mandirs. A resolution requesting the Ankleswar Municipality to open two Gujerati schools in the Bhil district was also passed. After that an Advisory Committee of the local workers was appointed and on appeal Rs. 120 were collected on the spot for the Amrutpura Bhil Ashram. At night, the different Bhajan mandalis sang bhajans and magic lantern pictures were shown by Mr. Chhotalal Gandhi.

**Is it Prohibition ?** : Mr. Jhabwalla writes that on behalf of the Purity Mission Society, he represented to Government the inadvisability of giving extension of period of sale of liquor beyond the proper limit fixed to a particular shop at Dadar and also that of allowing one to open opposite the Church at Chinchpoogly, Byculla, but he has been painfully disappointed at Government's total apathy towards popular demand. Though it has been the vaunt of Government to uphold prohibition, yet Mr. Jhabwalla complains that it is mere hypocrisy on the part of Government to boast of 10 per cent. annual reduction, when local option is not favourably viewed. The Excise Department argues that the Dadar shop has also a Refreshment Room attached to it and therefore according to regulations, the Refreshment Rooms could be kept open till 11 at night. Mr. Jhabwalla during his discussion pointed out that if the Refreshment Room was kept open till 11, he did not mind but if along with that the grog-shop was also kept open, it was against principle and that the local residents were gravely suffering owing to the nuisance. The officers-in-charge put forward a ridiculous plea that those who wanted to eat at night also wanted to drink and that the Railway Company had specially required of the Department to keep the shop open till 11. The arguments are highly invalid and if nothing is done forthwith Mr. Jhabwalla has informed the Department that he would proceed further in the matter till those who are responsible for permitting the liquor shop open till 11, are brought to book.


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Vol. XXXVI. BOMBAY—SATURDAY, MAY 29, 1926. No. 39

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Reforms for Mysore:** The Committee of the Progressive Party of the Mysore Representative Assembly which was appointed nearly a year ago to examine the working of the present reformed constitution, to point out its defects and to suggest measures for its improvement, has submitted its report. The Committee finds that the reforms of 1923 are inadequate to meet the wishes of the people and the needs of the country. The defects pointed out are the same that we are familiar with in British India, viz., the supremacy of the Executive, the subordination of the Legislature and the increasing official control of local bodies. It is a curious fact that the great democracies of Europe and America, which are our models, are themselves deliberately reproducing these features which we call defects in their own constitutions. The lines of reform which the Committee suggests aim at full responsible government for the State. They are a constitutional monarchy, responsible government with a responsible Executive which may be appointed by the Maharaja but may only be retrievably lost, the Mahomedan support by which [illegible] held up the grant for Ministers' salaries, rendering the Reforms unworkable in Bengal. It has lost a large part of Hindu support by the absence of any definite principles or policy which led it to temporise whenever any serious question presented itself. The break-down of the Hindu-Mahomedan alliance to obstruct and wreck the Reforms, has restored the normal situation in Bengal, and we may hope soon to see the emergence from the present confusion of a strong constitutional party which will make Bengal politics once more the steady force that it was previous to Lord Curzon's Partition.

A positive proof that the Hindu-Mahomedan problem is moving towards a natural solution, is the establishment at Patna by Syed Sir Ali Imam. Mr. [illegible] this, but it cannot be the sole reason. The fact is that the experiment of an Anglo-Indian Dewan of one of the most orthodox Hindu States in India—one which is almost a theocracy in fact—was undertaken without sufficient previous preparation of the ground for it. Mr. Watts had the advantage of being a Travancorean by birth and heredity and he did his best to accommodate himself to his new position. But he was without previous administrative experience for which a local domicile is an inadequate substitute. From the first the experiment, while doing credit to the breadth of outlook of the Maharani Regent, had few factors of success about it, and it is wise of Her Highness and Mr. Watts to recognise that it has been prematurely undertaken. In the circumstances, Mr. Watts is not to be blamed for not having carried out any great schemes of reform. His Press Act, however, is an unnecessarily harsh piece of legislation, and we hope it will not long continue in the Travancore statute-book after his departure. No country can develop an independent and self-respecting Press under a system of securities and guarantees, and there was the least need for a Press Act in Travancore which is about the only Indian State with some vigorous and independent journals to maintain the tone of its public life. The provisions of the Act are the most dangerous ever designed to stifle public opinion. According to it, no newspaper can now be published without the payment of a fee of Rs. 500 and no option is given to a Magistrate to dispense with the fee if he is convinced of the respectability of the promoters of the paper. The fee is to be held as a sort of security to be confiscated if the paper misbehaves or to be returned if it ceases publication. When the fee is confiscated, a fresh license may be granted, unconditionally or otherwise, only on payment of a fresh fee of Rs. 2,500. The manner in which the Act has been brought into force is also the most objectionable. Neither the public nor the Legislative Council nor the Popular Assembly was consulted on the measure.

**A Step in Social Reform:** Three miles from Muzaffarnagar at a village called Panchenda Kalan, a Hindu Sammelan was held from the 15th to 17th May. Bhai Parmanand presided and resolutions concerning *akharas* (athletic institutions), child marriage and Sangathan were passed. At this meeting the audience was exhorted to put into practice the anti-untouchability resolutions passed by the Hindu Mahasabha at its last session in Delhi. On hearing this the leading Chaudhries came forward and announced from the platform that they were prepared to throw open their wells to all classes. A procession having been formed they went with drums beating and colours flying from well to well. Ancient prejudices were removed, a step towards equality was taken, and there was general rejoicing among the depressed classes. This is one of those rare instances when practice has followed close on the heels of resolutions and conferences and now that an example has been set people in other parts of India are bound to follow it up. The Hindu Mahasabha has popularised social reform and by means of gatherings similar to this held at the villages reached the heart of the people. The throwing open of wells means much to the depressed classes, for, the exclusion of certain sections of the community from using wells rouses in them feelings of inferiority and humiliation. To attack this invidious custom is to strike at the very root of the social problem. It is a move as important as that of inter-communal

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dinners and one that is more spectacular. The Hindu Mahasabha is doing great service to the Hindu community and we trust it will continue the good work that it has so well begun. It has a vast field before it of social and economic activity, and however reluctant people may be to take part in political work, no one can shrink back from aiding it in its attempt to right social evils and establish a more democratic feeling in the country. We firmly believe that every Indian will stand by the Mahasabha in its efforts to do away with the disabilities of a large part of the people of India.

**Vaniya Vaisya Conference:** Mr. R. K. Shanmukham Chettiar, M. L. A., as President of the fourth session of the above Conference which was recently held at Madura, South India, delivered a thoughtful address. Our attitude towards communal conferences has always been that, if rightly conducted, they can do much towards educating and uplifting the backward communities. Mr. Chettiar recognises that, in the existence of these communal gatherings, there is a possible danger, but he is confident that if the various communities are looked upon and utilised as convenient groups for doing national work more effectively, gatherings of this nature will become potent instruments of national welfare. Mr. Chettiar does not deny that gross injustice has been done to many communities in the past and even in the present, but he sees that no useful purpose would be served by apportioning the blame for the existence of such a state of affairs. The remedy, according to him, lies not in forming communal cliques but in each community fighting out for its rights from the national platform, and each community claiming its rights not from any one particular community or class of people but from the nation at large. His observations on caste are also tinged by a healthy spirit of introspection which is unfortunately lacking in the utterances of many of our communal leaders. While affirming his conviction that caste must go from the country, he frankly tells members of his community that so long as they consider certain communities to be of a lower social order, they have no right to complain if others consider them as low.

**Banking in India:** Banking is the mainspring of modern industrial life. The progress during the last ten or twelve years of banking in India has been slow although there have been steady improvements, and banking facilities are very meagre. The Department of Commercial Intelligence and Statistics has issued *Statistical Tables relating to Banks in India*, a publication of which consists of figures upto 1924. The Banks dealt with here are classified into (1) The Imperial Bank of India in which were merged the old Presidency Banks of Bombay, Madras and Calcutta in January 1921, (2) The Exchange Banks with head offices outside India, (3) The Indian Joint Stock Banks, and (4) The Indian Co-operative Banks. The number of Exchange Banks has risen from 12 in 1913 (pre-war year) to 18 in 1924; their aggregate paid-up capital and reserves amounted to £130 millions. The Indian Joint Stock Banks have increased from 41 in 1913 to 69 in 1924. All the eighteen failures that occurred in the last decade were in the year 1924. Of these Madras accounted for 6, Punjab for 5 and Bombay for 3. Indian Co-operative Banking too has progressed. In 1913 there were 30 such Banks, in 1924 there were 98. The Clearing House returns show a rapid increase in banking operations till 1920, but from then till 1924 there has been a gradual fall in their activity. These are but a few of the important statistics in these tables. This blue book contains much useful information about banks.

**A Sikh University:** It is regrettable that the Sikhs who have set a commendable example to the other minority communities in the country by their outspoken condemnation of communal representation, should have carried this separatist tendency into the educational sphere. Replying to an address a few weeks ago, Sir Malcolm Hailey, the Governor of Punjab, told the Sikhs that a separate University would retard rather than advance their progress and apparently they have not profited by this sensible advice, for at the Sikh Educational Conference recently held, they repeated the demand for a separate University "where alone it would be possible to enforce systems and schemes suited to their all-round needs, vocational, religious, cultural, social and industrial". Surely these worthy objects can be gained as much in the existing Universities as in a denominational University. The withdrawal of the Sikhs from educational contact with other communities would be fraught with the greatest danger to the Province, for it would then remove the only moderating influence at present existing in the communal struggle between Hindus and Mahomedans.

**The Riff Collapse:** With the surrender of Abdel Krim, the gallant struggle which the brave Riffi had been carrying on so long single-handed against the united strength of two great Western Powers, comes to an end. But even in their hour of defeat, the sympathy and admiration of the world will go to them. As was to be expected, it was only a matter of time when the Riffi would be defeated, but the fact that it has taken Spain and France five long years to subdue them does not certainly redound to their credit. It is a sad commentary upon the conduct of the League of Nations which parades itself as a harbinger of a new era of peace and harmony in the world, that it should be talking of disarmament just at the moment when two of its members are engaged in curbing the freedom and independence of a brave nation, and now that the Riffi leader has surrendered, it is to be hoped the League will bring pressure upon Spain and France to dictate honourable terms to him.

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INDIAN SOCIAL REFORMER.
*BOMBAY, MAY 29, 1926.*

## COMMUNALISM AND NATIONALISM.

Most problems when they reach their highest point of acuteness have a way of working out their own solution. This stage seems to have been reached by the Hindu-Mahomedan problem. The culminating point of the differences between the two communities' was touched at Calcutta and the Kharagpur riots were but the dying echo of the storm which raged in the capital of Bengal for the best part of a month. There have since been alarums of outbreaks in other places, but no serious trouble has happened elsewhere. The immediate effect of the Calcutta riots was visible in the fiasco of the Bengal Provincial Conference at Krishnagar, which, however, did not prevent a resolution being carried denouncing the Bengal Pact between Hindus and Mahomedans adopted at the instance of the late Mr. C. R. Das by the same Conference at Serajgunj the year before last. This Pact had the effect of attaching a large section of politically-minded Mahomedans in Bengal to the Swaraj Party, thus enabling that Party to create the deadlock in the Bengal Legislative Council which led to the suspension of the Reforms and the resumption by the Executive Government of the Transferred Subjects in that Province. This was considered at the time to be a triumph for the Swaraj Party which had started with the purpose of wrecking the Reforms. But it has proved quite the opposite. The Legislative Council has not been wrecked and the Government of Bengal is functioning as before in the exclusive control of the Executive Government. It is the Swaraj Party in Bengal that is fast going to pieces as was clearly demonstrated by its forced retreat from the Krishnagar Conference. It has irretrievably lost the Mahomedan support by which it held up the grant for Ministers' salaries, rendering the Reforms unworkable in Bengal. It has lost a large part of Hindu support by the absence of any definite principles or policy which led it to temporise whenever any serious question presented itself. The break-down of the Hindu-Mahomedan alliance to obstruct and wreck the Reforms, has restored the normal situation in Bengal, and we may hope soon to see the emergence from the present confusion of a strong constitutional party which will make Bengal politics once more the steady force that it was previous to Lord Curzon's Partition.

A positive proof that the Hindu-Mahomedan problem is moving towards a natural solution, is the establishment at Patna by Syed Sir Ali Imam, Mr. Hasan Imam and others of the Anjuman-Mohafazat. At the inaugural meeting on the 23rd May Sir Ali Imam defined its aims and objects as being to avoid acts of provocation against non-Moslems, to maintain friendly relations with them and to provide for the protection of Moslem interests. A unique feature of the Anjuman is that non-Muslims would be invited to become honorary members of it. We are so accustomed to fine paper constitutions that this definition of the objects of the new Anjuman would not of itself be sufficient to build any great hopes upon it. But the fact that almost immediately after its inauguration, it convened a large public meeting of Musalmans at Patna to hear an address on Hindu-Mahomedan differences from Pandit Madan Mohan Malaviya, who is regarded by many Mahomedans in all parts of the country as the arch-enemy of their community, is an earnest of its desire to put its principles into practice. In our opinion, the one great need of the hour is a reform and purification of the religious ideas which popularly pass for Hinduism and Mahomedanism. Pacts and compromises based upon the present corrupt conceptions may last for a time and have thus a temporary value. But they cannot permanently ensure harmonious relations unless Hinduism and Islam are understood and practised by their respective followers in their spiritual and ethical significance. So understood and practised the two religions will come so close to each other as to become the strongest uniting forces between the two communities. Hinduism has a larger outlook than Islam while Islam by limiting its outlook has gained a high power of concentration. The two combined will be one of the greatest dynamic forces of life. The Hindu ideal of *ahimsa* in combination with the Islamic ideal of human brotherhood, is what is needed to regenerate India. Let politicians devise their Pacts, but let the thinkers of both communities sit down and think out a synthesis of the ideals of the two great religions.

It is high time that we approached the question of communal politics from a new point of view. Everybody condemns communalism in theory and everybody in practice subscribes to it. The fact is that the community sentiment is so ingrained in Indian nature that only the very elect are able to overcome it. After all, is the community sentiment as a psychological fact on a lower plane than what is known as the national sentiment? The national sentiment rests upon a geographical, that is, a physical basis, while the community sentiment rests upon an idea. In the scale of psychological values, a sentiment which has its roots in an idea is superior to one which rests upon a materialistic or objective foundation. Both the community sentiment and the national sentiment fall short of the ideal of human brotherhood. But they are stages in the evolution towards that ideal, and we are not sure that the national sentiment is a nearer stage them the communal sentiment. In any case, we are by no means convinced that the communal sentiment must pass through the stage of national sentiment in its progress to the goal. Let us not forget in this connection that thinking men in Europe and America regard modern nationalism as an evil from which they have to free themselves in order to promote peace and harmony in world-relations There is just the danger that the change from communalism to nationalism may prove but a change from the frying pan into the fire. There is wisdom in the advice that one had rather bear the ills one has than fly to others that one knows nought of.

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## MORAL BEAUTY OF BUDDHA'S TEACHINGS.*

It is a very great happiness indeed to me, as a Christian, to be invited so kindly by you all to preside over this meeting in order to consecrate the memory of Gautama, the Lord Buddha, on the two thousand five hundred and fiftieth anniversary after his birth in the north of India near to the Himalayan snows.

Ever since my coming to India, more than twenty-two years ago, the amazing attraction of his gracious personality has grown upon me. Furthermore, in my travels to and fro about the world, his transforming influence has been made visible to me in countless human lives from the Indian community in South Africa to the dwellers in the islands of the Pacific Ocean. I have met and talked with his true followers, living to-day, in Ceylon and Malaya and on the borders of Tibet, in Burma and Java, in China and in Japan, and I rejoice more than I can possibly tell you that his adored memory is being revived in India itself, the place of his birth.

I have tried in some of the numbers of the *Modern Review* to relate what a spiritual revolution this growing attraction of the Buddha produced in my own life. There I described how it was in South Africa, in 1913-14, while I was in the company of Mahatma Gandhi, who seemed to me to reproduce in a living form the teaching of the Lord Buddha himself, that I began to perceive the intimate relation between the Buddhist doctrine of *Ahimsa* and the teaching of Christ in the Sermon on the Mount. It was to the great poet, Rabindranath Tagore, to Gopal Krishna Gokhale, and Mahatma Gandhi himself, that I first narrated my conclusions, which did not seem at all strange to them, but seemed strange indeed to me with my own intensely Western mind and Western outlook at that time. All three welcomed them with the fulness of love, and encouraged me to continue my search after truth.

But it was at Borobudur, in Java, that the great spiritual revolution took place in my own view of life. In the days which I spent there in solitude, the whole history of the human existence on this planet seemed to come before me in those sculptured stories. Once and for all the purely Western perspective was left behind. There came to me a new vision of humanity, in the East, intimately bound up with the supreme personality of the Lord Buddha himself. That vision has never faded from my mind and it is vividly present to-day.

Therefore, on this new anniversary,—this new Jubilee—after another fifty years have been completed, I shall mention in outline three aspects of the Lord Buddha's teaching, wherein he was the very first to bring home three vital sovereign truths to the masses of mankind in the East.

Let me make clear, that I do not imply that the truths he taught had never been adumbrated before. There were "enlightened" ones before Gautama. There was Akenhaton in Egypt, whose greatness as a religious reformer we are only discovering in our own age. There was Moses, the Prophet of Israel, with his descendants. There was Zoroaster in Persia. There were the moral teachers in early Greece. Laotze, in China, independently discovered much that Gautama revealed. But their inspiration was on the whole somewhat local. They did not penetrate permanently and vitally the masses of mankind. The truths they foreshadowed did not reach down to the common people—the slave, the outcaste, the savage, the aboriginal. They did not affect millions of the human race, far from the place of the Prophet's birth and from the seat of his influence while living in the world. They did not actually create a new and vital transformation in the mass of the human race, lifting it almost bodily from the dust and setting it once and for all on a higher spiritual plane. But Gautama, the Buddha, appears to me to have actually achieved this. The whole of human history took a new turn from the date of his enlightenment under the Bo tree.

The first of these three sovereign dynamic truths was the truth of non-retaliation—Ahimsa. He gave with living power the new word to mankind "Evil *cannot* be overcome by evil but only by good." Before this time, the law of righteousness in human society had been based on retaliation—"an eye for an eye and a tooth for a tooth." But Gautama, the Buddha, was the first to declare, on an uncompromising and universal scale, which moved the masses of mankind, that this retributive justice is not the highest law of man's spirit, but that divine compassion carries with it a surer and a greater justice—the justice of love. "Overcome", he cried, "evil by goodness; conquer untruth by truth; overcome anger by love." Such words had never been said in human history before with such moving power and by such a dynamic spiritual personality.

Such words, let me repeat, had been said before. But they had not gripped the heart of mankind. Now—with the vast personality of the Buddha behind them—they reverberated to the farthest shores of the world. They reached to Alexandria in the West, and to the islands of the Pacific in the East. Their effect is to be traced in the Rock Edicts of Asoka; in the carved sculptures of Borobudur in Java; amid the ruins of Angkhor in Cambodia; in the temples of Kyoto and Nikko in Japan; and in the treasured paintings rescued from the desert sand in Chinese Turkestan. Nay further, I have been convinced myself (though the story is too long to tell) that the Sermon on the Mount, which Christ preached by the waters of the Sea of Galilee, contains echoes of the Buddhist teaching uttered in the plains of Northern India more than five hundred years before. The *historic* links of connection, historians may decide; but the sameness of the sovereign truth itself may be seen and judged by all.

The second of these three sovereign truths appears to me to be this. Compassion in sorrow and suffering and mortality makes the whole human race akin. Gautama, the Buddha, was the first spiritual genius

* Mr. Andrews' presidential address, delivered on the 27th instant, at the 2550th anniversary celebration of the Lord Buddha.

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to find a universal basis in religion, not in the intellect, but in the heart. The Upanishads had already revealed an intellectual unity. "Tat Tvam Asi" had been already declared as a final truth of man's soul; but its practical basis and application had not been clearly revealed till the Buddha came. The story of the Princess, who had lost her child and wished for comfort, is well-known. The answer of the Buddha to her grief strikes the universal note:

"Know", he said, "that the whole wide world weeps with thy woe."

Thus the compassion of the Buddha broke down all barriers of caste and race and creed and country. The new Faith made humanity one for the first time. The Buddhist monks went out to distant lands across the mountains and seas because there was no far or near, where universal love was concerned. It is impossible to enter into details and relate the wonder of what I saw at Borobudur, those noble figures from India, nobly sculptured in stone, upraising from the dust the aboriginals, who crouch before them, nay, preaching like St. Francis of Assissi to the birds and beasts of the forest the same message of universal love.

The third of these three sovereign truths which became through Gautama, the Buddha, for the first time living and dynamic among the multitudes, was the truth of Tolerance. Again we turn to the sculptured rocks for our testimony. The Rock Edicts of King Asoka are the very first edicts of religious tolerance known to the civilized world. The carvings at Borobudur are no less wonderful. The hatred of the foreigner; the suspicion of the stranger; the clash of warring creeds; the violence of opposing religious systems,—all these melt away, with their sharp icy barriers, before the sunshine of the Buddha's love. While it is true that the Buddhist teaching itself has spread from one shore to another and covered the lands of Asia it is also true that never once in Eastern history can its development be said to have taken place owing to military power or worldly conquest. It won its victories by love.

There is no time to-night to elucidate these three kindred points that I have made. You will see that I have dwelt upon the "moral" beauty of the teaching of Gautama, the Buddha, only. I have done so with a direct object in view. For, I have felt that in our present crisis of Indian history, the lesson of his universal moral ideal was needed most of all. Harsh voices are telling us, in strident tones, to be intolerant, to assert ourselves, to place our own nation first, to establish our own creed first, to disregard all others. India to-day is torn asunder because these three truths of Love, Compassion and Tolerance, which the Buddha taught two thousand five hundred years ago, have nearly been forgotten.

But, thank God! there is even now in this dark hour a stirring and a moving of men's hearts. The gracious personality of the Buddha is becoming every year in modern India venerated anew by countless human hearts. Each anniversary his figure comes back to us with fresh radiant moral beauty. Therefore, I would end as I began. It was a joy to me that I cannot express, when the request came to me from Bombay to join in this anniversary celebration. It has been one of the happiest things in my happy life in India, that I can, in this gathering as a true and sincere Christian, join in this act of heart-felt veneration of Gautama, the Lord Buddha.

## GOTRA AND PRAVARA AND THEIR INCIDENCE ON MARRIAGE.

An interesting paper on the above subject was read by Mr. K. Rangachari, M.A., B.L., Vijayanagaram, before the Third Oriental Conference that was held in December last in Madras. The following is a summary of the same:—

A very interesting sociological fact connected with the Hindu society is the division of the dvija castes into groups called Gotras. Following the dvija castes, the other communities, notably the Sudras, have followed the same practice. These Gotras do not indicate the descent, as is alleged in the case of Brahmins, from a Rishi-ancestor, but they are simply the names of plants or objects like plough, scythe etc. The Gotras of the Sudras, according to some sociologists, indicate the existence once of totemistic divisions amongst them which have been readily converted into Gotras, based on Brahminical practices. The Gotra of the Hindus corresponds to the gens of the Romans, indicating similar practices amongst the races of the Aryan family.

### The Institution of Gotra.

The tracing of descent through the male ancestor seems to be the foundation of the institution of the Gotra. Baudhayana defines Gotra thus: "The off-spring of the seven Rishis with Agastya as eighth is called Gotra." The Saptarishis referred to are Visvamitra, Jamadagni, Bharadvaja, Gautama, Atri, Vasishta, and Kasyapa. The commentators expalin the term thus: "The sons and grandsons and previous and succeeding generations of a Rishi form a Gotra. A Rishi (for this purpose) is one who is a "Mantradrasta". Thus the families of certain great Rishis came to be known by their names and these Rishis became Gotrakarins. Gotra according to this text thus means a family just like Kula. The Arya Brahmins, like the peers of England, were proud of their ancestors and perpetuated their names as of founders of families or Gotrakarins, and this was the outcome not only of their legitimate pride in their ancestors but also of certain practices connected with the Vedic ritual. It must be remembered that it was not exclusively confined to the Brahmins but included the Kshatriyas and Vaisyas. Gotra perhaps in very early times depended on community of blood but it is certain that later on this community of blood became fictitious. Apart from the eight Rishis above-mentioned, two others, namely, Bhrigu and Angirasa, have attained to the high eminence of Gotrakarins. Thus by fiction a man was permitted to acquire a Gotra. "When the relations are unknown (*i.e.*, when the Gotra is unknown) a man may adopt that of the Acharya". And again, "if the Gotra is unknown, Kasyapa Gotra may be adopted". A famous case was that of Satyakama, the son of Jabala, mentioned in Chandogya Upanishad. Thus not only birth but dis-

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cipleship was then one mode by which a man acquired a Gotra.

PRAVARA.

Pravara is explained as follows. In Vedic sacrifices, Agni (Havyavahana) is the carrier of libations and therefore when the sacred fire is to be consecrated he must be invoked. After the consecration of the sacred fire the Hota and the Adhvaryu declare that the Yajamana or the sacrificer is as worthy as his famous Rishi ancestors to offer sacrifices to Gods and thus they invite Agni or Havyavahana to carry his libations just as he did those of his great Rishi ancestors and this invocation came to be called Pravara. The invocation is not to the ancestors but to Agni and it is certain that the ritual connected with Vedic sacrifice is the cause of Pravara. The names to be included in the invocation may be one, two, three or five but not four or greater than five. There seems to be no connection between the number of Rishis a man has in his Pravara and the number of sacred fires he has to maintain and sacrifice in, as the latter solely depend upon the sacrifices he has performed and the stage of life which he embraces, but according to Apastamba, there is some connection between the number of Rishis in a man's Pravara and the number of sikhas he wears upon his head.

CONNECTION BETWEEN GOTRA AND PRAVARA.

The inter-relationship between Gotra and Pravara is made clear by Baudhayana. With the exception of the groups of Bhrigu and Angirasa the commonness of even one Rishi between the Pravaras of two persons of different Gotras makes them Samanagotras. Amongst the Bhrigu and Angirasa groups, the commonness of one Rishi amongst the Pravaras of persons belonging to different Gotras, if such be Tryarseyas, does not make them Samanagotras. Also two common Rishis between the Pravaras of persons belonging to two different Gotras do not make them Samanagotras if they be Pancharseyas. Thus, the commonness of one Rishi between the Pravaras of persons belonging to the eight Gotras named after the eight Rishis mentioned before, brings in Samanagotratvam, but, as we have seen, it is different in the case of Bhrigu and Angirasa groups.

GOTRA AND PRAVARA AMONG KSHATRIYAS AND VAISYAS.

It is notorious that amongst the Kshatriyas and Vaisyas there is a confusion about the Gotras and Pravaras which time has only made them worse confounded. In very early times, Kshatriyas were also founders of Gotras, and it is clear from Puranic tradition that they have become the Gotras and Pravaras of Brahmins. The Pravara that is entirely composed of Kshatriyas is Manava, Ila and Pauruvavasa. With regard to the Pravara of Vaisyas many conflicting statements are made by the Gotrakaryas, but there is one view according to which all members of the three regenerate castes are of one Pravara, viz., Manava.

INCIDENCE OF GOTRA AND PRAVARA ON MARRIAGE.

As to the incidence of Gotra and Pravara on marriage, it will be clear from a host of authorities that marriage is prohibited between persons of the same Gotra and Pravara. Yajnavalkya says: "He who has not lost his Brahmacharya, let him marry a girl of good parents, who has not been accepted or enjoyed by another, who is attractive in his sight, who is not a Sapinda of him and is a junior; who is free from irremediable disease, who has brothers, who is descended from sons whose Gotra and Pravara are different from his; and who is removed five degrees on the mother's and seven on the father's side". Manu, Gautama, Apastamba, Vishnu, Vasishta, Sankha and Brihat Parasara are all of the same opinion. It is also declared by Baudhayana and other Rishis that having had sexual intercourse through error with a girl of the same Gotra and Pravara, one should perform Chandrayana and that, if there is any offspring in consequence of such intercourse, then it belongs to the Kasyapa or Bharadvaja Gotra.

THE ANTIQUITY OF MARRIAGE PROHIBITIONS.

According to the writers on Sacred Law, these prohibitions hold with regard to the members of all the three regenerate castes. But from the writings of Pravaracharyas it is clear that Kshatriyas had at one time only one Trayarseya Pravara of their own as recognised by the Sutrakaras and they were permitted to have the Pravara of their Purohits, the reason being given that otherwise marriages would have become impossible. The Vaisyas also had one Pravara of their own, as Apastamba says in no uncertain terms. Seeing the difficulties that would arise in connection with marriage, on account of Samanapravartatvam for all Vaisyas, later Pravaracharyas declared that the Vaisyas also should follow the Kshatriyas in having the Pravaras of their own Purohits. Thus there must have been a time during which these restrictions on marriage due to Pravara and Gotra considerations did not exist in respect of relatively large numbers of members of regenerate castes. Further before the classification of all Gotras and Pravaras as we find at the present day took place, there were according to the Puranic tradition only a few Gotrakaras, amongst whom there was Angirasa. Bharadvaja and Gautama were descendants of Angirasa, and marriages between persons of these Gotras have never been prohibited. There are also the statements of Baudhayana and Apastamba that all people are of the same Pravara, viz., Manava, which would simply declare all marriages invalid and impossible amongst persons belonging to the three regenerate castes.

CONCLUSION.

The author of Dasanirnayi quotes from Parasaramadhaviya the following significant passage: "The gift of a maiden into the same Gotra is also seen in other countries." It may be contended that the reference is to the practice of Mahomedans and Christians, but it has never been the practice of our Nibandhanakartas to refer to the customs of non-Hindu races. The prohibitions of marriage between persons of the same Gotra or Pravara do not seem to be Vedic but are relatively of more recent origin. Nor has the practice of marriages between members of the same Gotra amongst Brahmins disappeared. Dr. Fick mentions that Sagotra marriages do take place amongst the Sarasvat Brahmins of the Punjab and another Brahmin sect of the Central India, such marriages being perfectly valid amongst them. The subject is full of inexplicable difficulties. It has not been possible for even the learned author of Pravaramanjari to explain away the contradiction between the statement of Apastamba and others that all men have the same Pravara with their other statements which mention different Pravaras. The tradition concerning Gotra and

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Pravara as found in Matsyapurana differs from that of Mahabharata and these two differ from the very widely prevalent tradition and practice of the present day. Again, while Brahmin families count seven, eight and eleven Rishis amongst their Pravaras, the Pravarachar-yas definitely declare that under no circumstances there can be more than five Rishis in a Pravara. It is not surprising that Pravara which once found its use only in Vedic sacrifices should later on lose its significance when most of these practices were given up, thus giving rise to practices which are in diametrical opposi-tion to Sastraic injunctions. For these reasons a very systematic and close study of facts concerning Pravara is sure to give us a good deal of interesting information about the division of dvijas into these sub-groups with different Pravaras which have an important bearing on marriage regulations obtaining in society.

## WOMEN'S MEETING AT DACCA.

Mrs. Sarojini Naidu was presented with a welcome address on the 17th inst., by the ladies of Dacca under the auspices of the Depali Association in the Jagannath Hall of the Dacca University. A large number of ladies were present.

### Groaning Under Customs.

Miss Lila Nag, Secretary of the Depali Association, in presenting the address on a silver plate, among other things, said: "We recall with pride and pleasure that you, one of our own sex, by your strenuous and selfless services in the cause of the motherland, have shed lustre upon the entire womanhood of this country." Continuing, she said: "The fettered millions of your countrywomen, groaning under the chains of cruel customs, look up to you for light and guidance. May you by your inspiring personality bring the discordant and jarring elements of the country to peace and unity and lead us all towards the goal—the liberty of India!"

### Daughter of Vikrampore.

In reply to the address, Mrs. Naidu said that though her ancestors were inhabitants of Vikrampur, yet she was born and brought up in South India and, therefore, did not learn Bengali. She understood Bengali, but lest she should commit any mistake, she did not venture to speak in Bengali.

Continuing, she said that though she had travelled over the world, yet this was the first time she had come to her own land. When she reached Vikrampur her heart leaped up with joy and she was very glad to meet that evening the ladies of her own country. Whenever she addressed a gathering, it consisted mostly of students. But she felt much pleased if she got an opportunity to speak to the ladies, for she was herself a lady and she believed that her duty was to say something about the duties of women. Lakhs of women, she said, lived in this country, but only a few of them spoke out their minds. Every woman, whether Hindu or Mahomedan, should remember that they were sisters to one another and by doing so they would be able to bring peace in the country. She asked every woman to think that the salvation of India was in their hands, but if the ladies fail to think so, the salvation of Mother India would be absolutely impossible.

### Tales of Miseries.

Whenever she passed from one end of India to the other, she noticed that the people had nothing to eat or wear. When she went to Brindaban, she saw thousands of widows leading the lives of misery. In India, wherever she went, she found that women were in want, and owing to their ignorance, and due to want of education, they could not remove their misery. Unless women could themselves realise their own miseries and try to remove them, no one would be able to do so. If women take to spinning, they would be successful in meeting their wants to a great extent. Dacca muslin was once well-known in the world and it was so exquisite that the Kings used to take their seats on the thrones with muslin on. It was a pity that the weaving industry in Dacca was dying away. This was due to a lack of interest from the big men of the country. This King of England never uses any article which is not English-made. The Englishman, German or Japanese never buys any article which is not a production of his own country. But the Indian children are never taught by their mothers to use their country-made products.

### Respect for Women.

Continuing, she said that, wherever she went, she found the people crying "Vande Mataram." But they were never taught to worship their mother country and as such the cries of "Vande Mataram" sounded discord-ant to her ear. She further said that unless the younger generations of India learnt to respect the womanhood of India, the salvation of the country would not be possible and if the people really meant to love the women of India, they must abolish the dowry system. If the women of the country were brave and cultured, then they would not have been afraid of being attacked by others. India produced brave ladies in the past and there was no reason why they would not be so now.

### Customs : a Block.

In the matter of election, votes were taken from women in western countries, but when that question was raised in India it was stated that as the Indian ladies observed the Purdah, they would not be able to exercise their votes, although society was formed by women and the welfare of the society entirely depended on them. Old customs in India, she said, stood in the way of their advancement and as such they must be avoided and modern customs should be adopted. Lakshmi Puja, Durga Puja or Saraswati Puja need not be performed in a country where the people were poor, weak and illiterate. The worship of these god-desses could be done when India would be wealthy, brave and educated. The miseries of the poor could be mitigated to a great extent, if every woman would keep aside some food every day for them. It was to be found that the want of food or clothing sometimes compelled some women to sell their modesty and chastity in the bazaar.

### Motherhood.

Every woman should think that she was a mother. Whenever anyone died in India, she must think that that mishap took place in her own house. Every woman should remember that her duty was to beget good children. Just as good crop was not possible if the seeds were not good, so also if the mother was not good, good children could not be expected of her.—The *Forward*, Calcutta.

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## PRIVY COUNCIL ALLOWS A CONCUBINE'S CLAIM.

The Judicial Committee of the Privy Council, consist-g of Lord Blanesburgh, Lord Darling, Sir John Edge, ir. Ameer Ali and Lord Salvesen, allowed in mail week a appeal in the case of Bai Nagubai Manglorkar *vs.* Bai onghibai, since deceased, and others from a judgment the High Court of Bombay and restored a decision of ir. Justice Kanga in a suit which raised a question of Hindu law of general importance—namely, whether a oncubine was entitled after the death of her protector o maintenance from his estate.

Lord Darling, in delivering their Lordships' judgment, aid that the appellant, at the age of 12, was given into he keeping of a rich Hindu named Gopal Mulji. She ived with him for 12 years and bore him two children. During that time she made the acquaintance of Vasanji Madhavi Jhaker, now deceased, who was a friend of Gopal Mulji. The deceased was a very wealthy Hindu. He was married, but was on bad terms with his wife (with whom he did not cohabit) and her two sons, whom, by his will, he afterwards practically disinherited. The appellant, when of the age of about 26, had to leave Gopal Mulji because of ill-treatment by him.

The deceased then took her under his protection and she lived with him on terms of affection on either side for at least five years before his death, bore him a daughter, was faithful to him during his life, and had been faithful to his memory. Such was his esteem for the appellant that he would have married her had not their difference of caste made it impossible. After his death she applied to his executors for maintenance and to his widow and issue to admit her claim thereto, and on their failure to comply with her request she instituted the present suit, claiming maintenance as a Hindu concubine of the deceased in his sole keeping till his death.

The respondents alleged that the appellant was not faithful to the deceased during his life and had not led a chaste life since his death, but they did not deny that the facts alleged by her, if proved, would entitle her to maintenance.

Both Courts decided that she was in the sole keeping of the deceased before his death; that she had received payments from him; and that she had continued to be chaste after his death. Mr. Justice Kanga decided that she was entitled to maintenance, but the High Court rejected the claim.

### The Proved Facts.

At the trial it was proved that the deceased for the last five or six years of his life had left his family house in the occupation of his wife and her children and was residing almost, if not entirely, with the appellant in a house rented in her name; that he had engaged a governess to teach her and her daughter; that he kept a motor-car for his and her use; that he took her up-country with him and told his friends to call on him at the house where she lived; that his sons visited him there; and that he was nursed there during his last illness and only removed shortly before his death.

The trial Judge defined the legal position to be that, where a Hindu woman had been kept by a Hindu till his death as his permanent concubine—as he found was the fact in regard to the apellant—his estate was liable for her maintenance, but that that right was conditional on her chastity. The High Court held that only a woman who openly lived as a wife, though not legally married, and as a member of the family in the house of the man, and was recognised as his permanent concubine, was entitled to maintenance. They decided on the evidence that the appellant was not entitled to maintenance, and dismissed her suit.

She now appealed. The High Court had decided, and their Lordships agreed with them, that the right to maintenance was limited to women who were continuously kept as concubines and living as members of the family. Both Judges in the High Court had laid much stress on the fact that the appellant was not kept in the house of the deceased's family, but in a separate house. The trial Judge, however, had explained that the deceased did not care for his family or they for him, and that the appellant, as a member of his family, nursed him in his last illness. Their Lordships agreed with the trial Judge in that v ew.

### The Question at Issue.

The real question appeared to be whether the concubine, otherwise entitled to maintenance, must, to be of the family, reside in the same house with the deceased, together with his wife and family. Their Lordships were of opinion that such common residence was now unnecessary. Provided that the concubinage was permanent until the death of the paramour, and that sexual fidelity to him was preserved, the right to maintenance was established, although the concubine had not been kept in the family house of the deceased. The facts admitted or proved brought the present case within the rule entitling the appellant to maintenance out of the deceased's property.

Their Lordships would humbly advise his Majesty that the decree of the High Court should be set aside and that of the trial Judge restored with costs out of his estate.—The *Times of India*, Bombay.

## TEMPERANCE SOCIETY IN DWARAHAT.

*( Communicated )*

A public meeting of the citizens of the Palli sub-division in the Almora District was held in the A. V. Mission Boys' School Hall on Saturday, the 15th May 1926, at 3. p. m. under the chairmanship of Pt. Har Govind Pant, B. A., LL.B., M.L.C. The programme of the evening began with an address by B. Jai Lal Sah, as Chairman of the Reception Committee, in which he dealt with the evils of strong drink and other intoxicants and showed the necessity of organising a Temperance Society in this sub-division.

Pt. Har Govind Pant in his presidential address also laid emphasis on the evils of intoxicants and showed why India should have prohibition as early as possible. He eulogised the Christians and the American Missions in taking the lead in this matter. And subsequently he said that these holy hills should be free from this evil as soon as possible. Hence a Society of this nature in these parts specially and in every part of the country in general is a great necessity.

Rev. H. R. Wilson, in his speech, laid emphasis on organising a Temperance Society in these parts and showed the work that lay before such a Society in these parts. He said that prohibition would be achieved in this country as in America by the education of the masses and getting them ready to raise a hue and cry to have

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this evil removed from our Motherland. There were a few other eloquent and interesting addresses delivered by Mr. Yaqub Masih, Pt. Maha Nand Sharma, and B. Kebi Datt in addition to some interesting Hindustani music and recitations from the School boys.

A Temperance Society was then organised with the following office-bearers:—President, Pt. Maha Nand Sharma, Vice-Presidents, Miss C. Oram, B. Kishen Lal, Pt. Hira Ballabh Pande, General Secretary, Rev. H. R. Wilson, Joint Secretary, B. Jai Lal Sah and Treasurer, L. Naud Lal Sah, with a strong Executive Committee of eleven members. The constitution of the Society was then adopted. Among some of the important resolutions passed at this meeting were the following:—

(1) That this mass meeting of Palli sub-division in the Almora District rejoices over the formation of the Prohibition League of India and heartily congratulates the organizers of it and earnestly hopes that it will do all it can in bringing about early prohibition in India.

(2). That this mass meeting of Palli sub-division in the Almora District congratulates the Excise Officer and the Deputy Commissioner of Almora district on closing the liquor shop in Ganai in this sub-division. But it is with great regret one finds that bhang, charas and opium are still allowed to be sold there. This place bring on the pilgrim route to Badri Nath and Kedar Nath, it is earnestly hoped that the above officers will stop at an early date the licenses for the sale of these narcotics also.

(3) That this mass meeting of Palli sub-division is of opinion that a Licensing Board be established in this District to help in the regulation of the Excise Policy in the District. This meeting further recommends that all the Temperance Societies be fully represented on the District Excise Advisory Committees and the Licensing Board.

(4) That we look with pleasure and satisfaction upon the work done by the sister Society in Ranikhet during the past years and congratulate the office-bearers of that Society, and urge the people of Almora and other sub-divisions too to organize similiar Societies and get them affiliated to the Prohibition League of India.

(5) That we are of opinion that a District Temperance Society is also a dire necessity and steps be taken to organize one at an early date. And that we request the following gentlemen to take this matter in hand:—

Pt. Har Govind Pant, H. R. Wilson, Esq., N. Jordan, Esq., Pt. Badri Datt Pande, Editor, *Shakti*, Pt. Debi Datt Tewari, Editor, *Kurmanchalmitra*, Rev. U. S. Rawat, Rai Sahib Pt. Dharma Nand Joshi Bahadur, Pt. Laxmi Datt Joshi, Raish Shahib, Rai Shahib Pt. Laxmi Datt Pande Bahadur, and Pt. Krishna Nand Harbela Jagirdar.

It is hoped that this Society will work very forcefully and effectively in these parts and will help to bring prohibition to this country very soon.

## KHILAFAT CONGRESS AT CAIRO.

The opening of the Khilafat session was mainly devoted to an inaugural address in which the Grand Sheikh Azhar pointed out that the Congress was the first in the history of Islam. It was convened in the hope that it would have a happy repercussion on the relations of Islamic peoples and the Khalifat, as the question of the disappearance of the Khalifat had alarmed Moslem peoples.

It is understood that the second session of the Khilafat Conference was characterised by sharp differences between the Palestinians' delegate, Camal Bey Husseini, and the Egyptian Sheikh Miniaour. The latter took strong objection to Husseini reading a telegram with regard to the recent French bombardment of Damascus on the ground that the Conference was not entitled to interfere with political questions. After a lively discussion, the matter was referred to a Committee. The proposal to admit the press, which was strongly opposed, was also referred to a Committee. The Conference appointed two Committees to study the questions laid down in the discussion, chiefly the disappearance of the Khalifate.

Rapt listeners to the closing session of the Khalifat Congress were so impressed by the reading of the second Committee's report that many shed tears. The Committee decided that the Khalifat as defined in the Koran which included the defence of Islam in Moslem lands and the execution of the Koranic law, was impossible to apply in the present state of Islam and the position of the Khalifat and recommended that the Islamic Congress should be held periodically until time permitted to institute the Khalifat in a form consistent with the interests of the Moslem world.

The Committee pointed out that the solution must be compatible with the interests of the whole body of Mahomedans who were divided under several dominions and different nationalities. It was difficult to convince one to incline to another while the policies of the respective governments were also at variance. Nevertheless, it was impossible to leave the state of Moslems neglected as at present and, in addition to a periodical Congress, they should permit exchange of views between Moslems.

### A Permanent Committee.

A permanent Committee should be formed, which should meet yearly and receive communications from various Moslem countries where sub-committees should study the local situation of Mahomedans and carry out the decisions of the permanent Committee.

It expressed the opinion that the appointment of the Khalif under present circumstances would not solve the question but would render it more difficult. Moreover, there was no proper body at present vested with sufficient authority to undertake nomination, while many Islamic representatives had no time to attend the present Congress.

Therefore, it was suggested that the executive Committee of the Congress should remain in Egypt and create branches all over the Islamic world and arrange the future of the Congress.

The next Congress will be held at Cairo, but the date has not yet been fixed.

It is understood that the Congress has passed a resolution protesting against recent events in Syria which is being communicated to M. Doumergue and the League of Nations.—The *Indian Daily Mail*, Bombay.

## MADRAS LABOUR UNION.

Under the auspices of the Madras Labour Union a special meeting was held recently in the Union premises on Perambore Barracks Road for the women workers in the mills in the city with Mr. B. Shiva Rao, President of the Union, in the chair. There was a large gathering of women present.

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Mr. N. Sriram in introducing to the meeting Mrs. D. Jinarajadasa, the principal speaker of the evening, explained the aims of the Union and exhorted them to become members of the Union and take a lively interest in its affairs.

Mrs. Jinarajadasa said that women sometimes thought that they had nothing to do with Labour Union and that only the male workers should interest themselves in its affairs. But she would tell them that not only men but women also should become members of the Trade Union. Women workers' conditions were much worse than men's and they were in need of such things as maternity benefit and child welfare. Unless women united together and put forward their demand they would not get their grievances redressed.

After referring to some of the handicaps of the women workers, she expressed her regret at the dismissal of two women in the Choolai Mills who were on the eve of child-birth. She said that the employers of these mills ought to have taken a different attitude. They heard a good deal of sentimental talk in this country about the beauties of women. There was no use in these kinds of sentiments unless everything was done to make it possible for a mother to bring forth her child strong and healthy. In America, she said, a law was passed that a woman worker ought to be given leave with wages six weeks before and six weeks after child-birth. She wanted that such a law should be passed in this country as well. For that all the women should unite and put forward their demand. Last year Mr. N. M. Joshi brought up a resolution on similar lines in the Assembly but the opposition of the mill-owners was so great that the resolution was not passed. Let them not care about it. It will be brought forward again and again until it was passed. And if the women were all united and gave their support, it would be passed. So, she wanted every single woman worker to strengthen the Union.

Proceeding, she said that women had some special wants, and for meeting them it was proposed to open a a child welfare centre immediately. She wanted her sisters to make it a success.

Continuing she said that one of the sad things in this country was that women thought themselves to be inferior to men. She wanted them to put that idea out of their mind altogether. She said that they must realise that women were the equals and co-partners of men.

Mrs. M. S. Madhava Rao and Mr. B. Shiva Rao then spoke after which the meeting terminated.—The *Hindu* Madras.

## THE 4TH TELUGU KALAVANTULA SOCIAL REFORM CONFERENCE, GUDIVADA.

Rao Saheb M. Lingaya Naidu of Belgaum writes: The fourth session of the Telugu Dancing Girls' Social Reform Conference was held at Gudivada (Madras Presidency) under the presidentship of Mr. Kalai Surya Prakasam, B.A., L.T., in April 1926. The following resolutions among others were discussed and unanimously adopted:— (1) This Conference expresses its thanks to the Zamindar of Pithapuram and Sir R. Venkat Ratnam Naidu Garu for their unstinted endeavours for the social uplift of the community after fully realizing its present degraded condition. (2) This Conference expresses its thanks to His Exalted Highness the Nizam of Hyderabad for having issued the prohibitory order against the employment of dancing girls during the celebration of the Temple Festival and other sacred ceremonies. (3) This Conference requests the Government of Madras to prohibit the employment of the dancing girls in the Temples as such employment is arresting social advance and is highly undesirable and to provide that the place of these dancing women be taken by Bhajan Parties by necessary legislation in this behalf. (4) This Conference requests the Government of India and the members of the Legislative Assembly that proposals of the Committee formed to amend the Indian Penal Code 1868 and the Criminal Law Amendment Act be brought into force immediately by the formulation of the necessary Act. (5) This Conference condemns the practice of the adoption of the girls of the other communities, and exhorts that the girls of the community be married. (6) This Conference feels the necessity of the dancing girls not getting themselves in future employed in marriages and other festivals for singing and dancing. (7) This Conference condemns the practice of giving or accepting dowries and brides' fees as they are arresting the peaceful contraction of marriages. (8) This Conference decides that Social Reform Propagandist Associations be started immediately. (9) This Conference condemns early marriages and lends its support to Widow Remarriages. (10) This Conference severely condemns the use by servants of the District and Taluka Offices of the dancing girls to lead them in procession through the street for the purpose of collecting funds to celebrate some festivals. (11) This Conference requests that support be given by all the members of the community for the Institute started at Guntur for affording educational facilities to the girls of the community and the home started for the Hindu Ladies at Madras by Shrimati Yamini Purna Tilkamma, the Editor of the *Hindu Yuvati*.

## EDUCATION OF WOMEN.

Under the auspices of the Vasant Vyakhyan Mala, Poona, Mrs. S. Gadgil gave a lecture on the present system of Women's Education. She criticised the system which gave the same kind of education to grown-up boys and girls and said it was as foolish to expect mangoes from a guava tree as good mothers and house-wives from the present system of education which is imparted to women. No one will dispute for a moment that it is foolish to expect mangoes from a guava tree but at the same time none will be so silly as to say that guavas should not be expected from a guava tree, whose business it is to produce that fruit. And what are the mangoes according to Mrs. Gadgil? Good mothers and good house-wives. It is in our opinion only half true to say that the be-all and end-all of a woman's life is to be a good house-wife and a good mother. That is the old, traditional idea about woman's destiny. But even supposing that is the only object with which education should be imparted to women, which of the subjects taught to women at present time should be eliminated from the curriculum? Is History of no use that women could do without it? Is the knowledge of geography, languages, science and the other subjects taught of no avail to women? If it is useless for women to know

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any or all of these subjects it is equally so in the case of men. Mrs. Gadgil has no constructive proposal to make on the question of education of women. She merely asserts that it is of the wrong kind but what the right kind is she does not say. Perhaps the three R's and the spinning wheel would make good house-wives and good mothers of our women. The charge levelled against the present system of education that it made women dislike household work is not wholly true. For every educated woman who does not like household work, there are at least a thousand uneducated ones who do not love it. There is nothing seriously wrong with the educational system of the present day. What is wrong is the idea conceived by some half-educated and norrow-minded women about the duties and ideals of their own sex—*The Subodh Patrika*, Bombay.

## NEWS OF THE WEEK.

**Bhagwan Buddha's 2550th Jayanti:** The 2550th Birthday of Bhagwan Buddha was celebrated on Wednesday night in the compound of Messrs. N. Powell and Company, at Lamington Road, when a large number of people were present. Mr. C. P. Andrews, who presided, delivered a lengthy and impressive address, and appropriately enough the celebrations took place under a Bo tree, in the shadow of which Gautama became the Buddha or the Enlightened. Mr. K. Natarajan in asking Mr. Andrews to take the chair said that Mr. Andrews had devoted his life to the study of the teachings and life of Buddha, and he was glad that even in these days Buddha's teachings had some influence on the world at large. Mr. Andrews read a letter from Mahatma Gandhi wishing the meeting success and hoping that the original intention of the founders would be realised.

**Terrible Disaster in Japan:** Japan has scarcely recovered from the earthquake of 1923 before she is faced with another disaster. A message from Hokkaido says that two thousand farmers are missing as a result of Mount Tokachi erupting suddenly with a tremendous roar which was heard twenty miles away. It is reported that sixty houses have been buried under the lava. One hundred and twenty persons, mostly miners, are missing inside a local sulphur mine. A subsequent message states that one hundred bodies have been recovered, twenty people have been seriously endangered and two hundred slightly injured.

**Bengal Emergency Act:** A Calcutta *Gazette Extraordinary* issued on the 25th inst., announces that the Governor-General has given his assent to the Presidency Area (Emergency) Security Act, 1926, which was passed by the Bengal Legislative Council on May 18. The Act which is a sequel to the recent riots in Calcutta is meant to arm the regular police force of the city with sufficient powers to protect the lives and properties of citizens.

**Cowasji Jehangir Hall in Bombay:** The rules governing the use of Sir Cowasji Jehangir Hall which at present do not provide use of the Hall for political meetings, at Sir Cowasji Jehangir's request, have been amended by the Government so as to permit "political meetings held to discuss questions of a constitutional nature."

**Night Work in Japan:** Information has been received in Bombay from an authoritative source in Japan that a petition has been presented to the Diet by female and juvenile workers in Japanese Mills asking for enforcement of the Act of 1923 prohibiting night work.

**Minimum Age for Marriage in Turkey:** One of the social reforms which have been recently effected in Turkey has been the fixing of the minimum age for marriage at sixteen for girls and eighteen for boys. This is a higher minimum for girls than is now enforced in some provinces of Canada.

**Memorial Halls in Madras:** The first anniversary of the death of Sir P. Thyagaraya Chetty, late leader of the non-Brahmin Party in Madras, was marked by the opening of memorial halls in the building of the South Indian Liberal Federation in Mount Road in the name of Dr. Nair, Sir P. Thyagaraya Chetty and the Maharaja of Kolhapur. The building is divided into three sections, each to be named after one leader.

**Currency Reform in Afghanistan:** Reforms in Afganistan go on apace. Recently the whole coinage and system of weights and measures has undergone a change. Metric system based on gramme and metre has been adopted. The present rupee is called the Afgani as opposed to the old Kabuli and is declared to be of slightly higher value, 10 Afganis being equal to 11 Kabulis. Afganis is divided into 100 pals of which only 2, 5 and 10 pal coins are issued. 20 Afganis go to make one Amani which is standard gold coin. Coinage is well minted.

**Poona Seva Sadan Society Conference:** The workers of the Poona Seva Sadan Society met in a Conference on the 21st instant in Poona. There were a large number of workers present from central places like Bombay, Sholapur and Nagar. Rani Saheb of Sangli came down from Mahableshwar to preside over the Conference. Mr. Devadhar in the course of his speech said that it was necessary that the workers of the Society should come in close touch and discuss freely the difficulties in their respective works. The presence of Rani Saheb, said Mr. Devadhar, was a source of encouragement to them. Mr. Devadhar dealt at length with the reed for establishment of such Seva Sadans all over India.

**Mr. Devadhar's Lecture:** Mr. G. K. Devadhar Vice-President of the Servants of India Society, paid a flying visit to Cuttack on the 12th instant and visited several public institutions. He addressed a public meeting in the evening at the Town Hall on "The Social Basis of Politics." The speaker explained lucidly how it was impossible for India to attain Swaraj unless her many social evils were eradicated. He laid emphasis on the many social evils of the day, viz., child mortality, untouchability and unapproachability, the illiteracy of Indian women and Hindu and Mussalman tension without removing which it was futile to expect Swaraj. The speech was very interesting and instructive.

**Mr. Eardley Norton's Reply to an Address:** An address was presented to Mr. Eardley Norton at Kodaikanal by his friends and admirers, chiefly of the legal profession. Since it was not possible for him to come up to Madras, a deputation was appointed to present the address. The deputation consisted of twenty representatives from the city and the mofussil. Mr. C. Vijayaraghavachariar read the address and Mr. Norton, in the course of his reply, stated that he claimed England's readiness to grant Swaraj to India, provided India would maintain and safeguard it. He deplored the want of unity owing chiefly to the strained Hindu-Muslim and Brahmin-non-Brahmin relations.

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**Female Labour Act, Canada:** Under an amendment to the Act respecting the Employment of Female Labour, no woman or girl may be employed in any capacity requiring her to work in any public hotel, boading house, lodging or rooming house, cafe, restaurant or laundry, without first having obtained a special license from the municipality in which such place is situated. The municipal council may grant or refuse a license or revoke one in existence without giving reasons and its actions are barred from court review.

**Political Conviction involves no Degradation in Social Status:** Did conviction and imprisonment in the Flag Satyagraha at Nagpur entail degradation of social status, was the question which came up recently for decision before the District Judge of Bangalore. The Judge decided it was not. During the Satyagraha at Nagpur, a volunteer had gone thither from Bangalore. He got himself enrolled and was in due course sentenced to six months' imprisonment. After release, he returned home. When a proposal for his marriage came up, the brother of the prospective bride objected on the ground that the conviction and imprisonment carried with them a social stigma. The matter went to court where the counsel for the volunteer pointed out that it was a matter of which anybody should be proud. The Judge held that the conviction in this case did not entail degradation.

**Social Reform in Gudivada:** The Cocanada correspondent of the *Swarajya* writes: In accordance with the resolution of the Provincial Executive Committee the East Gadavari District Association formed to enlist members and carry on the work of the Gudivada Conference, Messrs. Panda Venkataratnam, President, and Mr. Muramalla Gopalaswami, Secretary, followed by Messrs. Kale Suryaprakasam, Kandula Subramanyam, Gudiseva Subbāh, Guntur Nagabhushnam Bhaskarli Iswarudu, etc, visited all houses of the Kalavantulu community requesting all members to marry their daughters and not to adopt girls of other communities. About fifty families accepted the conditions and became members. Many ladies when explained about the utter helplessness of their lives shed tears and as a mark of repentance immediately withdrew their children from dancing training homes. The above gentlemen are bent upon touring all places in Andhra. They find service Inams standing as great obstacles in the cause of reform. The work of Gudivada Conference has been so far an encouraging success.

**Reform among Naiks:** A correspondent writes to the *Hindustan Times*, Delhi: At the instance of Pt. Hirdaynath Kunzru, the Siwa Samiti, Allahabad, took up the Naik reform problem in Kumaun. He visited Kutarmai, Ramgarh and Palipachan villages last year with Pt. Govindballabh Pant, Pt. Hargovind Pant and Mr. Badridatt Pande. After that a scheme was prepared. Mr. Pande was appointed the chief organiser. He paid visits to Almora district and several villages in Garhwal to collect facts and figures relating to the Naiks. Local workers have been appointed at almost all the places. They are going about the villages like missionaries, taking census, opening schools, indūcing the Naiks to educate their children and to engage themselves in some useful work and give up the pernicious system of bringing up their girls to prostitution. Last year several prominent Naiks agreed to give up the system and this year two Naik marriages were settled and three other Naiks promised to marry their girls when suitable bridegrooms were available. This has created a great impression and is a victory for the cause of reform. Pt. Kunzru will visit Katarmal, Pithoragarh and Champawat in Almora district. The District Board of Almora is helping the reform movement in regard to education and has promised to give help wherever schools are started for the Naiks.


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Vol. XXXVI. BOMBAY—SATURDAY, JUNE 5, 1926. No. 40

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Social Conquest of India:** To enlighten the people of the West on Indian affairs, Mr. K. M. Panikkar is contributing a series of articles translated into French to the monthly *Europe* published in Paris. The first of the series mainly deals with the evolution of social movements in India. At the very outset Mr. Panikkar points out that though it is the nationalist movement in India that has attracted the attention of the West, the silent but none-the-less potent change which almost amounts to a renaissance that has been taking place in the organisation of Indian society has a greater and deeper significance. No conception of India would be adequate if it did not emphasise the cultural and social unity underlying its diversity, and this is brought out in the article in a convincing manner. He attributes the social awakening of India to the British rule and its concomitants and to the policy of education inaugurated by Macaulay. The aim of this policy has been variously interpreted and according to Mr. Panikkar the object was to strike at the root of pagan ideas by introducing institutions on Western lines. Thus India with its time-worn customs and caste system was faced with the alternative of mending her society to suit the modern conditions or being left behind in the march of progress. He claims for the nationalist movement what great reformers like Raja Ram Mohan Roy and Swami Dayanand Saraswati failed to achieve, namely, the leavening influence on the masses. After a short resume of the Non-Brahmin movement and what Mahatma Gandhi has done for untouchability, Mr. Panikkar concludes the article by recognising the well-known principle that in order to fight your enemy successfully you must make use of the methods and weapons employed by him and that in spite of her tradition of conservatism India will rise to the occasion. The moral conquest of Europe over India will remain even when all traces of its political domination disappeared.

**Bombay Reddi Conference:** The Reddis of the Bombay Presidency held their Conference this year at Yeragatti village, Belgaum district, under the presidency of Rao Sahib H. Chennayya, Mysore. The President, in his forcible address, surveyed the problems confronting the community. He traced the present backwardness of the community largely to the lack of liberal education both among men and women and the lack of unity among the various sections of the community. He also called prominent attention to many other evils from which the community is suffering such as factions in villages, fondness for litigation, intemperance and extravagance, rigid and time-worn social customs and extreme conservatism to take in and adopt new and useful methods of cultivation. His views on the caste system are sane and practical. He said: "We cannot for a long time to come think of the abolition of the caste system altogether among the Hindus as a matter of practical politics, unless some sudden and unexpected revolution sweeps over this land. Can we not at least attempt to bring about the union of the various sub-sects of the main castes?" According to Mr. Chennayya, factious spirit and litigation are sucking the life-blood of the community, and his remedy for them is the establishment of caste or village panchayats to which the people may refer their disputes. The problems of female education and untouchability also received due attention at his hands. We are glad to see that along with the Conference a Reddi Ladies' Conference was also held under the presidentship of Miss Lakshmi H. Chennayya. Miss Chennayya, in the course of her address, dealt among other things with the necessity of imparting to women such education as would be useful to them in their homes and of abolishing such evil customs as child and early marriages which sap the vitality of the society. She rightly pointed out that the institution of early marriages is a later growth owing to the inordinate desire displayed by parents to see their children married early, regardless of the consequences, whole in ancient times women married only when they had reached the full age of understanding. Miss Chennayya emphasised only an obvious truth when she said that women-folk are more responsible for the practice than men.

**Bombay Children's Act of 1924:** Writing in the *Times of India*, Miss Katherine Davis points out the necessity for immediately putting into operation the Bombay Children's Act of 1924, which she rightly calls "the Magna Carta of the Rights of Childhood" and the difficulties which social workers have to encounter consequent on the holding up of this important peace of legislation. Under this Act, Magistrates and social workers are empowered to remove children from bad surroundings and to commit young offenders to industrial schools. But, in the absence of its operation, "welfare workers at present have no power to remove children from bad homes without running the risk of being sued for kidnapping." And, again, "school authorities are powerless to prevent children being removed by bad parents." The main reason for the hold up of the Children's Act seems to be the shortage of accommodation to which unprotected and delinquent children can be removed. Two kinds of institutions we need for the purpose, places of safety for temporary shelter and industrial schools aided or maintained by Government for juveniles. Miss Davis is of opinion that we have already

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in Bombay a sufficient number of institutions to make a beginning with and that more will be forthcoming as time goes on. Calcutta and Madras have advanced much in this respect. Calcutta has both a Children's Court and a Remand Home run by the police. In Madras, the Act is being applied to local areas also and last year an organisation known as the Children's Aid Society was started to provide shelter and a remand home. Miss Davis suggests the formation of a similar society in Bombay representative of all communities and social agencies. We hope the public will not fail to supplement the efforts of the Vigilance Committee in bringing pressure upon Government to put the Act into operation. As Miss Davis emphasises, the closing of such a large field of preventive work in crime will only result in the increase of crime, disease and immorality.

**The Upanishads:** We have received a copy of this book which forms the first volume of the "Collective Series" of Upanishadic works now being issued by Messrs. Ashtekar & Co., Poona City. The volume contains the original Sanskrit texts in Dev Nagari characters of Isa, Kena, Katha, Prasna, Mundaka, Taithiya and Aitareya Upanishads, and their English translations, with a few notes on difficult passages diversely commented by different scholars, added by Mr. H. R. Bhagavat after consulting the commentaries of Shri Shankaracharya and recent Vedic scholars like Prof. Hume, Pandit Sitanath Tatvabhushan, Babu Aurobindo Ghose etc. The volume, as the Editor says in his Preface, will no doubt be found useful for persons who are not advanced scholars in philosophical study and do not care to study the elaborate commentaries both old and new. Although the translation is rendered in easily understandable English, we wish the Editor had in his notes explained the central idea conveyed by such verses as the 3rd stanza of the second chapter of the Kena Upanishad. The book is priced Rs. 2-8-0 and can be had from the publishers or from the Editor. Those of our readers who take advantage of the opportunity can get it free under conditions stated in the advertisement printed elsewhere.

**Medical Inspection of Pupils:** The Government of Madras has taken a right step in directing that from June 1926, medical inspection should be introduced compulsorily in all Government Secondary Schools and School Departments of Government Colleges. Hitherto, there has been in existence a voluntary scheme under which arrangements were made for the conduct of medical inspection in Schools and for the award of grants to local bodies and private managements towards the cost of inspection, but it has not been availed of and hence the present compulsory scheme. In the case of local bodies, however, Government simply contents itself with requesting them to make medical inspection compulsory in the Secondary Schools under their management, while as regards Schools under private management, Government proposes to make the introduction of compulsory medical inspection a condition of the recognition of all Secondary Schools from May 1927. The benefits of compulsory medical inspection in Schools cannot be gainsaid, for it would be the means of discovering and nipping in the bud many diseases which, otherwise, would play havoc with the bodies of young pupils. Government, however, should not rest content with merely pointing out the diseases, and it is necessary that it should follow it up by making provision for free medical aid, wherever necessary.

**Communalism in Sports:** In commenting on the quadrangular cricket matches in Bombay we deplored the communal feeling that was too much in evidence owing to the practice of selecting teams on a communal basis, and suggested that inter-provincial matches can do much towards eliminating this communal feeling. The *Indian Daily Mail* has been recently publishing some opinions on the inter-provincial scheme. Sir C. V. Mehta, Member, Executive Council, is heartily in favour of the scheme and he advocates the substitution for the present quadrangular matches, matches where two communities combined can play against the other two communities combined, which, he hopes, would take away the communal edge and serve also as test matches for the selection of an all-Bombay team. He considers that the question of expense is not very difficult of solution, for he is confident that it can be made up from gate money. Mr. L. R. Tairsee, President of the Hindu Gymkhana, is, however, pessimistic about the scheme. While recognising its soundness, he thinks it difficult of realisation in practice and he fears that matches, unless organised on communal lines, will not create the zest and enthusiasm which they do now. However, he is prepared to support it if a serious attempt is made to put it in practice, and we hope that the scheme will be pushed through.

**Significant Silence:** While returning to India the three Indian members of the Paddison Delegation, Sir Deviprasad Sarvadhikari, the Hon'ble Syed Raza Ali and Mr. G. S Bajpai were met at Mombasa by the leading Indians of that place, to whom they expressed the hope that satisfactory solution may be found when the proposed Round Table Conference eventuated. In an interview granted to a representative of the *Democrat* they expressed regret at their inability to visit Nairobi and to study the conditions prevailing there and said :—"We can more or less visualize the difficulties under which you are labouring in common with your compatriots down South. Only the other day we attended a dinner at the Government House at Salisbury (Rhodesia) where your Lord Delamere was also present, and when we asked him in the course of conversation what prospects an educated Indian had in Kenya in regard to employment in the Civil Service and what capital one should have to settle down as a farmer, he just remained silent. He would discuss any other matter on earth but that!" Let us hope that Lord Delamere's silence will be the precursor of a change in his views on the Indian question.

**Madras Government and Anti-Drink Propaganda:** Evidently, the Raja of Panagal, Chief Minister of Madras, is not feeling happy over his G. O. forbidding health officers from carrying on anti-drink propaganda, which has been the subject of much adverse criticism. According to *Justice*, Madras, the Hon. Minister, in one of his visits to the mofussil, is reported to have said: "It had come to the knowledge of the Ministry that certain Health Officers in the guise of preaching temperance partook in political conferences, and worked against the Government. There is nothing in the G. O. to suggest that the Health Officers should not preach temperance. It discountenances the idea of these officers partaking in political meetings against the Government." As it is, nothing is mentioned in the order about political meetings or anti-Government propaganda. It says in clear and unambiguous terms that "the Government consider that the Public Health Staff should not carry on anti-drink propaganda." If the Raja really meant what he now alleges, surely, it is not too late for him to issue a correction and permit health officers to conduct anti-drink propaganda.

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INDIAN SOCIAL REFORMER.
*BOMBAY, JUNE 5, 1926.*

## COMMUNALISM AND NATIONALISM.

In our leading article last week, we suggested that communalism need not necessarily be inferior to nationalism as a stage in the evolution towards the brotherhood of man. At their lowest, both may be equally antagonistic to the solidarity of man. "My country right or wrong" is not a less ignoble watch-word for civilized man than "my community right or wrong". Much of what is called nationalism in Europe and America is summed up in the first formula, as most of what is called communalism in India is summed up in the second. The conflicts between nations are called wars, while those between the communities in India are called riots. But whether called wars or riots, their incidents are bloodshed, violation of life's sanctities and looting. In their lowest manifestations, therefore, there is nothing to choose between nationalism and communalism. In their higher manifestations communalism (using the term according to its Indian usage) can be quite as good a step towards human solidarity as nationalism; while in their highest manifestations communalism, it may at least be argued, can be a nearer approach to human brotherhood than nationalism. The great point to bear in mind is that neither communalism nor nationalism is an end in itself; that when they are conceived as ends in themselves as they are nowadays, they are both equally evil; and that if conceived as means towards a greater end, communalism is, perhaps, less intractable than nationalism, as the basis of the community is an idea while that of nationalism is an area. A Buddhist, a Christian or a Mahomedan as such embraces in his sympathy a much larger number and variety of races, nations and individuals than a Japanese, an Englishman or a Turk. The Jews, the Hindus and the Parsees stand in a different category. With them race and religion are co-extensive. Nevertheless, for them, too, communalism transcends geographical boundaries because a Jew or a Hindu or a Parsee is a Jew or a Hindu or a Parsee not only in Palestine, India and Persia but wherever he may happen to be.

European writers distinguish between religious and political communities. In Europe the political community has come to the front, while the religious community is in evidence only in dealings with non-European peoples. The Turks though they have a strong European element are treated as non-Europeans because of their religion. To be a good European is the declared aspiration of most European statesmen, and not to be good Christians; and they are prepared to sacrifice any Christian principles that may come in the way of that aspiration. India, we think, has nothing to gain and much to lose by acquiring or trying to acquire a nationalism similar to that which has reduced Europe to its present deplorable state. Our communal conflicts are bad enough but they are not half so bad as the national jealousies, rivalries and machinations which form the pabulum of European statecraft. When we are told, therefore, that Indians are not one nation, in the same sense as the parties to the Locarno Pact and its sequel at Geneva, we may take it as a compliment than to resent it as a taunt. It means that we have not tried to "assimilate" the different creeds and sects among us by means of the thumbscrew and the faggot by fire and sword, that we have followed the principle of toleration and respect for all religions and races, and that we have not believed in ensuring peace on earth and goodwill among nations by machine guns, air bombs and poison gas. We are not a nation and we do not want to be one in the European sense. We are proud to be a people (or peoples, as British statesmen insist on describing us.) Indian politics will be put on its natural basis when the idle controversy as to whether or not Indians are one nation is out of the way, and its goal is recognised frankly to be a commonwealth of communities. The experience of the last fifty years clearly shows that except as a political pose nationalism has not entered into Indian life.

The root cause of the increasing frequency of Hindu-Mahomedan conflicts is the anxiety of each of the communities to peg out for itself a position of advantage in the new nationalism. All political parties in India have acquiesced in communal electorates and some have gone further and formulated communal pacts and alliances. It is time now that we frankly accepted our communities as hard facts with which it is useless to quarrel. A federation of communities may not be more difficult to work than a federation of States. In such a federation, all communities, irrespective of their numerical strength, will have an equal status, as all nations, great and small, are equal in international law. One important motive for increasing their number by absorption from other communities, will be thus eliminated. Innumerable details will have to be worked out carefully in order to give effect to this new orientation of our politics, but once the basic principle is accepted, the rest will be easy. Each community may do its best to strengthen itself without rousing the apprehension or jealousy of other communities.

**Indian Students' Union and Hostel:** We are glad to see that the Indian Students' Union and Hostel, London, has completed six years of its existence. The sixth annual report for 1925-26 a copy of which we have received, records its various activities during the period. The Union forms a rallying centre, social, recreational and cultural, for the Indian students. The current membership of the Union is 585 and the total number of members enrolled since the beginning reached 2,382. Various Provinces and faculties are represented in the Union. The social and recreational activities of the Union comprise such things as "At-Homes', Concert Parties and the staging of English and Indian plays. Much progress is also recorded in its educational activities which embrace Lectures, Debates, Group Conferences, Study Circles Visits, etc., and the Union has kept itself in close touch with the best minds of England by inviting eminent speakers to address them on various occasions.

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## THE PUNJAB JAIL COMMITTEE'S REPORT.

Whatever the Non-Co-operation movement has not done, it has certainly given an impetus to jail reform. The public owe a deep debt of gratitude to the *Bande Mataram*, Lala Lajpat Rai's vernacular weekly, for bringing into light the scandalous state of affairs existing in the Punjab jails which resulted in the appointment of a Committee of Inquiry by the Punjab Government. The Committee, which has just issued its Report, was asked to inquire into the serious allegations regarding unauthorised punishments and indulgences and examine the question of prisoners' diet. In spite of its unsatisfactory personnel and restricted terms of reference, it has made disclosures which certainly do not redound to the credit of a civilized administration, and for the most part confirms the prevalence of extraordinary corruption among the jail staff and the inhuman treatment accorded to prisoners to which witness after witness bore testimony before the Committee. The revelations of the Punjab Jail Committee should serve as an eye-opener to other provinces also and it behoves the respective Governments to overhaul their jail administration more in accordance with modern notions of criminology and penology.

The Committee finds that in spite of the pressure of public opinion, such unauthorised punishments as shoe-beating are still rampant. The Committee says that convict officials and warders beat the prisoners with shoes on the slightest provocation. An aggravated form of punishment is that known as *giddurkut* in the common parlance of jails in which several convict officials act in concert to attack a prisoner and beat and kick him mercilessly. This method, according to the Committee, is resorted to in order to extort money from the new-comers and sometimes for the purpose of bringing recalcitrant convicts to their senses. A still worse form of punishment to which prisoners are subjected, is what is known as the *kan parade* often made use of by unscrupulous subordinates in which a man is made to bend double to pass his hands under his legs and touch or hold his ears, sometimes enhanced by the administration of blows and kicks. As for the unauthorised indulgences, the position is much worse. The Committee says that there is a system of money-lending well-established in prisons. Often the Assistant Jailors and Warders receive money on deposits from the prisoners and make payments therefrom as need arises on a handsome scale of commission, but it is not clear whether any money sticks into the pockets of the Jailors. And lastly, "gambling is conducted under the patronage of minor jail officials who, no doubt, are not forgotten by the winners." No wonder that in the face of all this, the Committee declares that discipline is "merely superficial" and quotes in support the statement of a reliable witness "that soveriegns were plentiful inside the Lahore Central Jail, though unprocurable outside." It need hardly be said that the state of things revealed in the Committee's report is not conducive to the reformation of the criminal which is accepted on all hands as the goal of all prison reform, but is only calculated to harden him. One is at a loss to know how the Government was kept wholly in the dark all the while.

Among the recommendations made by the Committee for reform are the reorganisation of supervising and executive agencies, the provision of further jail accommodation, the appointment of a Deputy Inspector-General of Prisons and the total suppression of the system of appointing convict officials which the Committee holds "has become a great source of corruption." In regard to diet and cooking the Committee points out the desirability of providing separate kitchens for Mahomedans and Hindus. The Committee has also not neglected the moral and material improvement of prisoners and it recommends the provision of adult education and religious instruction in jails and the adoption of a system of rewards for good work and exemplary conduct.

In the Resolution accompanying the Committee's Report the Punjab Government has taken the right step in accepting many of its recommendations and, wherever possible, immediately putting them into effect. Such, for instance, are the proposed abolition of the posts of the Jailors, the Deputy Jailors and Assistant Jailors and their replacement by Deputy Superintendents and Assistant Superintendents of better status and higher pay than at present, the gradual reduction of convict officials, the appointment of a Deputy Inspector-General of Prisons, the substitution of animal or mechanical traction for manual labour on wells, the provision of libraries for every jail of five hundred prisoners, the appointment of a reclamation officer, the introduction of a Bill for conditional release of adolescent offenders and the establishment of farms where such prisoners can spend their probation in agricultural work. It is regrettable that the Government has not thought fit to accept the wholesome recommendation of the Committee for the confinement of non-habitual offenders in the district jails with a maximum accommodation of 500, as experience has proved that the unwieldy size of the jails often retards supervision and reformative influence. The gross insult which was offered to a non-official M. L. C. visitor in one of the jails proves the lack of efficient supervision. Government, we see, has given orders for the selection of proper non-official visitors and courteous treatment to them, and it would be well-advised in this connection to adopt Lalaji's suggestions for recruiting them from members of Legislative Council, senior medical men and men of independent position and for surprise visits to jails. The public also have a duty by the prisoners. The Committee bewails the lack of Discharged Prisoners' Aid Societies which can do a great deal towards removing the stigma attaching to a criminal. We hope the public of the Punjab will not be slow to appreciate the benefits of such Societies.

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## KINDNESS TO ANIMALS.

(By Mr. S. K. Jain).

Several books have been written, speeches have been made and many humanitarian leagues have been started to impress upon man the necessity of being kind to animals. This is a cry as old as humanitarianism itself. Not only that, but it is the mute appeal of the whole animal kingdom since the selfish man began to lay his merciless knife on its neck for the first time. This attitude of man towards animals is based on the erroneous belief 'might is right.' His selfish nature has brought him down to such a degraded level that he cannot realise the simple truth that every living being on earth has as much right to live as man claims for himself. Every animate and inanimate being of which this Universe of God is composed, is intended by Him for some purpose or other and certainly not for man to abuse it. If he abuses it, he violates the Divine Law. But if he realises the simple truth that this Universe is incomplete without any single being, animate or inanimate, and, as such, he should be scrupulously careful not to disturb the Universe, he is the true and God-fearing man.

Man by nature is good—a perfect gold. All the lower nature in him is only foreign material or alloy. It is not inalienable. Even as steel kept clean does not get rusty, so also mind if kept clean does not fall a prey to lower nature. That state of mind takes man in the practical path. But man is not so. He is fond of deceiving himself. Hence the supremacy of selfish nature over man. It is no wonder man does things that are revolting even in spite of the dictates of his conscience. Conscience resides and manifests only in him who respects and develops it. A habitual brutal butcher has no conscience. It is already dead in him. But I can say with all the boldness I can command that there is no man who has not had a hint of warning by conscience when killing an animal, much less when eating flesh, unless he belongs to the race of habitual butchers.

Killing animals has become the fashion of the day, nay, pleasure and sport. What is considered as virtue at one place and at one time, the same is vice at another place and at another time. Drinking and dancing are considered vices in India, but in England they are not. We read in history that our kings of yore went on hunting expeditions very rarely and that too when the wild animals happened to be a menace to the people. But now our Rajas and Maharajas do not find pleasure in any other sport than hunting. What is considered as the most barbarous and inhuman thing is to them a jubilant act and a chivalrous deed. What a happiness, what a thrill, what a joy to them, when they shoot down a timid harmless deer with her young ones crying. This is the first principle of Dharma, it seems, that our princes have learnt from westerners, specially from the Viceroys and Governors of India. One who has closely observed the *Times of India Illustrated Weekly* would be familiar with photos showing the outstanding skill and the remarkable development of our princes in the art of killing animals which live in the forests and do no harm to man unless molested.

While Viceroys and Governors, Rajas and Maharajas are displaying their remarkable skill in hunting animals, while innumerable goats, cows, buffaloes, etc., are being slaughtered daily to prostitute man's tongue, while *phookr*, the most revolting method that the human brain has ever conceived, is being practised on cows and buffaloes to extract milk, while Hindus and Mahomedans are cutting each other's throat, while Whitemen in Africa are out to segregate the whole Indian community, will it not seem most ridiculous to preach *Ahimsa* to humanity? It seems to me as ridiculous and foolish as preaching non-violence to the G. I. P. locomotive engine. But man is not a locomotive, nor is he as emotionless as a chameleon. Our appeal to him would not be a cry in the wilderness so long as there is the benign side in his nature. We must not be frightened by the difficulties and become pessimistic. That is not what God expects of man. Pessimism is the precursor to cowardice. It is no use despising our situation, in it we must act, suffer and conquer.

In my opinion the most barbarous and disgusting method practised on cows and buffaloes to extract milk, and the nefarious propaganda carried on in some part of America by Whites to extinguish the Blacks are acts of the most revolting character. Cruelty to animals and to brother man cannot go any further. It has reached its climax and must come to an end to the joy of the weak and the well-built. And the day is not far off. Man has already begun to think and the signs of his realising this sin are perceivable to an optimistic eye.

## PRESS REGULATION IN TRAVANCORE.

*(From our own Correspondent.)*

The Government of Her Highness the Maharani Regent have just now passed a law to control the Press in the State. The law as passed requires that no newspaper shall be printed or published without a license obtained from Government, the license fee not exceeding Rupees five hundred. Whenever it appears to the Government that any newspaper (i) contains any words, signs or visible representations which are likely or may have a tendency, directly or indirectly, whether by inference, suggestion, allusion, metaphor, implication or otherwise (a) to excite disaffection against or bring into hatred or contempt the Ruler or the Travancore Government or His Majesty the King Emperor of India or the Government established by law in British India; or (b) to bring into hatred or contempt any member of the Ruling Family of Travancore or (c) to promote feelings of enmity or hatred between the several classes of people of the State; or (ii) habitually publishes matter punishable under Section 503 of the Travancore Penal Code, or (iii) habitually disseminates false information, the Government may, with or without warning, cancel the license and the fee shall be forfeited to Government. The Government also may grant a fresh license unconditionally or otherwise upon payment of a fee not exceeding Rs. 2,500. If, after a fresh license has been granted, any issue contains any words, signs, visible representa-

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tions or matter the Government may by indicating or describing such words, signs, visible representations or matter, cancel the license and declare the license fee forfeited to Government. Any Police officer may seize any copy of such paper wherever found and forfeit it to Government. Any person aggrieved by an order under Section 5 or Section 7 may within two months from the date of the order apply to Government for a reconsideration of the order and the Government shall thereupon either revoke such order or shall refer such application to the High Court. A Full Bench of the High Court shall hear and determine whether the words, signs, visible representations or matter were or were not in fact of the nature described in Section 5 and a copy of its decision shall be sent to Government with the connected papers. If, in the opinion of the Full Bench, or when there is a difference of opinion in the opinion of the majority of the Judges composing the Full Bench, the words, signs etc. etc. were not in fact of the nature described in Section 5, the Government shall revoke the order. A time limit of 30 days is prescribed for the existing newspapers to conform themselves to the provision in the new Regulation as regards the obtaining of a license. It is also provided that no order passed or action taken under this Regulation shall be called in question in any court otherwise than in accordance with the provisions of this Regulation. Necessary forms and Rules have also been prescribed and appended along with the Regulation which takes effect at once.

## SRI RAMAKRISHNA STUDENTS' HOME, BOMBAY.

The Editor, The *Indian Social Reformer*.

Sir,

With a view to help to realise the ancient Indian ideal of the Gurukula in modern environments, it is proposed to establish immediately a Students' Home under the auspices of the Sri Ramakrishna Ashram, Khar (Santa Cruz). In this Home, School and College students, above the age of 10, will be provided with boarding and lodging and their physical, intellectual, moral and spiritual welfare will be properly looked after, so as to mould their character and instil in them high ideals of Truth, Service and Self-Sacrifice, which are so essential for the proper building up of the nation. The Home will be under the direct supervision of a Sannyasin member of the Ramakrishna Mission, who is a Master of Arts of the Calcutta University, and will be located in a fine airy bungalow in the immediate proximity of the Ashram. The salubrious climate of the model suburb of Khar, the proximity of the sea and the peaceful surroundings of the Ashram will, it is hoped, contribute to make the situation of the Students' Home an ideal one.

To start with, 15 students will be admitted in the Home, while it is the intention ultimately to convert the Home into a free institution like the Sri Ramakrishna Mission Students' Home, Madras, where nearly a hundred High School and College students are boarded, lodged and educated free of all charges. It is proposed for the present and till an adequate public endowment for the support of the Home is made available to charge R. 35 for each student to defray the expenses of his boarding and lodging. All fees received will be devoted solely to the upkeep and improvement of the Home.

The desirability of a Students' Home in Bombay like the one which the Ramakrishna Mission has established in Madras is undoubted and we sincerely trust that the student world of Bombay will avail itself of this unique opportunity provided for their benefit. In this connection we make an earnest appeal to all parents and the philanthropic citizens of Bombay to help the Ashram to materialise as early as possible its hope of establishing in our midst a free Students' Home or Gurukul, where, in the words of Swami Vivekananda, a "life-building, man-making and character-making" education will be imparted.

If a sufficient number of students are available the Home will be opened about the middle of June 1926. Applications for admission should be sent immediately to the President of the Sri Ramakrishna Mission Ashram, Khar, (Santa Cruz P. O.), stating the age and caste of the applicant, the name of the institution and class in which he is studying, the period for which he wishes to stay in the Home and the name and address of his parent or guardian. Only bachelors will be admitted in the Home.

Yours etc.,
(Sd.) M. R. JAYAKAR,
J. K. MEHTA &
P. J. GINWALA.

Bombay,
31st May 1926.

## THE PROSTITUTES' LIFE.

The Editor, The *Indian Social Reformer*.

Sir,

The life of the higher class prostitutes is better-off, but that of the lower class of prostitutes is wretched and horrible. With a view whether it is possible to send the latter to work-houses, I visited one day a den of lower prostitutes. The scene was very terrible to look at. Some women were drinking, some were singing objectionable songs, some were dancing with merriment and some were chewing pan, smoking bidies and abusing each other. The life they lead for 24 hours is the worst kind of life. They get up from their ragged beds late at 10 a. m., then prepare tea or go to hotel for it. Afterwards they purchase a small amount of rice or corn and prepare some food. Some live only on loaves of bread and tea purchased from a hotel. They do not take bath daily. After satisfying their hunger on this poor and paltry food, they generally take sleep at noon. At 3 to 4 p. m. they begin to dress themselves with a good sari, oil their hair and part them according to the modern fashion. From this time i. e., from 5 p.m. to 5 a. m. at night, they conduct their evil profession. They sell their persons for even 2 annas, or at times for a cup of tea only. From the enquiries made it was ascertained that a woman in this den earns at least Rs. 2 a day. But much of it is spent on drinking, in giving some bakshis to policemen for allowing them to keep their windows open at late hours at night, and in giving small amounts to pathans and marwaris who are their constant money-lenders taking 200 per cent or more interest on the sums advanced. The pathan keeps an eagle watch on his client every night to see how much is earned by his client in order to extract the same at once. The marwari generally takes in pawn their saris and utensils. The articles are never reclaimed. The visitors to the den of these prostitutes are gene-

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rally low class people, Indian soldiers, loafers, ruffians, and all the other lower strata of mankind. These visitors of questionable character pay the prostitutes if they like or threaten them to submit their persons gratis. Quarrels generally take place and the police are called upon to stop for which they are rewarded by both the parties to keep "hushhush." These poor women do not know God. They know Him only as much as He is sung and shown by a worst class of enuchs surrounding them often for getting money. Their honesty and idea of life is based upon those of their visitors and friends. If you go to them and tell them the idea of a better life, they will simply laugh. It is impossible, they said to me, that such a life I had painted to them ever existed in this world.

525, Budhwar Peth, Poona, Yours etc.,
26th May 1926. K. T. DANGE.

## THE MADRAS ADI-DRAVIDA CONFERENCE.

### A CORRECTION.

The Editor, The *Indian Social Reformer*.

Sir,

In your article entitled "The Madras Adi-Dravida Conference," published in the "Reformer" of May 22, whilst referring to Government orders for reservation and assignment of lands to Adi-Dravidas, which have not been given effect to by subordinate officers, you write as under:

"We may here draw attention to a letter from some Adi-Dravidas in South Arcot which we published in a recent issue. They had petitioned the Government three years back for darkhast lands, but they received no reply whatever."

I beg to state that there is a correction to be made in the foregoing excerpt. From your remarks that the letter was published in a recent issue, and that the Adi-Dravidas had petitioned in vain the Government three years back for darkhast lands, I conclude that, when you wrote so, you had in mind the letter headed, "The Madras Government and the Panchamas" published in the "Reformer" of May 1st, which dealt with the grievances of Adi-Dravidas in No. 13, North or Vada Eluppai, Cheyyar Taluk, North Arcot District, S. India, which Government, in fairness, ought to have redressed long, long ago. Whilst, therefore, thanking you very much, on their behalf, for this generous reference in your article, I beg to state that "Adi-Dravidas in South Arcot" should read as "Adi-Dravidas in North Arcot."

I beg Government would favourably consider their petition and do them justice, which is long overdue.

I again most humbly request Mr. R. Veerian, M.L.C., Madras, through the courtesy of your columns, to do the needful in the matter.

North Eluppai, Natteray, P.O. Yours etc.,
Via Arcot, May 27, 1926. B. GOVINDAN.

## ON BRAHMACHARYA.

(By M. K. GANDHI.)

I am being inundated with letters on Brahmacharya and means to its attainment. Let me repeat in different language what I have already said or written on previous occasions. Brahmacharya is not mere mechanical celebacy, it means complete control over all the senses and freedom from lust in thought, word and deed. As such it is the royal road to self-realisation or attainment of Brahman.

The ideal Brahmachari has not to struggle with sensual desire or desire for procreation; it never troubles him at all. The whole world will be to him one vast family, he will centre all his ambition in relieving the misery of mankind and the desire for procreation will be to him as gall and wormwood. He who has realised the misery of mankind in all its magnitude will never be stirred by passion. He will instinctively know the fountain of strength in him and he will persevere to keep it undefiled. His humble strength will command respect of the world, and he will wield an influence greater than that of the sceptred monarch.

But I am told that this is an impossible ideal, that I do not take count of the natural attraction between man and woman. I refuse to believe that the sensual affinity referred to here can be at all regarded as natural; in that case the deluge would soon be over us. The natural affinity between man and woman is the attraction between brother and sister, mother and son, or father and daughter. It is that natural attraction that sustains the world. I should find it impossible to live, much less carry on my work, if I did not regard the whole of womankind as sisters, daughters or mothers. If I looked at them with lustful eyes, it would be the surest way to perdition.

Procreation is a natural phenomenon indeed, but within specific limits. A transgression of those limits imperils womankind, emasculates the race, induces disease, puts a premium on vice and makes the world ungodly. A man in the grip of the sensual desire is a man without moorings. If such a one were to guide society, to flood it with his writings and men were to be swayed by them, where would society be? And yet we have the very thing happening to-day. Supposing a moth whirling round a light were to record the moment of its fleeting joy and we were to imitate it regarding it as an exemplar, where would we be? I must declare with all the power I can command that sensual attraction even between husband and wife is unnatural. Marriage is meant to cleanse the hearts of the couple of sordid passions and take them nearer to God. Lustless love between husband and wife is not impossible. Man is not a brute. He has risen to a higher state after countless births in brute creation. He is born to stand, not to walk on all fours or crawl. Bestiality is as matter from spirit.

In conclusion I shall summarise the means to its attainment.

The first step is the realisation of its necessity.

The next is gradual control of the senses. A Brahmachari must needs control his palate. He must eat to live, and not for enjoyment. He must see only clean things and close his eyes before anything unclean. It is thus a sign of polite breeding to walk with one's eyes towards the ground and not wandering about from object to object. A Brahmachari will likewise hear nothing obscene or unclean, smell no strong, stimulating things. The smell of clean earth is far sweeter than the fragrance of artificial scents and essences. Let the aspirant to Brahmacharya also clean his hands and feet engaged in all the waking hours in healthful activity. Let him also fast occasionally.

The third step is to have clean companions—clean friends and clean books.

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The last and not the least is prayer. Let him repeat "Ramanama" with all his heart regularly every day and ask for divine grace.

None of these things are difficult for an average man or woman. They are simplicity itself. But their very simplicity is embarrassing. Where there is a will the way is simple enough. Men have not the will for it and hence vainly grope. The fact that the world rests on the observance, more or less of *Brahmacharya* or restraint, means that it is necessary and practicable—(From *Navajivan* by M. D.)

## MUSSOLINI'S CONVERSION.

When Mussolini's former career is called to mind, especially of the period of his rabid socialism and hatred of the Church, as exhibited in his newspaper and public life, one is tempted to ask how the change from a good hater into a lover and faithful son of the Church came about. All know that the first explanation of the transformation must be traced to God's grace. "The Holy spirit breatheth whithersoever He willeth" and brings about marvellous changes of heart in his creatures; witness Papini's truly wonderful conversion. Many others could be quoted. But what changed Mussolini from a fervent socialist into an ardent Catholic? Next to God the cause was the Holy Father himself, the Saintly Benedict XV. The following came to RENARD on exceedingly good authority a couple of weeks ago. Mussolini, like a good patriot, went to the front and fought his best, leaving wife and children behind, as so many thousands of his countrymen did. There was nothing extraordinary in that of course. The wonderful thing is that no single communication from him reached his home during the whole time he was away at the front. Consequently what had been a most comfortable house fell bit by bit into dire straits of poverty. The house was stripped of its furniture till there was nothing more to sell, when the despairing wife settled down to bear her miserable lot as best she might. Quite suddenly the good soul thought of the Holy Father and his well-known practical love for the suffering. Her husband had made his name notorious for malignant activity against the Church and so he and his were scarcely objects of pity for the Pope's benefactions, it might be thought. Not so Mrs. Mussolini. With the great courage and trust of a devout Catholic in the Vicar of Christ's all-embracing charity for his suffering chidren, she set forth in a pitiful letter to the Holy Father how she and her children were on the verge of starvation, owing to having received no help from her husband who was fighting for Italy at the front. The good woman's trust was not misplaced, for she received a speedy answer to her appeal in the shape of a large sum of money that enabled her to replace the lost furniture of her house and help her and the children to live in comfost till the return of her husband. When Mussolini did at length return to his home it was to see his wife living in apparent luxury and with all the evidences of having a good time. The appurtenances of his home astonished him not a little. The prosperous appearance of his wife and children, the abundance and quality of the food she supplied, the money she had at her disposal, all aroused within him the worst suspicions and most violent anger at what he thought her treachery to him during his enforced absence from home. His wife thought she would teach her husband a lesson for his heartless neglect of her and children. So she let Mussolini think the worst of her, without offering any explanation of her sudden access to wealth.

"Oh, most treacherous and unfaithful of wives!" he burst out. "How little you were to be trusted, though so pious, is easily seen! Whilst I at the front was risking my life for my country every moment of the day and night, you were living in extreme luxury and sin forgetful of my existence!"

"Luxury and sin?" she rejoined. "How much money did you send me during your absence to keep the house going? How considerate of your wife and children you were is quite evident if you'll rack your memory for an account of the regular sums you sent us from the battlefield. Oh, we have lived most sumptuously on your pay and even increased our stock of wealth and belongings. Look around and judge for yourself," she cried out and pointing to the well-furnished houses. "All this from the money you did not send," she asseverated.

When Mrs. Mussolini saw her husband was beside himself with passionate anger and mortification she changed her tone and manner and smiled most sweetly upon him. Goging to her desk she took out a copy of her letter to the Holy Father and his reply to it. The explanation was more than sufficient to calm and shame the now mortified and repentant husband.

"The Pope has done all this for us! For me, Mussolini, his great enemy and most bitter opponent? How is it possible?" From that moment Mussolini was a changed man. From being a malignant enemy of the Holy Father and bitter renegade Catholic, he became what we know him now—the fervent Catholic saviour of his country. RENARD has been assured Mussolini is a monthly communicant, and would be a daily one, except for the exigencies of the State and the necessity of an always vigilant and armed guard to protect his person in his goings and comings.—*The Catholic Leader*, Madras.

## STERILISATION AS PUNISHMENT.

If the State has the right to inflict death as a punishment, has it not *a fortiori* the right to inflict *sterilisation*, a lesser punishment? In U. S. A., where eleven States have laws providing for enforced sterilization, this is a very practical question, and it has recently been dealt with by a theologian in *America*.

It must be remembered that the right of capital punishment is not to be used arbitrarily. It is only justified when and because it measures up to certain requirements. Were sterilization, like capital punishment, known to fulfil the ends of legal penalties, it would probably be equally justified. But just here is the crux. For whether it be advocated to meet the expiatory, deterrent or curative purposes of punishment, in every instance it falls short. Certainly it has no *expiatory* value however compensatory at first blush it may appear for the crimes for which it is usually inflicted. Nor is it, as some say, a punishment in kind. A man steals a sum of money. Punishment in kind would deprive him of an equal sum, not of all ability to earn an honest livelihood. The punishment with which we are dealing is no counterbalance to any criminal act.

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It looks rather to the future than the past, permanently taking away from its victim the capacity for placing virtuous acts and enjoying important and fundamental rights, should he so desire. Again there is the feature of its perpetuity. While life imprisonment is a valid sanction for some offences, it is quite a different thing to punish men permanently for crimes whose normal penalties up to the present have been a few years in a penitentiary. In fact for this very reason one or two jurisdictions have held this form of punishment not merely unethical but unconstitutional because cruel and inhuman.

As a *deterrent* it is equally useless. Physically its infliction imports no great suffering, and apart from a prospect of physical suffering no punishment is an efficacious deterrent. Besides the law usually assumes that the criminals for whom it is prescribed are beyond the pale of being deterred. They are the so-called naturally vicious, degenerates, recidivists. It might be added that experience proves that such people, with their moral sense blunted, rather than grieve over this punishment, rejoice in it and interpret it as an added license. For it must be remembered that, as provided in the law, it does not materially affect the criminal's power to repeat his crimes. It neither destroys sexual desires nor the capacity for sexual relations. It merely impedes some of the effects, while the power, the passion, the pleasure remains. There is not a crime for which it is inflicted that may not be committed again, the only difference being that the forbidden pleasure will be accompanied by the added assurance that there will be no responsibility for offspring.

*Curatively* the object of punishment is the criminal himself, not his possible progeny. In the present instance, even when resorted to as a penalty, the latter are looked to. Besides, assuming that the criminal could reform, would not the absence of any hope of a future family remove one of the strongest natural motives and helps to this end? As has been well said, the penalty leaves its victim with less virtue and more vice. After all, punishment when inflicted by the State is meant to serve the moral law. The end of justice is to assist in protecting and advancing the morality of the community. Now this punishment does just the contrary. It perverts the ends of justice. It creates a class in the community full of concupiscence and assured of immunity from parenthood, and who shall say that it does not pave the way for an orgy of unbridled lust? —The *Examiner*, Bombay.

## NEWS OF THE WEEK.

**Retrenchment Officer to Bombay Government:** Mr J. A Shillidy, I C. S., has been appointed Retrenchment Officer to the Bombay Government for a period of six months to consider and make proposals regarding retrenchment in expenditure, charged to Revenue, especially establishments.

**League of Nations Opium Mission:** The League of Nations Opium Mission after an audience with the Shah on the 31st May has departed for Europe.

**A Convert to Hinduism:** Miss Kusum Kumari Sarkar, Christian mistress of the Chittagong Girls' School, has been converted to Hinduism and married to Mr. Gangacharan Kusari according to Arya Samaj rites.

**Travancore's New Dewan:** We are glad to see that Mr. R. Krishna Pillai has been appointed to act as Dewan in place of Mr. Watts. He is a well-known official in Travancore State. He was Chief Secretary to the Government and he has also acted for sometime as Dewan.

**War Against Girl Guides:** The Primate of Hungary has issued an Ordinance prohibiting the establishment of girl guides' organisations in any institutions under his control. He declares that such organisations "have masculine character and pursue masculine aims," and that they "are opposed to the very soul of a girl."

**The Vaniya Vaisya Conference:** At the above Conference which was held recently at Madura resolutions were passed calling upon the Vaisyas to obliterate narrow social distinctions and curtail their expenditure during marriage and other occasions. In conclusion, the President, Mr. R. K. Shunmukham Chettiar, dwelt upon the necessity of cultivating a wide national outlook.

**Mahomedans embrace Hinduism:** A correspondent writes to the *Bengalee* from Jamdighi, District Gauhati, that a number of Mahomedan agriculturists of village Jamdighi, have voluntarily embraced Hinduism. Suddhi ceremony was performed with recitations of Gita. The new converts were taken to a local temple to offer worship. Three of the converts belong to the educated community and are Government employees.

**Indian Sandhurst Deputation:** The deputation of the Indian Sandhurst Committee sailed from Liverpool on board 'Montclare" on May 28th on a visit to Canada and the United States. It will see the Military Colleges at Kingston and Westpoint. The deputation has visited Sandhurst, Woolwich, the School of Military Engineering, Chatham, the Artillery School, Larkhill, the Cambridge University, St. Cyr, Ecole Polytechnique, and Lycee St. Louis.

**The World Students' Conference:** It is understood that Mahatma Gandhi, accompanied by Mahadeo Desai and Devadass Gandhi, will proceed in the course of the month to the World Students' Conference that is shortly to be held in Finland. Mahatmaji will also visit Germany, Italy and other places. Mr. Beharilal Ralliaram of the Y. M. C. A., Lahore, will represent India at the World Students' Conference and the International Y. M. C. A. Conference. He was the recipient of a farewell address from the League of Youth, Lahore, on the eve of his departure to Europe.

**National Medical College in Bombay:** Mr. C.F Andrews laid on the 26th May the foundation stone of the National Medical College Building, Bombay. The College is being conducted in the city since 1921. The College succeeded last October in securing the recognition of the College of Physicians and Surgeons for L. C. P. S. and M. C. P. S. examinations. Dr A.L. Nair, the well-known Bombay philanthropist, has built the building in the vicinity of Bai Yamunabai Nair Charitable Hospital, Byculla, which has provided clinical teaching facilities to the students of the institution. The College is at present in urgent need of rupees six lakhs to fully equip the building and make permanent arrangements for providing laboratory facilities to its 300 students of whom 20 are ladies.

**India and the Opium Policy:** A Reuter's message says: The Opium Commission of the League of Nations unanimously applauded the statement of Sir John Campbell on the new opium policy of the Government of India forbidding any

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xport of opium unless for strictly medical or cientific purposes. Sir John Campbell emphasised hat even if certificates of important Governments sserted such restricted use, the Indian Government ould not allow export unless convinced that the opium ould not be put to other uses. The new policy would volve to India a loss of net revenue of approximately 1,300,000 sterling a year.

**A Widow Re-marriage**: A *Free Press* message ys that a widow re-marriage was performed on the 23rd lay at Naraingunj in the house of Babu Jnan Chandra as Muktear. The girl is now aged 13 who became widow the age of 11, and is the daughter of Babu Rajani anta Pal of Ekduaria. The bridegroom, Babu Pabitra umar Ghose, is a young man of 26 and is an electrical ngineer at Assansol. The bridegroom hails from Hashara Vikrampur) and is related to Babu Mahendra Chandra hose, Pleader, Dacca. Babus Kailash Chandra Chaavarti, Lalit Mohan Roy and Monindra Kumar Ghose, eaders, Dacca, and many local pleaders, muktears ctors and other gentlemen were present.

**Cochin Depressed Classes' Memorial**: According to the Trichur correspondent of the *Hindu*, the zhavas, Pulayas and other depressed classes in Cochin ave submitted to His Highness the Maharaja of Cochin memorial. The memorial states that of the 10 lakhs population in the State over 5 lakhs form the depressed classes, that they have no lands neither to cultivate nor to live in, that even if they are allowed the want of some Puduval lands, the caste-Hindu officers charge do not comply with the orders satisfactorily, nd that they could not send their boys to the schools, s at present they are often ill-treated by the caste-Hindus there. The memorial also makes mention of conomic distress and the antipathy of the caste-Hindus. he memorialists sorrowfully bring to the notice of the Maharaja their desire that a European should be appointed as the protector of the depressed classes as has een done by the Governments of Madras and Pudukottah.

**Civic Mothers**: Under this heading, the *Praja Bandhu*, Ahmedabad, writes: The election of a woman s a member of the Viramgam Municipality opens a new hapter in the civic life of Gujarat. This is, as far as e know, the first instance of a lady being elected as a ember of a Municipality in Gujarat, and we hope that any more ladies will come forward to serve as civic others. Civics like politics require the co-operation of en and women. If our women take part in civics and olitics like men our condition will improve far more rapidly. Women are meant to be the comrades of men nd not their servants. We have dethroned womanood from the high position it should occupy. Is it ny wonder if it acts as an impediment to our progress?

**Chamars and Dhors Conference**: The 1st session f the All-Maharashtra Chamars and Dhors Conference as opend on the 29th May in the hall of the New Poona ollege, Poona. Mr. L. B. Bhopatkar, M.L.C., presided. here was a fairly large gathering of the delegates from mportant places in Maharashtra. After Mr. P.N. Rajbhoj, he Secretary of the Conference, made a few introductory emarks, Mr. M.B. Kamble, formerly editor of the Marathi magazine "Asprishya Uddhar" as the Chairman of the eception Committee, delivered a speech of welcome. In the course of the speech Mr. Kamble laid special stress on the necessity of removing untouchability and spread of education amongst the Chamars and Dhors and the re-organisation of their industries of tanning, shoemaking, etc. He also recommended that the Conference should pass resolutions requesting the Government to reserve more seats for untouchable classes in the municipalities, the local boards and the Legislative Councils. He concluded after thanking the leaders of other castes who had helped the convening of that session. Mr. Bhopatkar then delivered his speech in the course of which he exhorted them to be more self-reliant in getting untouchability removed and in educating their castemen. The difficulties in their way of getting access to the public water places and entry into the public temples could be more easily removed by themselves by asserting their rights. He advised them to get rid of their notion that they were untouchables. Lastly he warned them that their goal should not be only to get Government services but that they should preserve and bring to prosperity the industries that were handed down to them by their ancestors.

**Inquiry into the Bombay Textile Industry**: It is stated that the Bombay Millowners' Association has agreed to a comprehensive inquiry into the causes of the present depression in the Bombay textile industry. The whole subject was fully discussed at two conferences the Committee of the Association had with Sir Charles Innes on April 1 and 3, when after a full discussion it was agreed, subject to confirmation by the general body of members, that there should be a comprehensive inquiry into the causes of the textile depression in Bombay. Subsequently the Committee of the Association carefully considered the whole position in the light of the views expressed by Sir Charles Innes and a resolution was passed agreeing to a comprehensive inquiry by the Tariff Board or any other Board appointed by the Government of India, subject to the draft terms of reference being mutually agreed upon. Before communicating this decision to the Government the Committee deemed it advisable to take the sanction of the general body of members and accordingly at a general meeting held on April 22 a resolution on the above terms was adopted *nem con*. This resolution was duly communicated to the Government who in their reply regretted inability to agree that the terms of reference to the Tariff Board in an inquiry should be mutually agreed upon between the Government and the industry which applied for inquiry. They, however, had no objection to sending the proposed terms of reference in draft to the Association and they agreed to consider carefully any observations the Committee might make before coming to a decision. The terms of reference provisionally drawn up by the Government of India are at present being considered by a special sub-Committee of the Association and the Committee's considered views will be communicated to the Government in due course.

**A Magistrate's Clemency**: An Anglo-Indian lad, E. Duroiselle, was sentenced recently by the Western Sub-divisional Magistrate, Rangoon, to be imprisoned till the rising of the court and also to pay a fine of Rs. 100 or in default to suffer three months' rigorous imprisonment on a charge of stealing some jewellery and a pair of binoculars from

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the house of Mr. F. S. Cornelius of 48, Mandalay Road, on the 20th January 1926. His Worship in sentencing the accused said that although the accused had a previous conviction on his record, he hesitated to send him to prison even now for an offence committed under what he considered to be extenuating circumstances. He thought that the accused was a youth lacking in moral fibre, rather than possessed of criminal instincts, and that once having been convicted he had not received a proper chance at the hands of the public. It was a most unfortunate thing that when an offender had once paid the penalty prescribed by law the memory of his offence was not allowed to die a natural death, with the result that more often than not he continued to pay the penalty for the rest of his life. This, however, would only be remedied by the gradual education of public opinion to a higher sense of justice. In spite of his record and the fact that he had chosen to steal from the very people who were giving him shelter, His Worship declined to sentence the accused to imprisonment without giving him another chance.

**Education Compulsory in Bharatpur**: An *Associated Press* message says that at a recent prize-giving ceremony attended by the Maharaja Rana of Dholpur, the Maharaja of Bharatpur made an announcement to the effect that henceforward primary education, which has been free, shall also be compulsory within his State. He could have fulfilled his desire earlier, said the Maharaja, had not the floods and their after-effects disturbed him. Experience has shown, said the Maharaja, that something more is required than the building and maintaining of schools. The State must resolutely and boldly enforce the principles that every child shall be protected against the irreparable wrong which is inflicted on him if he is permitted to grow up in ignorance. Millions in this country are unable to read and write, not because there are no schools within their reach when they are young, but because their parents, either through ignorance, poverty or selfishness, keep them away from the school. The Indian agriculturists stand utmost in need of primary education. The industry can grow only when the peasant brings in advanced machinery to his use. These he can do only when he has learnt a little. The community suffers a severe economic loss if the industrial efficiency of those by whom wealth is primarily produced is impaired. As the nation advances many agencies for improving the condition of the people will be spontaneously brought into operation. Many schemes of philanthropy now prove abortive, because the people are not in a position to utilize the advantages brought within their reach.

**The first Naidu Ladies' Conference**: Rao Saheb M. Lingaya Naidu of Belgaum sends us the following:—The first session of the Naidu Ladies' Conference met simultaneously with the 2nd Naidu Conference at Madras under the presidency of Mrs. J. Venkatanarayana Naidu, the wife of the Commissioner of the Madras Corporation, in the 1st week of April 1926 and the following resolutions among others were discussed and unanimously adopted:—This Conference requests that measures for compulsory primary education be brought into force at the earliest possible moment for girls and boys. This Conference exhorts all the Naidu Ladies to take to domestic arts and home industries. This Conference requests all the Naidu ladies to devote themselves to the learning of the Telugu, the (Matri Bhasha) mother-tongue, immediately. This Conference requests the leaders of the Naidu community to provide facilities for the higher education of the Naidu ladies. This Conference requests that for the education of the orphans and poor boys and girls suitable scholarships be provided for and a Hostel be established and in that behalf requests that funds be collected forthwith. This Conference requests the social workers to try to eradicate the evil system of giving and receiving dowries that has rooted itself in the community. This Conference requests that the unnecessary protraction of the number of days in celebration of marriages and the unnecessary expenses be put an end to. This Conference proposes that a Committee be appointed to safeguard the interests of the poor and the neglected boys and girls of the community. This Conference requests that on the occasion of marriages and such other ceremonial occasions donations be contributed to the social uplift.


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# Social Reform Directory.

**Under this heading we propose to publish from time to time a list and short accounts of Institutions of Social Reform, as we are receiving enquiries regarding them. Secretaries or other officials connected with such institutions are requested to send us, *free of charge*, in brief, accounts of their institutions on the model of those given below. We particularly request information regarding institutions for girls and young women such as Orphanages, Widows' Homes, Hostels for women-students and Rescue Homes.**

### The Seva Sadan Society, Poona.

The activities of this Society may be classed under three heads: social, educational and medical. The social work consists in visiting and feeding the poor, doing rescue work among women, visiting jails and maintaining a home for destitute women and children. In the educational line, the Seva Sadan conducts home classes for grown-up women, primary and secondary schools and normal classes to turn out trained teachers. Very good results have been obtained by the training of nurses by the Society. To enable women to be self-supporting and socially useful, the Society provides training in cookery, music, hygiene and a host of other things. The Ranisahib of Sangli is the President, and Mr. Devadhar, the organising Secretary of the Society.

### The Bombay Seva Sadan Society.

The object of this Society is the general uplift of women. Classes in English, cookery, needlework etc., are conducted and a boarding house is maintained where women students who come from the mofussil reside. Miss B. Engineer is the Secretary and the institution has a building of its own situated in Gamdevi, Bombay.

### The Bombay Presidency Social Reform Association.

Much of the spade work done towards the amelioration of the condition of the women of Bombay is due to this organisation. It conducts a Hostel for women students and a Widows' Home. Elocution and essay competitions exclusively for girls are held annually under its auspices. Scholarships to women and girl students studying in Schools and Colleges are provided by this Association. Mr. D. G. Dalvi and Mrs. Kashalkar are the Joint Secretaries.

### Sir Ganga Ram's Widow Re-marriage Society.

The Society has hitherto mostly confined its activities to Upper India. It publishes a monthly journal in English and numerous free pamphlets in different languages. The Society started an Ashram in 1923 under the charge of a Hindu lady. It had prior to this a Widows' Home and a High School for Girls. A paid worker of the Society visits 271 stations, mostly in the Punjab, several times in the year. The Society has its headquarters at Lahore and has made several efforts to enlist the co-operation of similar institutions in other parts of India. The Honorary Secretary of the Society is Lala Lajpat Rai Sahani.

### Kanya Mahavidyalya, Jullunder City.

The avowed object of this institution is to give useful and practical training to women so as to fit them for domestic life. The courses of studies prescribed have this object in view and students are not prepared for University Examinations. The Vidyalya maintains also a Widows' Home and an Ashram or Orphanage. Kumari Pandita Lajjavati is the Hon. Principal of the Vidyalya which has done much to improve the position of women in Northern India.

### Hindu Yuvati Saranalayam, Madras.

This excellent institution is still in its infancy and owes its existence to the indefatigable efforts of Yamini Purna Tilakamma. It is a Rescue Home for the uplift of the Devadasi community. Propaganda work on behalf of this institution is carried on both in Madras and the mofussil by the Kalavantula Sabha.

### The League of Mercy, Bombay.

It is a Society for aiding, retrieving and succouring fallen European and Eurasian women and girls in the Bombay Presidency. It is one of the few institutions in the city which undertake Rescue work and assist young women found in morally undesirable surroundings by providing shelter and help.

### A Widows' Home At Puri.

At the instance of the Hindu Mahasabha, Babu Gopa Bandhu Das has opened a Widows' Home at Puri, which is one of the important places of pilgrimage for Hindus in Northern India, to give shelter to widows and other women who get stranded there.

### A Widow Marriage Home at Vayalpad.

A Widow Marriage Home has been recently started at Vayalpad, Chittoor Dist., Madras Presidency, to promote widow marriages. Widows from all castes who desire to marry and men who desire to marry widows are requested to correspond with the President of the Home.

### Vidhwa Ashram at Aligarh.

A Vidhwa Samrakshini Sabha is established at Aligarh for the protection and education of Hindu widows, with Rai Sahib Lala Brij Lal, retired Deputy Collector, as President and Dr. Chandra Mohan Mathur as Secretary. Facilities are also afforded to the widows for remarriage.

### The Pandharpur Orphanage and Foundling Asylum.

This institution is maintained at Pandharpur by the Bombay Prarthana Samaj. The Foundling Home is the only institution of the kind founded and maintained under non-Christian auspices. During the half a century the institution has been in existence, it has been the means of saving hundreds of Hindu widows from sin and crime. All communications should be directed to the Secretary.

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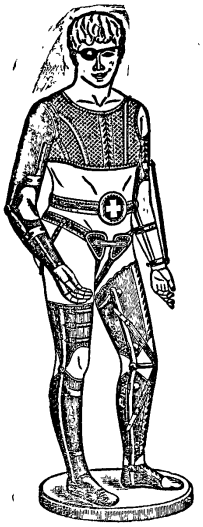

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Vol. XXXVI. BOMBAY—SATURDAY JUNE 12, 1926 No. 41

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Music Before Mosques:** The Government of Bengal has issued orders relating to this vexed question, as the leaders of the Hindu and Mahomedan communities in Calcutta were unable to come to an agreement. In Calcutta City, it is laid down, music should cease when a procession passes a mosque during the five periods of prayer prescribed by the Koran. In the case of one mosque, namely, the Nakhooda mosque, music should cease at all hours when a procession passes it. This seems to us to be a fair and reasonable arrangement, and we are surprised to learn that there are people of both communities who raise objections to it. So far, however, only the Bengal Khilafat Committee has publicly expressed its disapproval of the orders. We trust that Government will be firm. Every religion has its extremists, and we are inclined to regard the fact that the extremists of both religions are dissatisfied with the orders of the Bengal Government as the best proof of their impartiality. Hindus and Mahomedans must recognise that India is not exclusively Hindu or Mahomedan country and without the spirit of mutual accommodation they must be perpetually at strife with each other. The attitude of the two religions towards music is one of their many fundamental differences. Hinduism exalts music in worship as the supremest kind of worship, and the *Gita* extols the Sama Veda, the Veda which is sung as the chief of the four Vedas. Islam, on the contrary, seems to regard it as a form of sensuous enjoyment incompatible with the austerity proper in times of prayer. The fact that notwithstanding such fundamental differences, amounting almost to antagonisms, mosques and temples exist in many places in close proximity, shows that Hindus and Mahomedans have in the past accommodated themselves to each other's ideas. Why they find it difficult to do so now, is a question which baffles understanding. In the circumstances, Government must enforce their orders irrespective of extreme views on both sides, and they may rely upon the support of the very large section of Hindus and Mahomedans who regret the growing intolerance on both sides.

**The International Labour Conference:** The Conference of the International Labour Organization which was formed as an adjunct to the League of Nations by the Versailles Treaty, has been since holding its sessions every year. This year, however, two sessions were thought necessary. The eighth session which recently concluded its sitting at Geneva was the ordinary session at which general questions were raised and discussed. A special session to be held shortly will discuss two specific issues bearing on the shipping trade. Among important subjects dealt with by the eighth session were the choice of the employer's delegate from India, the comparative conditions of labour in India and Japan, the appointment of a committee to enquire into the question of native labour and the appointment of an Indian correspondent to the International Labour Organization. The validation of the nomination of Sir Arthur Froom as the employers' delegate from India by the Conference as against Mr. Narottam Morarjee who has been unanimously nominated by all the Indian chambers and industrial organisations in this country, brings into strong relief the impossibility of India getting adequate justice from even such an impartial body as the International Labour Conference. It remains to be seen whether the ninth session will also do the same In this connection, we wish to draw attention to the emphatic and strong protest which the Indian Merchants' Chamber, Bombay, has sent to the ninth session against the nomination of Sir Arthur Froom as the employers delegate. It points out that according to the clause of the Versailles Treaty only the indigenous industrial organisations ought to be consulted and not the foreign European organisations, who have no *locus standi* in the country. The conditions of labour obtaining in Japan came in for vigorous criticism at the hands of Sir Arthur Froom at the Conference, but beyond consenting to prohibit night work for women and children from July next, Japan showed no inclination to regulate her hours of work according to the Washington Convention. The two resolutions on native labour and the appointment of an Indian correspondent at Geneva which the Conference accepted on the suggestion of Lala Lajpat Rai, are calculated to make a searching inquiry into the conditions of sweated labour in Asia and Africa and acquaint the outside world with the real conditions of labour obtaining in India.

**Situation in Egypt:** The return of the Nationalists by an overwhelming majority of three to one in the recent parliamentary elections held in Egypt and the alleged desire of Zaghlul Pasha, the famous Nationalist leader, to take up office himself in spite of old age and ill-health, naturally caused much consternation in British circles both in Egyt and Great Britain. It may be remembered that the declaration of Egyptian Independence in 1922 was conditional on four reservations to be settled later on by negotiation. The said reservations relate to the control of the Sudan, British and foreign interests in Egypt, control of the Suez Canal and British military occupation of parts of Egypt. Lord Lloyd, our late Governor and now High Commissioner of Egypt, tried to dissuade Zaghlul from taking up office himself, but only in vain, and, seeing

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his intransigeant attitude with regard to the four reservations, he cabled for instructions from home. The ordering of a British warship to the Egyptian ports just at the moment was apparently meant to show that Britain was prepared to take strong measures if things came to a head. Fortunately, Zaghlul has at length been prevailed upon to entrust the formation of the Cabinet to Adly Pasha, the leader of the Liberals, with whom he has entered into a semi-coalition. The fact that Zaghlul has accepted the responsible position of President of the Assembly and that the Cabinet contains several of his friends is a guarantee of his intention to help the new Ministry.

**The Mosul Convention:** With the signing of the Mosul Convention between Turkey and Britain last Saturday, the long-drawn-out hostility between the two countries and the dispute over the Mosul frontier comes to an end. The frontier laid down in the Agreement is virtually the Brussels line with slight modifications, involving five square miles favourable to Turkey. Seventy-five kilometres on either side are to be demilitarised and this is to be done by a Turco-Irakian military commission presided over by a Swiss, that will meet six months hence. The inhabitants of the ceded territory are also given the option of adopting Turkish nationality. The most important clause of the Agreement is that Turkey recognises Iraq and in return for the abandonment of her economic claims upon that country receives a 10 per cent share in the Mosul oil. Thus both parties benefit by the bargain. Britain retains Mosul, while Turkey is bought off with a share in the Mosul oil. The Agreement thus gives the lie direct to the contention oft-repeated by British statesmen that it is not oil that makes them stay in Mosul but the safety and integrity of Iraq. The settlement was made possible owing as much to the reluctance of Turkey to go to war as to the growing apprehensions of Britain about the Turko-Soviet Treaty and the Turko-Persian Pact, which were more or less intended as a counterblast to the Locarno Treaty. As the *Observer's* diplomatic correspondent wrote, the settlement "will open the way to diplomatic and economic collaboration between Great Britain, Turkey and Iraq and will remove one of the unsettling factors which has had its effect not only on the Egyptian and Indian affairs but on many important aspects of Western European diplomacy."

**Bombay Jails:** The *Indian Daily Mail* recently published an article on the condition of jails in the Bombay Presidency from "one with practical experience." It is all the same story of tyranny of convict officers over prisoners, the unwholesome nature of the food offered to prisoners and the unsatisfactory system of non-official visitors which the public have by now become so well acquainted with as a result of the revelations of the Punjab Jails Enquiry Committee. The writer says that luxuries are obtainable in jails at prices 100 to 500 per cent higher than that of the outside shops, a state of things worse than that obtaining in the Punjab jails. He regards the food supplied in the Bombay jails as extremely poor and far below that of the rest of India which "hungry roadside beggars would refuse." Many prisoners, he says, go nightly to bed hungry. The personnel of jail visitors is the most unsatisfactory, for they are selected from a certain type of individuals by Government, and the worst of it is that in any case the prisoner makes real complaints to the visitors, not only does he get no redress, but the chances are that he will be rewarded with some punishment. These things do certainly no credit to the Bombay Government and it behoves them to look into the matter immediately. The writer rightly says that it is after release that the main problem of jail reform arises. When a prisoner is turned out of a jail penniless, friendless and homeless, he only returns to it. The public should give a chance to a fallen man and, apparently, the Bombay Prisoners' Aid Society has not been able to do much in this direction. The suggestion of the writer for the payment of the prisoner for work in jails so that it may help him on release as in England, is well worth consideration.

**Remedy Worse than the Disease:** All sorts of fantastic solutions have been suggested for communal riots. Sir Tej Bahadur Sapru was the first in the field. He suggested that because political ambition is often the real cause of communal riots, the area where such riots take place should be disfranchised. Pandit Motilal Nehru, the Swaraj Party leader, went one step further and declared that the area should not only be disfranchised but that no titles should be recommended to any one in the affected portion and that Government officials there should be deprived of their promotion. And lastly comes Babu Shivaprasad Gupta with his novel cure for the communal malady. He admits that communal representation is the root cause of the communal strifes, but his remedy for them is curious. He suggests that the Governor of the Province in which the communal strife occurs should be forthwith dismissed and impeached before the Parliament and that the Collector, the Commissioner and the Police officers of the division should all be punished severely. One wonders how such high-placed men could lend their hands to such remedies which are as fantastic as they are worse than useless. These solutions, besides their inherent objection in that they involve the principle of vicarious punishment, fail to take account of one important fact, namely, that communal riots are often fomented by culprits who are beyond the reach of law.

**Awakening among Gurkhas:** The Gurkhas are the sturdy Nepalese people who supply the British Indian Army with some of its toughest fighters. Beyond their military reputation, they have remained a backward class. But we are glad that there are sure signs of awakening among them. A Gurkha League has been formed and at its second session held at Dehra Dun resolutions were passed advocating social reforms. We particularly note that in one of these it was resolved that the custom of drinking alcoholic and other intoxicating drinks should be strictly prohibited on occasions of marriage, investiture of sacred thread, and other ceremonies and that any Gurkha breaking the resolution should be socially ostracised forthwith. The resolution was carried unanimously.

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1926 -Indian Social Reformer Vol 36 (882)

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INDIAN SOCIAL REFORMER.
*BOMBAY, JUNE 12, 1926.*

## POLITICS AND THEIR SOCIAL BASIS.

When Mahatma Gandhi was prosecuted, the Non-Co-operation movement had gone out of operation. It had been formally suspended three months previously, and a constructive programme of a predominantly social character had been adopted as the programme of the National Congress. It is our firm conviction that if Mahatma Gandhi had been left free to carry on the programme, a good deal of social consolidation would have been effected during the two years which he spent in jail. His imprisonment was a colossal blunder from every point of view, including that of "peace and order" which British rule in India professes to be its principal mission to maintain. When the Swaraj Party was formed during his absence, it was our earnest wish that it would use the Legislatures, which were boycotted during the Non-Co-operation days, to advance the constructive Bardoli programme. Had it done so, we are perfectly convinced in the light of subsequent events that it could have done much solid work, and that it would not be going through the process of disintegration which it is visibly doing to-day. A good deal can be done through the Legislatures and the Executive administration to place the depressed classes in an economic and educational position in which they could not have continued to be untouchable even if they themselves had wished to do so. Prohibition could have been adopted in the provinces where the Swarajists, either by themselves or in combination with others, commanded a majority. Such combination would have been possible in more provinces, on the basis of a social programme. The differences between Hindus and Mahomedans which have now hardened, would have been counteracted by the growth of a habit of legislative co-operation in projects which would have been equally in consonance with the interests and sentiments of the two communities, and this habit would have gradually affected far wider regions of life and conduct. Joint action and everyday co-operation in public service is the surest antidote to narrow caste and communal prejudices. The leaders of the Swaraj Party, however, did not see their way to take this course. They set out on a mission of obstruction and wrecking, of political incendiarism in fact. John Brown in one of his delightfully suggestive musings ascribes the attraction to the average man of a dog-fight in the streets to the pleasure instinctive in human nature at the sight of "energy in action." For a short while, the glamour of a destructive movement caught the masses and sent the Swarajists in large numbers to the Legislatures. Once there, however, the inherent weakness of a wrecking policy asserted itself. The futility of it became so intolerable that the Swarajists could only seek relief in walking out of the Councils which they had taken so much trouble to enter.

If the schism of the Responsive Co-operationists had for its principal object to correct this initial mistake of the Swaraj Party, it would have created more enthusiasm among those who believe that social reconstruction is the greatest need of the country. But while it left this where it was, it concentrated on the acceptance of office as Ministers as a logical and necessary concomitant of entering the Councils. A battle between the two branches of the Swarajists was fought on this issue and the Responsive Co-operationists have lost it. This was to be expected as there is in the popular mind at the present time an inveterate prejudice against the acceptance of office by political leaders comparable to the Hindu sentiment against the remarriage of widows. As much can be done without taking office, the Responsive Co-operationists' plea for acceptance of office has not appealed to the people as much as the Swarajists' plea for not accepting office. If the struggle at the forthcoming elections is solely between those who want to hold office and those who are pledged not to take office, the former will not be at much advantage in relation to the latter. If, on the other hand, the Responsive Co-operationists emphasise work in the Legislatures on the lines of a well-thought-out constructive programme in preference to the Swarajist tactics of obstruction and wrecking and base their plea for acceptance of office upon that, they will make a greater appeal at least to a considerable section of thinking men and women. In fact, even without taking office, an effective group pledged to the constructive programme, which need not necessarily be in a majority in the Councils, can impose its policy on the Ministers and on the bureaucracy. A strong opposition can sometimes direct policy more effectively than the same party in office. The newly formed Indian National Party labours under more or less the same defect, but it is unembarrassed by the inheritance of a tradition of Non-Co-operation and obstruction. The method of the new Party will be in consonance with the method which has produced the best result in the social field. The Indian National Party, however, cannot make much headway unless it develops a constructive, social side, and base its political aspirations upon a social programme. The failure of Mahatma Gandhi's promise to bring Swaraj within a year was mainly due to the fact that the social readjustments, which alone can make Swaraj possible, can not be compassed within such a short period. We have before this advocated the formation of a party which will have a well-considered social programme in the prosecution of which it will work with all parties and with Government. The time is not apparently ripe for one yet, but if our political parties persist in ignoring the social foundations of self-government, we have no doubt that the country will come to realise the need of a new social reform party at no distant date. For our own part, we can feel no enthusiasm for a political party without a social programme. It is like salt which has lost savour,— good for nothing.

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## THE CATTLE PROBLEM.

Of all the agricultural problems that await solution the cattle problem is the most urgent. The part which cattle play in a predominantly agricultural country like India is not inconsiderable. Not only do they constitute the mainstay of agricultural operations, but the quality of the milch cattle has a direct bearing on the health and well-being of the people, especially of women and children. The two striking facts about Indian cattle at present are their utter insufficiency in numbers and their poor quality. Some statistics may be interesting in this connection. The number of cattle per 100 of population in India is only 59, while it is 74 in Denmark, 79 in the United States, 80 in Canada, 120 in Cape Colony, 150 in New Zealand, 259 in Austria, 323 in the Argentine Republic and 500 in Uruguay. Again, there are only about 24 millions of cattle available in India for cultivating about 228 million acres, that is to say, one pair of cattle has to till about 19 acres, whereas this would require in the ordinary course four pairs of cattle. No wonder the outturn of crops in India is considerably low as compared with other countries. The position is in no way better with the milch cattle and it is estimated that their number is scarcely enough to supply one-eighth of the population with a fair quantity of milk. There has been a progressive deterioration in the quality of the cattle also. Indian milch cattle in Akbar's time, according to the *Aini-i-Akbari*, used to give 20 quarts of milk a day and draught cattle could walk faster than horses. But now our country cows give only one seer of milk per head per day on an average where they were giving five seers even 25 years ago, and the bullocks too are capable of doing only half as much work as they did before. The result of this deficiency of cattle in quality as well as in quantity has been an abnormal rise in the price of cattle, crops, milk and milk products on the one hand and a progressive deterioration in the physique of the people and the prevalence of disease and an abnormal death-rate among women and children on the other. The notoriously high rate of infant mortality in India is no doubt due to the fact that during the last sixty years or so the price of milk has risen more than 40 times. The Sanitary Commissioner, U. P., once pointed out that, by cheapening the price of milk so as to bring it within the reach of the poorer classes, more would be effected towards reducing infant mortality than the presence of any number of trained *dhais* would accomplish. The average shortness of life in India which is only 24 years, while it is 45 years in the United Kingdom, and the large increase of tuberculosis cases, are also attributed to the same cause.

How to preserve and improve our cattle is therefore the most pressing problem of the moment. The Agricultural Department, we are glad to note, is devoting much attention to cattle-breeding. But it is upon the satisfactory provision of cattle crop that the real solution of the cattle problem depends. Lack of fodder is one of the greatest handicaps of the Indian agriculturist. The Indian farmer, unlike his European compeer, does not make any provision for the cattle during the hot weather with the result that they have often to starve for want of fodder. The Government's policy of gradually encroaching upon the forests and common pastures where cattle could graze freely, is also not a little responsible for this state of things. In reviewing the Agricultural Operations for 1924-25, we noticed how the Agricultural Department is trying to supply fodder by the introduction of the Egyptian clover, but much still remains to be done in this direction. We would draw attention in this connection to the suggestions which Mr. A. Galletti, the Collector of Ganjam, makes in a communication to *Young India*. According to him, Indian cattle can be improved only by India growing cattle crop instead of merely depending on common pastures and that by the system of rotation cattle crop can be grown side by side with food grains without diminishing the returns of the latter. Small holdings and poverty, he says, do not stand in the way of the Indian agriculturist adopting these methods. His point is that if he keeps cattle at all, he must keep them as he does his own children and see that they have their food daily which he cannot do unless he keeps half his land at least, but better three-fifths, to grow fodder, so that when he next plants a cereal where the fodder grew, he will find it yields three times as much. Rotated crops, it is also urged, require no more expenditure of money than stable crops. As Mahatma Gandhi remarks, the application of Mr. Galletti's remedy depends upon the agricultural education of the large mass of Indian humanity, but every agriculturist can make an honest attempt to try it and publish results.

Enough has been said already to show how hopelessly inadequate Indian cattle are to meet the agricultural requirements of the country. Those who have been perusing the series of articles headed "Why there is slaughter and how to prevent it," contributed by Mr. V. G. Desai to the columns of *Young India*, will be struck with the appalling depletion of what little cattle we possess by means of slaughter, export etc. Cattle are slaughtered first and foremost for their hides. India is supposed to supply nearly a third of the world's requirements in hides, and the heavy slaughter of Indian cattle is in no small measure due to this world's leather hunger. It is stated that slaughter increases in sympathy with the rise in prices of hide. The prices of dried meat, fat, bones, etc., constitute the second cause affecting slaughter. Thirdly, the fat of cattle is used in the manufacture of soaps, candles and glycerin, and unscrupulous merchants use the superior sorts for adulterating ghi. Tons and tons of the inferior sorts are also consumed by our weaving mills in the process of sizing. Mr. Hamilton, Director of Agriculture, Punjab, once remarked that the rising prices of hides, meat, bones, blood and fat are daily bringing the value of a dead buffaloe near to its live value. A second cause of the depletion of cattle is their export to foreign countries. Economists may glibly talk of the stimulus offered as a result of the export trade to cattle-owners to feed their stock well and to breed the best quality and the consequent raising in the

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quality of the stock in the country, but this is true only of a country which has enough and to spare. As it is, in India, it will only have the effect of enhancing prices so as to place the animals beyond the purchasing power of an average man and thus bringing about a deficiency of plough and milch cattle. And lastly export of cattle to towns only prepares them for the slaughter houses. The cattle there are kept in wretched, unnatural and unhealthy conditions and all manner of torture is inflicted upon them by the owners in order to extract the last drop of milk from them, so much so that in an overwhelming majority of cases they become sterile and fit for nothing but slaughter. Often, the he-calves are simply starved off by withdrawing milk from them or driven away to forests to become the prey of wild beasts. These are the various methods by which the cattle resources of India are being exhausted and in these directions there is a vast field for the activities of our Cow Protection Leagues and Societies. Legislation should also be undertaken to prevent the slaughter and export of cattle, and we whole-heartedly support the bill which Pandit Shamlal Nehru has introduced in the Central Legislature to prevent the export of cattle to foreign countries and which is to come off for discussion in August next.

## THE CONDITION OF HINDU WOMEN.

(By Mr. Nandgopal Varma, B. Sc.)

Woman, the better part of human creation, was made to bestow comfort, pleasure and bliss on man, her hard-fated companion. Woman is the soul of domestic joy, the torch that spreads about it the charming light of peace, love, and kindness. Woman all the world over has been known to embody the finer sympathies and subtler delicacies of human evolution, but in India she has been from time immemorial the emblem of purity, piety and sanctity; the synonym for virtue, faith, and devotion. India stands out unique in the history of the world with her long imperishable list of women having played at the fiddle of Death in the most graceful and dignified manner in the cause of spotless conjugal love and unstinted virtue. Indian History through and through teams with examples of voluntary death, in most cases, of ladies of royal birth and princely status, in the name of honour. It is indeed hard to imagine a princess like Padmani or Sardar Bai born and bred on the lap of luxury, furiously fighting the enemy who dared to challenge the sanctity of her conjugal ties.

A Joan of Arc may be loved in France and a Nightingale adored in England, but when we in India, nay, our girls even recall to memory the dreary scenes of battles fought single-handed amidst nauseating heaps of slaughtered soldiers by Ahilya and many others of her sex, a thrill of joy and pride lifts us for a while from the low and sneaking frailties of this earth.

How precious must have been honour to these benign and celestial souls that cast off their earthly bodies like garments outworn, into the all-consuming bonfire on the skirts of Udaipur! How dear must have been the cause of virtue to those pretty hearts that perished themselves to unregistered death in the streets of Bundi and Jaisalmir!

But those good old days are now gone. Though undoubtedly Hindu woman of the twentieth century maintains full well the dignity of her sister of the sixteenth, society has wonderfully changed and certain grave social problems have arisen that urgently call for a change in our mood and attitude as to the strings of relation between husband and wife in the Hindu fold. The number of Hindu widows is alarmingly large and it is growing from year to year. Sati was good enough, a romantic practice indeed, so long as it was not forced. But nowadays neither law nor good sense allows this practice. It is thus out of the question. Then, shall we leave the widow to her own fate under the iron eye of her mother-in-law and the scorn of the world at large?

This is neither just nor right. It is true that the dying husband will expire an hour earlier if he were to know that his spouse shall be committed to the care of another man, when he will be no more. It is equally true that the unhappy widow will be abashed and agonised a thousand times before she consents to give her hand to a second man. But the question is how to deal with the problem of the daily increasing moral laxity and domestic bitterness that owe their origin in a large measure to the existence of virgin widows who live without hope and exposed to the storms of vicious prodigality and sensuous pleasures on all sides.

You cannot set at naught human instinct. You cannot easily baffle what is inborn in human nature. How long can you, O, hard-hearted men, wait single after the separation of your so-called better-halves. And then, have women less of earth and more of heaven in them that your codes of law and scriptures of morality fall dumb over their destinies? Humbug and cruel is the logic that we often advance to nip *their* youthful aspirations in the bud; and pernicious and inhuman are our own actions and examples that we 'involuntarily and helplessly' put forth to its proof. Only put yourselves in their position and the problem will be amicably solved.

You cite exceptions, but do not exceptions only prove the rule? Why, for what frenzied reward in heaven should those poor creatures rot in a life of heart-rending torment, forced penance, and obsequious servitude? It should be well borne in mind that even good actions wrought under decree of force lose their essence and go with little reward. Forced virtue is like jewels thrown into the sea. The misgivings of some that widow remarriage will only make rapid to loosen the sacred chains of wedded life, that wives will become lax in their allegiance to their husbands, and chastity of love will be a thing of the bye-gone days, are simply visionary phantoms of their own brains' creation. They are entirely groundless and merely a perspective of the popular horror which is but usual on the eve of any great movement.

Of course, the apostles of widow remarriage must, as a rule, bear in mind that they injure the cause if they go about pleading for whole-sale widow remarriage. Those of our widows, young though

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they may be, who can manage to rise above carnal desires and earthly requirements, have always been and would always be the sacred pillars of Hindu Society, its very life and soul. They are a credit to our nation; they make our race glorious. Their protection must be an avowed duty and their pollution, a sacrilege and infamy that will drown us in sin and blasphemy from top to toe.

But again, may it be said that it would be a misled philosophy and bastard theology that exhorts people to do what, in the face of their short-comings, they cannot do? Those who can, let them do because in that way they bring us honour. But what about those who cannot do; isn't it foolish to be cruel to them? After all how will you stem the overflowing tide of prostitution that may one day sweep over the very existence of our race. More and more menacing are growing, from day to day, its power and sway.

Therefore while widow remarriage is no duty it also should cease to be a curse any longer. It ought to be left to the clear option of the party most concerned. Fundamental social rules are, of course, in no case to be defied.

There is no gain-saying the fact that it is honourable for a widow to live a life of piety, purity and poverty.

But we have no right to thrust it on those who, like most of us their wrong-headed masters and presumptuous liege lords, are either entirely unable to practise it or woefully break in the way when under the false shame of the neighbours and relatives and the bondage of society, or in some cases, though very rare cases now, from the instincts of their own womanly modesty, they take to such a hard course of life. What after all is marriage for, and what at all was it meant to mean to human society? It is nothing if it is not a systematic regulation and a scientific manipulation of the wild and turbulent parts, (the lower self as it is known in the moral code) of the intricate mechanism of impulses, emotions and sentiments of both sexes. Why then, if it be so, should we shrink from *remarriage* or marriage a second time of our widows.

## AN UNCANNY PEEP INTO THE FUTURE?

The Editor, The *Indian Social Reformer.*

Sir,

I confess I have no faith in astrology and other occult means of prophecy. But I should like the case presented by the following testimonial in an advertisement to be investigated rationally by any competent reader who might like myself feel genuinely interested on reading it. The advertisement in question has been appearing in the Bombay papers for some months now. The points to be decided are: first, was the alleged prophecy strictly fulfilled?—and next, did the alleged publication of the prophecy really take place on the alleged date? (My ignorance of Telugu handicaps me here, for the *Andhra Patrika* is a paper published only in Telugu, I believe.) If the answers to *both* the questions are in the affirmative, what is the rational, scientific explanation of this, apparently a very remarkable feat of foretelling?

Karwar, Yours etc.,
June 1, 1926. S. D. N.

THE TESTIMONIAL.

The *Andhra Patrika* writes: We received on 7-11-1923 from V. K. Satagopachariar, Tiruttani, a letter (published in our issue of 12-11-23) predicting that Mahatmaji will be released on 5-2-1924 at 7 a.m. It so happened. We heartily commend the marvellous capabilities of this astrologer to the public.

## IMMIGRATION LAW OF U. S. A.

The Editor, The *Indian Social Reformer.*

Sir,

As a regular reader of the *Indian Social Reformer* I take the liberty of addressing you this note. On page 510 in the issue of April 17, 1926, of your paper there is an editorial note on "Immigration Law of U.S.A." In the course of this note you say the following:—"The case in which some Indians were recently deprived of their citizenship rights which they enjoyed for many years simply because they do not belong to any particular race, is too recent to need mention here." Ordinarily I would have overlooked such a statement in an Indian paper, because most of them are ill-informed and it is injustice to hold them responsible for errors, even where they should be scrupulously avoided. But, knowing a veteran like yourself to be almost incapable of making a statement for which you did not have a solid and certainly a substantial defence, I wonder whether the above-mentioned lines did not slip into print without your noticing them. It is absurd to say, in the light of the judgment of the Supreme Court of the U. S. delivered in February 1923, that Indians were deprived of their citizenship rights "simply because they do not belong to any particular race." The opinion of Justice Sutherland concurred in by four other judges, explicitly states the grounds on which Bhagat Singh Thind was denied the right of citizenship. It was that he did not belong to the "White Race." Isn't there a fallacy in confusing the absence of White Race characteristics, on which alone the American Judges have based their decision, with the fact of not belonging to any particular race? I submit the thought for your consideration.

Yours etc.,
1400, Broadway, T. H. K. REZHIS,
New York, Secretary,
May 11, 1926. Young India Association

[It is obvious from the context that by "any particular race" the White race is meant—Ed. *I. S. R.*]

## PUNJAB FEMALE EDUCATION CONFERENCE.

Under the auspices of the Punjab Social Reform Association, the adjourned session of the Conference on women's education was held on the 1st inst. at the S. P. S. K. Hall. It was in continuation of the session held about a month ago at the same Hall, when a number of resolutions, emphasising the importance of female education, were adopted. Mr. Manohar Lal, M. A., Bar-at-Law, presided over the meeting.

Mr. Manohar Lal, presiding, read the electoral rules, containing qualifications for voters to the Council, and asked the women upon whom the right had been

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conferred to exercise it in a proper manner. He then called upon Mrs. S. R. Kohli to move the first resolution, which ran as follows :—

TECHNICAL EDUCATION FOR GIRLS.

" That this conference urges the managing bodies of Girls' Schools as well as the Government to take steps for introducing in the Girls' Schools such technical instruction and training in handicrafts for girls who are not going to receive higher education, as may help them to make earnings at homes after their School courses are finished and enable them to depend upon themselves in times of emergency for respectable livelihood; that Institutions like the Lady Maynard School at Lahore, and Home classes for Women for teaching handicrafts and other useful subjects during the hours when women are generally free from household duties, should be started in suitable localities."

Mrs. Kohli, while moving the above resolution, said they could not neglect the problem of bread ; they would have to face the stern realities of life. Industrial and technical education was more urgently required in the case of girls than that of boys; for men could shift on somehow, while women could not. Women should be taught such vocations as did not require much capital to be invested, but were at the same time lucrative.

Prof. B. L. Bhatia regarded the criticism, made in the previous meeting in respect of the system of education for girls, as ill-informed. He could say from his personal experience that, in good schools, girls were taught arts and other such subjects as would make them good house-wives. For a good proportion of girls who got higher education, he said, there need be no change in the present system. For other girls—and they in fact formed the majority—some special courses might he introduced. He suggested that subjects like domestic hygiene, domestic economy etc., should be taught to girls. He advocated home-classes for the benefit of women.

Lala Lajpat Rai Sahni said he had been interested in that question on account of his being connected with Sir Ganga Ram. The idea of industrial education was first conceived from the Widow's Home. He then mentioned how the Lady Maynard School was started and how women were taking more interest in the vocational training than they did before. But there was one difficulty which they must consider, *viz.*, there were no purchasers of articles made by widows. They would have to find outlets for the articles made by them. For that purpose an industrial shop had been started at Lahore by Sir Ganga Ram. He, therefore, asked the audience to look at the resolution from that practical point of view.

Lala Kanshi Ram Vaid said, women wasted much of their time and money in their dress and toilet. Time had, however, come when all the family members should have to earn to lead an honourable life. If women knew how to earn, they would then only know how to spend. In view of poverty, there was no harm if women should be taught handicrafts etc., by means of which they might supplement the income of their family and also utilize leisure hours which they at present wasted in doing nothing, in doing something useful.

Mrs. Zutshi strongly objected to the remarks of the previous speaker that women wasted their time and money in toilet. Where was the harm, she said, if they devoted a few minutes to dressing themselves after performing the sundry household duties for full twenty-four hours? Such remarks, she said, should not be made in a public meeting. She also asked women to utilize the right of vote given to them properly.

The resolution was then put to the House by the President and was carried unanimously.

IMPROVING PHYSIQUE OF GIRLS.

Miss E. M. Edwards, Principal of the Kanniard College, Lahore, moved the next resolution which ran as follows :—

" That the authorities of every Girls' School should be required to make arrangements for improving the physique of the girls by making it compulsory for every girl attending school to take part in some of the games and exercises provided for, and to be examined by lady doctors from time to time; that the attention of both school authorities and parents be called to the fact that much of the physical weakness which is characteristic of the school children of to-day is not due to over-studying but to the fact that the children—specially day scholars—go without proper food for long hours and that many children do not have enough sleep."

Miss Edwards said, in some girls' schools, facilities for games were provided; but others were handicapped for want of funds. Without money, they could not have their own play-grounds. She also asked the parents not to allow their children to go without food for long school-hours. Girls should also be asked to have enough sleep in order to keep good health.

Pandit Nanak Chand, while supporting the resolution, demanded the same freedom in the educational field for girls as for boys. He advocated the abolition of Purdah which impaired the health of their females. He also referred to the 'play-for-all' and 'refreshments-for-all' movements which had been started in some schools. He said, such movements would greatly help in improving the physique of girls as well as boys.

After the resolution had been further supported by Professor Divan Chand and Syed Habib, it was put to the House and declared carried.

The third and the last resolution passed by the meeting was:—" That a circulating library containing selected books suitable for Indian ladies be opened at Lahore and arrangements made for supplying the books at their homes." A committee, consisting of eleven ladies and gentlemen with powers to co-opt, was also appointed to carry out the proposal.

With a vote of thanks to the conveners of the meeting and to the chair, the meeting came to a successful close.—The *Tribune*, Lahore.

## ABOLISH MARRIAGE !

( BY M. K. GANDHI.)

A correspondent, whom I know well, raises an issue, I take it, for purely academic interest, because I know the views he has set out are not his. ' Is not our present-day morality unnatural ?' he asks. If it was natural it should have been the same everywhere in all ages, but every race and community seems to have its own peculiar marriage laws and in enforcing them men have made themselves worse than beasts. For diseases which are unknown amongst animals are quite common

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amongst men; infanticide, abortions, child-marriages, which are impossible in the brute creation, are the curse of the society that holds up marriage as a sacrament, and no end of evil results have sprung from what we uphold as laws of morality. And the miserable condition of Hindu widows—what is it due to, but to the existing marriage laws? Why not go back to nature, and take a leaf out of the book of the brute creation?

I do not know whether the advocates of free love in the West resort to the argument summarised above or have any stronger reasons to put forth, but I am sure that the tendency to regard the marriage-bond as barbarous is distinctly Western. If the argument is also borrowed from the West, there is no difficulty about meeting it.

It is a mistake to institute a comparison between man and the brute and it is this comparison that vitiates the whole argument. For man is higher than the brute in his moral instincts and moral institutions. The law of nature as applied to the one is different from the law of nature as applied to the other. Man has reason, discrimination, and free will such as it is. The brute has no such thing. It is not a free agent, and knows no distinction between virtue and vice, good and evil. Man, being a free agent, knows these distinctions, and when he follows his higher nature shows himself far superior to the brute, but when he follows his baser nature can show himself lower than the brute. Even the races regarded as the most uncivilised on earth accept some restriction on sexual relations. If it be said that the restriction is itself barbarous, then freedom from all restraints should be the law of man. If all men were to act according to this lawless law, there would be perfect chaos within twentyfour hours. Man being by nature more passionate than the brute, the moment all restraint is withdrawn, the lava of unbridled passion would overspread the whole earth and destroy mankind. Man is superior to the brute in as much as he is capable of self-restraint and sacrifice, of which the brute is incapable.

Some of the diseases that are so common at the present day are the result of infringement of marriage laws. I should like to know a single instance of a man strictly observing the restraint of the marriage bond having suffered from the diseases the correspondent has in mind. Infanticide, child-marriages and the like, are also the result of the breach of marriage laws. For the law lays down that a man or woman shall choose a mate only when he or she has come of age, is healthy, and capable of restraint, and desires to have progeny. Those who strictly obey this law, and regard the marriage bond as a sacrament, have never an occasion to be unhappy or miserable. Where marriage is a sacrament, the union is not the union of bodies but the union of souls indissoluble even by the death of either party. Where there is a true union of souls, there, marriage of a widow or widower is unthinkable, improper and wrong. Marriages, where the true law of marriage is ignored, do not deserve the name. If we have very few true marriages now-a-days, it is not the institution of marriage that is to blame, but the prevailing form of it, which should be reformed.

The correspondent contends that marriage is no moral or religious bond but a custom, and a custom which is opposed to religion and morality and hence deserves to be abolished. I submit that marriage is a fence that protects religion. If the fence were to be destroyed religion would go to pieces. The foundation of religion is restraint and marriage is nothing but restraint. The man who knows no restraint has no hope of self-realisation. I confess it may be difficult to prove the necessity of restraint to an atheist or a materialist. But he who knows the perishable nature of flesh from the imperishable nature of the spirit, instinctively knows that self-realisation is impossible without self-discipline and self-restraint. The body may either be a play-ground of passion, or a temple of self-realisation. If it is the latter, there is no room there for libertinism. The spirit needs must curb the flesh every moment.

Woman will be the apple of discord where the marriage bond is loose, where there is no observance of the law of restraint. If men were as unrestrained as the brutes they would straightway take the road to destruction. I an firmly of opinion that all the evils that the correspondent complains of can be eradicated not by abolishing marriage but by a systematic understanding and observance of the law of marriage.

I agree that whereas amongst some communities marriage is permitted amongst very near relations, it is prohibited among other communities, that whereas some communities forbid polygamy some permit it. Whilst one would wish that there was a uniform moral law accepted by all communities, the diversity does not point to the necessity of abolishing all restraint. As we grow wise in experience our morality will gain in uniformity. Even to-day the moral sense of the world holds up monogamy as the highest ideal and no religion makes polygamy obligatory. The ideal remains unaffected by the relaxation of practice according to time and place.

I need not reiterate my views regarding re-marriage of widows, as I consider re-marriage of virgin widows not only desirable but the bounden duty of all parents who happen to have such widowed daughters.

*( Condensed Translation from 'Navajivan' by* **M. D.***)*

## WHAT PROHIBITION HAS DONE IN AMERICA.

Park benches are emptied of their drunken derelicts, and the men who used to make their wives and children the victims of their thirst and besotted rage have sobered up and returned to work to feed their families, says Commander Evangeline C. Booth in the *Literary Digest*. And that one fact, believes Evangeline Booth, Commander of the Salvation Army in the United States, is the most convincing argument in favour of Prohibition and against the return of the saloon. She is sure, however, that the Eighteenth Amendment is so firmly entrenched in public favour that it will never be repealed, and equally sure that it can be enforced. Such drinking as is indulged in now, she asserts, is a fad of the idle rich which will die out, or else society—society, that is, with the big "S"—will be turned upside down and furnish rum wastrels for the Salvation Army to salvage. Miss Booth's utterance is no careless statement of fact and possibility, for there is no more seasoned worker among the submerged tenth than she, none among the world's greatest moral clean-up organisations more familiar with the sodden aspects of drunken-

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ness and debauchery and their devastating influence on the home. It was while convalescing from an attack of appendicitis that she issued her statement on Prohibition, which is quoted in part by the New York "Times" as follows:

"After all these years of hard fighting to protect the home, emancipate neglected children and wipe from our national escutcheon the disgrace of the evils arising from drink, it is good to find that the people of America have come to a correct judgment concerning the drink evil. It is unthinkable that the country will ever return to the deadly saloon system and a resumption of liquor vending.

"Surely it will be conceded that the Salvation Army knows something about the evils of strong drink. From the day my father founded the organization in England to combat the degradation and vice that are inevitable consequences of liquor drinking, the Salvation Army has held rigidly to its purpose, and feels that it had a great deal to do with the enactment of Prohibition in America.

"It is an illogical thing to say that because a new law has not worked like magic it is best to cast it aside and return to the original state of vice which, because of its awfulness, prompted the enactment of that law. Such a thing would make civilization march backward. It is rather the duty of the citizen, the State and the Government to find ways and means to make the law work out its unquestioned benefits to humanity. It can be done. It is being done.

"Enemies of the Volstead Law waste their time when they try to tell organizations like the Salvation Army that national Prohibition will not work. Vast changes have come about, and to undo them would be to strike a blow at every fireside and every industry in this country.

"Why try to tell the Salvation Army that the park benches are crowded with drunken men as they were before Prohibition when we used to gather them in on Thanksgiving Day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more; they are climbing upward to better things while the public rushes by all unheeding. Why try to tell us that working men spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case.

"If the idle rich persist in making a sport of the Prohibition law, the day may come when the boulevardiers, vastly in the minority, will have to be salvaged out of their attractive places for secret drinking and rescued, if possible, by the Salvation Army just as the poor saloon victim used to be. In that event the sober and progressive working classes will automatically become the aristocrats, and society, so-called, will be turned upside down in its system of organization.

"In other words, drinking and flouting the Prohibition law are a fad and will die out."

In testimony of Miss Booth's experience and of her fitness to pass judgment on Prohibition, Arthur J. Davis, State Superintendent of the Anti-Saloon League of New York, says, as he is quoted in the same paper:

"She led her band of Salvationists against the drink evil in the United States and consistently opposed the saloon while she salvaged its wrecks and bound up the wounds of its victims. Evangeline Booth has been knocked down by drunkards and so badly injured that she spent months in hospitals. In the early days of her work in the New York slums Salvationists were murdered by drunkards. She, therefore, knows what she is talking about when she attacks the illegal liquor traffic and upholds Prohibition. For seventy years her organization has fought the saloon and knows the advantages of its banishment."

## INVALIDATION OF CEREMONIAL EMOLUMENTS BILL.

The Secretary, Joshi Watandar Hit Samrakshak Mandal writes: At a public meeting held on the 15th May, 1926, at the Ram-mandir, Kasba Peth, Poona, with Mr. H. S. Dhere, Hon. Magistrate presiding, the following resolution was unanimously passed: "This meeting of the citizens of Poona and the Vatandar Hindu Joshis expresses its strong disapproval of the Bill that seeks to destroy the Vatandari rights of the Hindu priests, that is proposed by Mr. Bole in the Bombay Legislative Council." It was further decided to send a general request to all the M. L. Cs. The following is a short summary of the said request, for those who are unfamiliar with Marathi:—"We the Citizens of Poona request the M. L. Cs. to reject the Bill No. 31 of 1925 proposed by Mr. Bole for reasons given below: 1. Joshi Watan is an ancient institution the oldest documentary evidence of which dates as *far* back as 1200 A. D. The Watandar Joshis possess original Sanads to attest to this fact. 2. Joshi Watan is a religious institution. The Hindu Members of the Council should try as far as possible to keep religious questions above any discussions in the Council; for an M. L. C. belonging to whatever religion is entitled to vote on the question as a member of the Council. We regret to find the names of a few non-Hindu members on the Select Committee appointed for the consideration of this Bill. If a matter belonging to Muslim religion would have been so treated they would have, and we say rightly, made a grievance against it. 3. The Bill is an outcome of the present Brahmin and Non-Brahmin controversy. Those who are against any Watandari rights whatsoever and oppose the Bill on that ground should see if the Non-Brahmin and Mahomedan members are ready to sacrifice their Patil and Kazi Watans, by bringing a bill that aims at the extinction of all the Watandari rights in general. 4. Joshi Watandari rights have been converted into a kind of immoveable property which has either been sold or transferred on lease to others by the original proprietors. Thus it has resulted in the creation of vested interests. The Bill as it stands does not in any way ssfeguard the right of such vested interests. 5. The members should be kind enough to note that just as the emoluments given to the Watandars are compulsory *so are their services too.* The Watandar Joshis are the keepers of old religious traditions and Hindu customs. A non-Watandar Joshi may refuse to serve, but a Watandar Joshi must perform the religious function when called upon to do so. 6. If a few of the Satyasamajists do not desire to call the Brahmins for the performance of their religious functions, the latter as a class are unwilling to go to them to exercise their right

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in a graceless manner. But the passing of a bill to abolish compulsory 'emoluments, for the sake of a few Satyasamajists, is a tyranny of the microscopic minority over the majority who have a high regard for the keepers of traditions and wish to preserve their watans for the purpose of maintaining them as the strongholds of Hindu Society. 7. The Queen's Proclamation of 1858 promised the Inamdars and Watandars a peaceful enjoyment of their ancient Inams and Watans and promised not to interfere with religious matters. It would go against the Proclamation of the Queen to pass such a Bill. 8. The late Justice Ranade believed that Watan was originally an inducement to the people to colonise a new area and consequently he always used to uphold the Watandari rights, especially in the case of Hindu priests. For these reasons we beg that the members should drop the consideration of this bill.

## NEWS OF THE WEEK.

**Sir Leslie Wilson Assumes Charge of Governorship:** Sir Leslie Wilson, the Governor of Bombay, who had gone home on leave owing to Lady Wilson's illness, returned to Bombay by yesterday's mail and assumed charge of the Governorship from Sir Henry Lawrence, the Acting Governor.

**Mahatmaji not to go to Finland:** It is understood that Mahatma Gandhi has given up the idea of going to Finland.

**Death of Sir Syed Hussain Bilgrami:** Sir Syed Hussain Bilgrami, formerly Member of the India Council, died at his residence in Hyderabad on the 1st instant. Sir Syed was 84 years old at his death.

**Lord Willingdon Appointed Governor-General of Canada:** Lord Willingdon, sometime Governor of Bombay and Madras, has been appointed Governor-General of Canada.

**A Widow Marriage:** The first widow marriage among the Kalavantulu community was celebrated at Bezwada on 2-6-26. The bride is the daughter of Mr. Patri Venkatakrishnamurthy Naidu and the bridegroom is Mr A. Venkatrayudu, Photographer, Bezwada. Members from different places attended the marriage and blessed the happy couple.

**An Inter-Caste Wedding:** According to the Mangalore correspondent of the *Hindu*, an interesting inter-caste reform wedding took place very shortly, the contracting parties being Mr. T. Raghavan Nair, B A., L T, and Miss T. Sundari, B.A., L. T. The bridegroom is a Nair from Calicut side while the bride belongs to a respectable Tiyya family of Cannanore.

**Echo of Mahatma Gandhi's Trial:** The London correspondent of the *Indian Daily Mail* states that at the opening of the French Supreme Court this year, when amongst others, Lord Chief Justice of England will be present, Dr. Mademoiselle Juliette Veillier, a distinguished lady graduate of French legal faculty and bachelor of laws in American University, will deliver a lecture in Paris on the trial of Mahatma Gandhi at Ahmedabad in order to discuss the limits of domain of law in relation to moral issues.

**Sympathy Towards Depressed Classes:** Some 200 Pandits and Shastris of great learning and influence met at a meeting specially convened on the occasion of the marriage of the sons of Lala Kamlapat, the merchant prince of Cawnpore. After a lengthy and sympathetic discussion they gave an unanimous Shastric verdict that Hindus belonging to the depressed classes should be treated most sympathetically and that facilities for their education and moral and material uplift should be accorded to them most liberally.

**Kalavantulu Educational Council:** Mr. Gudisiva Subbaiah, President, Kalavantulu Educational Council, Gudivada, writes to the *Swarajya*, Madras: Scholarships for poor and deserving boys among the Kalavantulu community will be awarded from the 1st July 1926. Applications are invited so as to reach the President before the 20th instant with testimonials attached from heads of their schools and community as evidence of their poverty and character. It has been decided to give a few scholarships also to College students who also may send in their applications.

**Mr Lalubhai Samaldas To Visit England:** The *Indian Daily Mail* understands that Mr. Lalubhai Samaldas, C. I. E., is leaving on a short visit to England on the 19th instant, on behalf of the Scindia Steam Navigation Company which has in contemplation to increase its fleet of ships, owing to expanding business. Mr. Lalubhai's visit has also a social significance in that he is a leading member of the Nagar Brahmin caste which has the reputation of being intensely conservative and exclusive. It is a welcome sign of the extent to which social reform has progressed in the Hindu community.

**Land on the Amazon:** The recent offer to Japan by the Brazilian Government of a tract of land in the upper reaches of the Amazon, comprising 12,500,000 acres, is arousing the greatest interest in Japan. Already there are in Brazil several strong and prosperous colonies of Japanese. The Japanese Government has left it to private enterprise to investigate the possibilities of the Brazilian offer. It is not likely to be the very best ground in Brazil, but it is far from worst. It is said to be covered with forests of hardwood trees.

**Anglo-Indian Schools and Swaraj:** Thus the *Leader*, Allahabad: The Hon. Mr. M. Ratnaswamy, President of the Madras Legistative Council, speaking at St. Mary's European High School, Madras, said that he had heard more than one leader of the Anglo-Indian community remarking that under a Swaraj Government the future of such schools would not be so bright as in the past. They would never have any reason to be anxious about the future of their institutions. But, he said, there was one condition on which these and other communal institutions would be tolerated by a national Government. The conditon was that those institutions must have a national purpose and render a national service. And he advised every Anglo-Indian youth to bear in mind the fact that they were members of the common people and that their future was bound up with India. This is frank but friendly advice. No community segregated from others can go very far.

**Lotteries and Fairs in Virpur State:** The *Rajasthan*, Delhi, writes: It is reported by the *Kathiawar Opinion* that the Virpur State (Kathiawar) has become notorious for Fairs and Lotteries which are being held within the limits of the State with the sanction of its authorities. At the Fairs cards are played and gambling is freely indulged in, and this brings in a pretty amount of revenue to the State which levies a fee of Rs. 10 for a tent, Rs. 10 for a pack of cards used for gambling and fee of Rs. 5 for each player. Three or four such fairs are held every year and to make them interesting dancing girls are invited from far-off places to give their concerts which are also taxed by the State. So it comes to this that Virpur utilises gamblers and prostitutes as a source of revenue. It may be profitable to the State but it is ruinous to its people, for we

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are informed that some losers at the gamblings have committed suicide. Will the State prohibit the Fairs and the Lotteries in due deference to the welfare of its subjects?

**The Mahar Conference:** At the 5th session of the Satara District Mahar Conference which was held recently at Rahimatpur 800 members of the Mahar (depressed classes) community, a record gathering, were present. As many as 13 resolutions were discussed and passed, one of them asking the Bombay Government to appoint at least one Honorary Magistrate in every Taluk in the Presidency. Mr. Ambadkar, Bar-at-Law of Bombay, presiding exhorted his brethren to discard hereditary village service Watans which he said were responsible for their abject poverty, slavish mentality and extreme backwardness in educational, social and political spheres. He further advised them to make frantic effort to educate their children, bringing them to the level of the most advanced communities in the country without cursing the more fortunate classes in the land.

**Lady Reading Health School:** A correspondent sends us the following for publication:—The New Lady Reading Health School is nearing completion and classes will be started about October 15th. The School is the most up-to-date building of its kind in India and the training for women as Health Visitors given there compares favourably with that given in England. The courses include instruction in Hygiene, Domestic Science, Maternity and Child Welfare work, Elementary Economics etc., as well as practical instruction in the training of dais and the conduct of child welfare work. The Committee of the School has been fortunate in securing the services of Miss Graham and Miss Griffin, who are well-known in Delhi as Superintendents. The need for the work of Health Visitors is every day more apparent. Interest is being roused all over the country in the work for the care of mothers and babies which is carried on by the Health Visitors, and the demand for their services exceeds the supply. Candidates for training are urgently required. There are excellent openings for the right type of worker and the salaries given compare very favourably with those given in other professions. Those applying should be in possession of a midwifery certificate, and should preferably have some experience in maternity work. They should have a good general education and be able to follow lectures in English. Scholarships are granted to suitable candidates. All enquiries should be addressed to the Secretary, Lady Chelmsford League, Viceregal Estates, Simla.

**Untouchables Granted Use of Wells:** The Secretary, Arya Swarajya Sabha, Lahore, writes to the *Tribune*; On the evening of the 15th of May 1926 two Sikh Chamars (shoe-makers) came to the office of the Arya Swarajya Sabha at 8 p. m. On enquiry it was found that they were thirsty and hungry for the last twenty-four hours. They told us further that they belonged to the Ramdasia community and were residing at Jia Bagga—a village 15 miles distant from Lahore—for the last twenty years. The number of Chamars staying there was about twenty-five. They were doing their business, being quite satisfied with their lot. They knew nothing of reform movement for their uplift. Mohammadan Bahishti supplied water at their homes. As the Hindus did not identify themselves with the poor people, they mixed with non-Hindus, had no conscientious objections against taking eatable things from them. But for the last six months, the message of reform had reached the caste Hindus as well as the Chamars. One day, at the instance of a young enthusiast, the poor people who, since the advent of the summer season, were suffering from paucity of water and were reluctant to drink any longer from non-Hindu hands, got on the well and began to draw water therefrom. Hardly two days had passed when some orthodox Hindus were alleged to have rebuked the Chamars for their sacreligious act and the use of the well was prohibited to them. Now they had to bring water from a canal minor two miles distant which was not fit for human consumption. The two above-mentioned persons were sent by the Chamars of that place to request the Sabha for help. Thereupon a deputation consisting of Mr. A. S. Satyarthi, Pandit Jaigopal, Lala Jekhraj of Arorbana Sabha, and L. Bishambar Das, leader of the shoe-makers of Lahore, was forthwith sent to Jia Bagga. There they met the higher caste Hindus, argued with them and brought home to them the danger of disowning the Chamars, but nothing definite came out of it. The matter was postponed till next Saturday on which day again Mr. Satyarthi accompanied by one other man went to the village, but on finding that his entreaties had no effect, he took a vow not to take food till the right of the Chamars was secured to them. This resolve had the desired effect within only two hours and the Chamars were allowed to draw water from the well. The Sabha, therefore, thanks the Hindus of the locality for this act of theirs.


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# Social Reform Directory.

**Under this heading we propose to publish *from time to time* a list and short accounts of Institutions of Social Reform, as we are receiving enquiries regarding them. Secretaries or other officials connected with such institutions are requested to send us, *free of charge*, in brief, accounts of their institutions on the model of those given below. We particularly request information regarding institutions for girls and young women such as Orphanages, Widows' Homes, Hostels for women-students and Rescue Homes.**

### The Seva Sadan Society, Poona.

The activities of this Society may be classed under three heads: social, educational and medical. The social work consists in visiting and feeding the poor, doing rescue work among women, visiting jails and maintaining a home for destitute women and children. In the educational line, the Seva Sadan conducts home classes for grown-up women, primary and secondary schools and normal classes to turn out trained teachers. Very good results have been obtained by the training of nurses by the Society. To enable women to be self-supporting and socially useful, the Society provides training in cookery, music, hygiene and a host of other things. The Ranisahib of Sangli is the President, and Mr. Devadhar, the organising Secretary of the Society.

### The Bombay Seva Sadan Society.

The object of this Society is the general uplift of women either by education or industry. For the former Marathi Training classes and Home education classes are maintained. Among the industries taught are hosiery, laundry, cookery, fancy embroidery, cutting and sewing etc. Miss B. A. Engineer is the Secretary and the institution has a building of its own situated at Gamdevi, Harvey Road, Bombay 7.

### The Bombay Presidency Social Reform Association.

Much of the spade work done towards the amelioration of the condition of the women of Bombay is due to this organisation. It conducts a Hostel for women students and a Widows' Home. Elocution and essay competitions exclusively for girls are held annually under its auspices. Scholarships to women and girl students studying in Schools and Colleges are provided by this Association. Mr. D. G. Dalvi and Mrs. Kashalkar are the Joint Secretaries.

### Sir Ganga Ram's Widow Re-marriage Society.

The Society has hitherto mostly confined its activities to Upper India. It publishes a monthly journal in English and numerous free pamphlets in different languages. The Society started an Ashram in 1923 under the charge of a Hindu lady. It had prior to this a Widows' Home and a High School for Girls. A paid worker of the Society visits 271 stations, mostly in the Punjab, several times in the year. The Society has its headquarters at Lahore and has made several efforts to enlist the co-operation of similar institutions in other parts of India. The Honorary Secretary of the Society is Lala Lajpat Rai Sahani.

### Kanya Mahavidyalya, Jullunder City.

The avowed object of this institution is to give useful and practical training to women so as to fit them for domestic life. The courses of studies prescribed have this object in view and students are not prepared for University Examinations. The Vidyalya maintains also a Widows' Home and an Ashram or Orphanage. Kumari Pandita Lajjavati is the Hon. Principal of the Vidyalya which has done much to improve the position of women in Northern India.

### Hindu Yuvati Saranalayam, Madras.

This excellent institution is still in its infancy and owes its existence to the indefatigable efforts of Yamini Purna Tilakamma. It is a Rescue Home for the uplift of the Devadasi community. Propaganda work on behalf of this institution is carried on both in Madras and the mofussil by the Kalavantula Sabha.

### The League of Mercy, Bombay.

It is a Society for aiding, retrieving and succouring fallen European and Eurasian women and girls in the Bombay Presidency. Besides doing preventive and rescue work and assisting young women found in morally undesirable surroundings by providing shelter and help, it conducts a small creche for babies up to 4 years of age and a Children's Home at Lonavla. The Society has a branch at Poona. Its Bombay address is Karanjia House, Lamington Road, Bombay 11.

### A Widows' Home At Puri.

At the instance of the Hindu Mahasabha, Babu Gopa Bandhu Das has opened a Widows' Home at Puri, which is one of the important places of pilgrimage for Hindus in Northern India, to give shelter to widows and other women who get stranded there.

### A Widow Marriage Home at Vayalpad.

A Widow Marriage Home has been recently started at Vayalpad, Chittoor Dist., Madras Presidency, to promote widow marriages. Widows from all castes who desire to marry and men who desire to marry widows are requested to correspond with the President of the Home.

### Vidhwa Ashram at Aligarh.

A Vidhwa Samrakshini Sabha is established at Aligarh for the protection and education of Hindu widows, with Rai Sahib Lala Brij Lal, retired Deputy Collector, as President and Dr. Chandra Mohan Mathur as Secretary. Facilities are also afforded to the widows for remarriage.

### The Pandharpur Orphanage and Foundling Asylum.

This institution is maintained at Pandharpur by the Bombay Prarthana Samaj. The Foundling Home is the only institution of the kind founded and maintained under non-Christian auspices. During the half a century the institution has been in existence, it has been the means of saving hundreds of Hindu widows from sin and crime. All communications should be directed to the Secretary.

### Training for Social Work.

A course of training for Social Work is given for women students at the University Settlement, Vatchagandhi Road, Bombay. The aim of the course is to provide opportunities by which women of all communities, who have finished their general education, may prepare for a life of usefulness and service. The course, which extends over a period of one year, includes both theoretical and practical training. During the monsoon, students may prepare for the Social Diploma given by the Social Service League in October. Special training is given to any students who look forward to making Social Service one of their definite interests and activities in later life. The course of training begins in June. Further information may be had from Mrs. Maclean, Wilson College, Bombay 7.

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**Social Legislation in Kolhapur:** To put an end to the pernicious practice of child marriages prevalent in the State, the Maharaja of Kolhapur, according to an *Associated Press* message, has enacted a law prohibiting child marriages in his State. All the information available about the law is that it provides that whoever gets a girl under his guardianship, who has not completed ten years, or a boy under fourteen years of age, married shall be deemed guilty of a crime punishable with the maximum fine of Rs. 2,000, and that whoever abets such marriages shall be punishable with a fine of Rs. 200. In the absence of the full text of the Act it is impossible to form an adequate idea of the good that will accrue from it. But it is certain that the Act does not go very far. It would be more correct to say that the Act intends abolishing infant marriages than child marriages, for children can hardly be said to emerge from their childhood at ten and fourteen when marriages are allowed. The ages fixed for marriage under the Act cannot but be considered too low in these days of enlightened ideas. It has been found by experience that a law of this nature is honoured more in its breach than observance. Something more directly touching the evil to be remedied, is needed to bring home to the party, instrumental in promoting such marriages, their evil effects. The most effective way to prevent child marriages is perhaps to make a law to take effect, say after five years, fixing a minimum age for marriage and declaring all marriages contracted below that age as invalid. This should be preceded and accompanied by an intense educative propaganda. The raising of the marriage age for girls brings other problems in its train. The Hindu family is at present so constituted that there is no provision in it for grown-up girls. Then there is the question of their education. The mind behind the Act, we presume, is that of the present Dewan, Rao Bahadur Lathe. Himself a staunch believer in the efficacy of social reform, he cannot have failed to take cognisance of all these considerations. On the whole, we are glad Kolhapur is forging ahead.

**Colonising the Amazonas:** In our last issue there was a news item that an offer of the land on the upper reaches of the Amazon had been made by the Brazilian Government to Japan. The *Times of India* of 17th June contains further particulars on the subject. Brazil intends to introduce Japanese and East Indian colonists for rubber-growing and other agricultural occupations. They will, however, also be taken as artisans and unskilled labourers. The Amazonas cannot be colonised by Whites as they find it difficult to do manual labour in the fields. There is no anxiety on the score of colour, as, besides the Indian being less dark and more Aryan than the average Brazilian, the country is peopled by the Latin races, which are scarcely ever obsessed by such prejudices. The labourers at present in Brazil show no signs of opposition to the arrival of Japanese and Indians. Nor is the climate there worse than it is in India. Twenty thousand men are needed for work in the rubber plantations. We suppose that another Commission will be appointed to investigate the conditions that obtain in Brazil. There is no harm in that provided the Commission is made up solely of Indians. The Amazonian Government has not enough money and it is not prepared to spend it on the transport of the colonists. We await further particulars on this.

**A Commendable Example:** The *East Coast*, Berhampore, has given publicity to an important letter addressed by Mr. A. Galletti, Collector of Ganjam, to a certain local Christian Missionary. It would appear that the people of Atmakoor (Ganjam) and its neighbourhood applied to the Collector of the District for grant of a site for erecting a Vishnu temple on the summit of a hill. The missionary gentleman of the local Christian colony at the foot of the hill, however, objected to the same on the ground that it would be a source of intolerable nuisance to him, particularly in the night. Thereupon Mr. Galletti, Collector of the place, is reported to have addressed the following letter to the Christian gentleman:

I have perused with some regret your communication of the 22nd objecting to the erecting of a Vishnu Temple on the hill overlooking Atmakoor. It is not, in my opinion, a reasonable objection to the constructing of a temple on the top of the hill that there is a mission compound at the bottom of the hill. You say it will be a nuisance to you especially at night. All noises are nuisance and under strict letter of the law every section of the public might demand that the religious and festive noise of other sections should be suppressed. The Hindus might complain of your Church bell and of your service on Sundays and holidays. They tolerate you who are aliens and sojourners in the land and I suggest that you should not allow yourself to be outdone in the pre-eminently Christian virtues of toleration and charity. I would advise you to drop the matter. In most towns in this district we have Hindu-Mohammadan feuds on our hands. I hope I shall not have to add a Hindu-Christian feud at Atmakoor. You will certainly make yourself much disliked in Atmakoor if you oppose the building of a temple of which Rs. 6,000 or more have been subscribed. I would therefore ask you Rev. and Dear Sir, to think twice before pressing

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your objection, if any. By way of reinforcing my argument, I would ask you to read again and act upon the First Epistle of St. Paul to the Corinthians, Chapter III and specially verse. 7.

We congratulate the Collector on the bold action he has taken and we trust the Christian gentleman has profited by the advice offered to him by the Collector.

**Government of India's Opium Policy:** The Government of India has announced that after 1935 no opium will be exported to the Far East except for strictly medicinal or scientific purposes. Considering the adjustments that are to be made consequent upon the loss of revenue that will be involved as a result of this policy, the period of ten years is not much, and the Government of India is to be congratulated on its statesmanlike decision. But it should never be forgotten that it constitutes more a triumph to America, for the Government of India has been led to adopt this policy not on account of any humanitarian considerations of its own, but because of the pressure brought upon it by American opinion in the League Opium Committee. The stopping of the export of opium to foreign countries will not alone do and it is worth while to ask what steps the Government of India has been taking to check the internal consumption of opium, which does not seem to show any substantial diminution. The report of the Assam Opium Enquiry Committee provides sad reading and the evil is still to some extent prevalent in Bombay where women workers use to dope their children with opium in order to silence them during their hours of work. We hope Government would now turn its attention to check the consumption of opium in India except for strictly scientific or medicinal purposes.

**Temperance in Assam:** The Assam Temperance Bill which has been referred to a Select Committee, has emerged from it practically shorn of its original structure, as the mover of the Bill rightly complains. As originally introduced in the Council, the Bill provided for Total Prohibition to be reached within a stated period of time by automatic reduction in the number of shops. This evidently alarmed the officials and pro-officials who composed the Committee, and as modified by it, it is nothing more than a piece of local option legislation and that too a halting one. Its operation is limited, at the outset, to Municipalities and small towns and leaves it to the discretion of the Local Government to extend its operation by subsequent notification. Again, the Committee has deliberately raised the minimum proportion of votes necessary for a valid poll to one-twelfth, which, in the opinion of the mover of the Bill, is too high, and in many localities an impossible number to bring together. We hope that when the Bill comes up for discussion, non-officials will put up a tough fight.

**"Bread and Freedom":** This is a monthly magazine devoted to co-operation and poverty problem and edited by Capt. J. W. Petavel, Lecturer, Poverty Problem, Calcutta University, and Mr. K. M. Banerjee, Editor of *Industry and Commercial India*. The magazine is mainly intended to popularize what is known as the educational colonies scheme. Briefly, what the scheme proposes to do is to provide instruction to children and students and at the same time enable them to produce food for their own use. This, it is urged, will not only solve the poverty problem of the country by deflecting many unemployed youths to this fruitful field of education, but also serve as a training-ground for character-building and community co-operation. The Calcutta University, under the initiative of the late-lamented Sir Asutosh Mukherjee, was the first to take up the scheme and thousands of copies of the scheme were printed and sent throughout the world, and it is gratifying to note that it has been received favourably everywhere. In America a similar scheme is being put into operation. The scheme has got the support of such eminent persons as Mr. Lloyd George, Sir Rabindranath Tagore, Sir P. C. Ray, Dr. Besant and Sir Dinshah Wacha, and we are glad to see that the Mysore authorities are very much interested in it and are contemplating starting shortly an educational colony in the neighbourhood of Bangalore on the model of that sketched out by Capt. Petavel. The annual supscription of the magazine is Rs. 1 only.

**Social Evil in Madras:** *New India* calls attention to the fact that the suppression of commercial vice and rescue work should be organised on a wider scale than by concentrating on them at a few city centres. It is well-known that in Bombay as well as in Madras, it is the mofussil that forms the recruiting ground for the victims of the social evil. According to the South Malabar correspondent of the *Madras Mail*, there have lately occurred a few recent shocking instances of Brahmana girls of indigent parents who were accepted in marriage by men from the East Coast in the guise of social reformers who do not take dowries, only to be sold or hired afterwards to brothel-keepers in far-off places. A few of the victims, however, managed to escape and return to their homes where they related their bitter experiences and the persecution and disgrace to which they were subjected. It need hardly be said that severe measures should be adopted to deal with this evil and at the same time to rouse the public conscience against it. The Vigilance Association in Madras as well as in Bombay would do well to start a net-work of well-co-ordinated branches throughout the Presidency.

**Kaniyar Satyagraha:** The following message was sent to us by Mr. T. Ramachandra Rao of Mysore: In the Mysore Representative Assembly, some members expressed their sympathy with the Kaniyar Satyagraha and interpellated the Government on it. The Government declared that they were not hostile to the movement and denied having issued instructions to the local authorities to stop or suppress Satyagraha. In answer to supplementary questions the Government denied all knowledge of persecutions by local officials and promised investigation. The Government's attitude is sympathetic and promising.

**Mr. Lalubhai Samaldas:** Mr. Lalubhai Samaldas is sailing to-day to England and we wish him a safe and happy voyage and a pleasant sojourn in that country and an early return to this country. One of the burning questions of social reform when this paper was started was that of sea voyage for caste Hindus. The controversy raged for many years without apparently the reform making any headway. Then suddenly as if by tacit consent a change came over Hindu society practically all over the country and the opposition to sea voyage ceased. The trip to England of a leader of Mr. Lalubhai's standing in the orthodox Nagar community may be taken as putting a final touch on this reform. This is a lesson to all reformers not to lose heart because their labours do not seem to bear visible fruit for some time.

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INDIAN SOCIAL REFORMER.
*BOMBAY, JUNE 19, 1926.*

## THE INDIAN STATES' PROBLEM.

One of the problems which confront the Indian nationalist is that connected with the existence of Indian States. They number some hundreds in all, but the more important of them do not exceed a dozen at the most. Lord Dalhousie's policy was to put an end to all these States and thus bring the whole country under British rule. It was at least a logical policy whatever its demerits might have been. But it was found in practice to be impossible to carry it out in its entirety. The more expedient course of allowing the States to remain as adjuncts of British rule was adopted. The policy followed towards the States has varied from time to time, according to the temperature of British Indian politics. During the troublous days of the Bengal Partition, the rigorous control exercised over them by Lord Curzon was largely relaxed and this tendency became still more accentuated for obvious reasons during the Great War. It is the general impression that the freedom accorded to the States has not been, except in a few cases, been well used and that, in consequence, there is in several States more misgovernment to-day than ever before. The increasing practice of Indian rulers spending many months every year in visits to Europe, is pointed out as a sign of this degeneration. The former rulers who seldom left their States were in close touch with their people and responsive to their sentiments. The present-day rulers, however, by their frequent absences in Europe, are estranged from their people in sympathy and outlook. They may pass for "good fellows" among their European friends, but among their own people they do not enjoy the same respect and affection as their fathers and grandfathers did. Twenty years ago it was rare to come across a subject of a State, who did not feel proud of being one. Nowadays, one comes across many even of the subjects of the better-governed States who openly say that they would prefer being subjects of British India.

The rapid political advancement in British India during the last quarter of a century, would by itself have made the people of Indian States dissatisfied with their lot, even if the rulers had been as much in touch with their people as their ancestors. The political ideas of the people of the States have changed: their standard of good Government is now the standard of British India. Personal rule has lost its charms for them. In one of Ibsen's plays, a childless mother consoles a mother who had lost her child by telling her that she should count herself happy in that she had a child to lose. Somewhat in the same way the Indian States' politician insists on having the same reforms as British India, notwithstanding that those reforms have been rejected as unsatisfactory and inadequate by influential sections of political opinion. Diarchy has been denounced as unworkable and the other associated reforms, as embodying the shadow and not the substance of political power. But Mr. G. R. Abhyankar, who presided at the sixth session of the Deccan States Subjects' Conference held recently at Poona, demanded that the British Government should compel Indian States not only to set before themselves the goal of Dominion self-government for their States, but should also advance towards it by the roads followed in British India. At the same time, he admitted that the one factor, which is the cause of the greatest complication in British Indian politics, is wholly absent from the administration of Indian States. It is the factor of European vested interests in the public services, in commerce and industry, and even in education. The entire administration in the States is in Indian hands. This in itself is a great advantage which, if the average Indian States' politician did not allow himself to be obsessed by British Indian politics, he can turn to account in obtaining real, effective self-government in his own State and for his own people. This is not synonymous with the Parliamentary system as it obtains in Great Britain. That system of which we are so enamoured, is being discarded by Continental Europe; even in Great Britain, the Mother of Parliaments is no longer held in the same reverence as in the spacious days of Queen Victoria. European statesmen confronted by the realities of modern politics are casting about for fresh political machinery which can deal more promptly and intelligently with the complex problems of administration.

It is in discovering the most suitable system of self-government for India, that political thinkers from Indian States can be of the greatest service to the country. Mr. Justice Ranade once observed that the heart of India beats in the States. It is not perhaps the case to-day to the same extent as thirty years ago. The new generation of Indian States' politicians have formed themselves on the same pattern as the political leaders of British India. But even now there is a good deal of truth in Mr. Ranade's observation; and for Indian States merely to imitate British Indian methods is a waste of valuable opportunity. By right, Indian States should take the lead in guiding Indian nationalism in truly indigenous channels. They can give valuable hints to British India in one of the most vexatious questions of the hour, the reconciling of communal differences. They can deal with a freer hand with the problems of social reconstruction which lie at the root of politics. The re-adjustment of Indian ideals to modern thought, can be more smoothly effected in the States than in British India. The absence of original political thinking in the country, is one of the main causes of our political depression. The Non-Co-operation movement had the merit of originality, and that is why it so readily attracted the masses. It failed because of the communal mentality of the people, which led them to use political power as a means of caste and communal aggrandisement. So long as this mentality holds sway, so long it is idle to talk of a Parliamentary system in India. The essence of that system is the loyal acceptance by the minority of the decisions of the majority in the confidence that one day it will become the majority able to give effect to its views. Where a population is divided into religious communities, a minority community can only command a majority if it carries on a vigorous and successful propaganda of religious proselytisation. We have, therefore, to discover a system of self-government which will take note of this special feature of Indian polity. The difficulties of the politician are the opportunities of the statesman. Political thinkers and administrators in Indian States have it in their power to make a valuable contribution in this direction.

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## ATTEMPTS AT COMMUNAL CONCORD.

One result of the recent Calcutta riots is that they have more than ever concentrated the attention of the country on the urgency of tackling the Hindu-Muslim problem. Except for some sporadic attempts as the Delhi Unity Conference, no solid attempts have hitherto been made to bring about unity between the two communities, and it is common knowledge that the resolutions of the Unity Conference are now more honoured in their breach than in their observance. There is no denying the fact that there is a real conflict of class-interests between the Hindus and Muslims and it is this that accounts for the feeling of antagonism between them. Writing in the current issue of the *Modern Review*, Maulvi Wahed Hossain rightly points out that there are only two ways of avoiding this conflict of interests and bringing about Hindu-Muslim unity: first, the natural process of self-adjustment of mutual relations between the two communities, and second, the settlement of the differences by conscious recognition of mutual rights. But experience has proved us that the first method will take us indefinitely long time to reach the desired goal, while in the meanwhile the conflict of interests will only lead to the growth of a rancourous and rabid communalism as clearly demonstrated by the recent outbreak of Hindu-Muslim riots in several parts of the country. Moreover, political exigencies also require that the Hindu-Muslim question should forthwith be settled. The remedy, therefore, lies in the second alternative which is based upon a policy of "give and take," and it is gratifying to note that the country is gradually moving towards this policy as the best solution for the present strained relations between Hindus and Muslims. The attempt to bring about unity between the two communities by means of pacts and compromises has not been attended with much success. On the other hand, it may bring about estrangement between them as in the case of Bengal. Real unity should be based on surer and more lasting foundations such as is involved in a conscious recognition of mutual rights. The proposal of Sir Tej Bahadur Sapru for disfranchising whole areas as a solvent for communal riots and troubles in the efficacy of which he reiterates his conviction will not, we are fraid, achieve the desired object. As we pointed out last week, the basic objection against his proposal is that it will not affect the real culprits and mischief-mongers. It is the voteless goondas and fanatics that are the active agents in communal riots, and Sir Tej Bahadur Sapru's suggestion will not only prove no remedy for the disease but will exacerbate the relations between the two communities owing to the punitive nature of the punishment it seeks to inflict. Sir Tej Bahadur Sapru and men of his light and leading will do well to turn their attention to methods such as that pursued in Bihar and Orissa.

We have already referred to the attempts made by Sir Ali Imam, Hassan Imam and others in Patna to stablish friendly relations between Moslems and non-Moslems by the establishment of the Anjuman-Mohafazat, and we are glad to see that Congressmen in Behar are no less alive to the gravity of the Hindu-Muslim problem. The proceedings of the Conference of leading Congressmen of the province consisting of members of both communities which recently held its sittings at Chapra under the inspiration and guidance of Maulana Mazharul Haque, bear ample testimony to this. The very fact that the Conference was held for full three days and often sat long hours in the nights, is itself an indication of the earnestness of Congressmen in exploring the possibilities of settlement between the two communities. Music before mosques, cow-slaughter, abduction and kidnapping of women, Suddhi and Sanghathan, and such like outstanding issues of communal conflict between Hindus and Muslims were all threshed out, and misunderstandings and misapprehensions removed. Often a petty quarrel between a Hindu and Muslim is exaggerated into a big communal affair and with a view to avoid this, the Conference decided that whenever any trouble occurred at any place the aggrieved party should forthwith inform the leaders of the offending community who would then take prompt measures to do the needful and nip the trouble in the bud. Most important of all was the resolution passed by the Conference that a deputation headed by Maulana Mazharul Haque and consisting of other Congress workers, should visit the various centres of the province, "carrying the message of united action." And lastly a joint manifesto was issued under the signature of the leaders of both the communities calling upon people to settle all causes of differences between them by mutual agreement on the principle of reasonable accommodation of each other's needs. The manifesto also deprecated the use of abusive language against all religions, and while Mahomedans condemned the demolition and desecration of Hindu temples and objects of worship as contrary to the injunctions of the Koran, Hindus for their part declared that interference with Mahomedan religion or religious institutions is hateful to them. Here is an example to other Provinces. Hindus and Muslims will have to relize the stern fact that they have to live together as they have already done for centuries. There are a thousand and one matters in which members of both the communities can work together. Such being the case, it will not be impossible for them to arrive at a settlement on some minor points of difference as music before mosques and cow-slaughter, provided both parties are actuated by a sincere desire for co-operation and common service to the country. We are glad that Allahabad City, through the efforts of Congressmen, has also been able to accomplish something solid and substantial in the direction of Hindu-Muslim unity. The whole City has been divided into several groups at each of which is stationed a Mohalla Committee representative of Hindus and Muslims to whom quarrels will have to be referred, who will then decide what is just and proper in the circumstances and satisfy the residents of the locality. The Bengal Provincial Congress Committee, at its recent session at Calcutta, also resolved upon sending an influential committee to different parts of Bengal to bring about unity between the two great communities. We trust that these resolutions will not remain as mere pious wishes, but will be translated into action as opportunity occurs.

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## WANTED—MORE HINDU RESCUE HOMES.

(By Mr. N. Lakshmanan.)

European writers, like Lecky for instance, have declared that "herself the supreme type of vice, the prostitute remains the ultimate guardian of female morality." This is usually known as the safety-valve theory and, in recent times, it has been exploded by experienced rescue workers of many advanced countries in East and West. It is nevertheless strange to find that Mr. K. T. Dange (525, Budhwar Peth, Poona) has, as it were, given currency to this old theory by the peculiar method of quoting a prostitute whom he "had tried to reclaim." (His letter is published in the *Reformer* of 15th May under the caption "A Prostitute's Reply").

Curiously enough, the Poona correspondent's comment "The reply will open the eyes of our public men", is quite laconic, and I, for my part, am unable to guess what Mr. Dange expects "our public men" to do or undo. Nor has he taken the reading public into his confidence by stating whether he has succeeded in saving the poor woman from her life of shame or has left her, and her tribe, to wreak "vengeance on men." In one and the same breath, the Poona prostitute seems to talk of revenge and of "doing a great public service" and that "silently." She is reported to have clinched her argument thus: "you men have got the habit of doing nothing and only talking loudly. We are doing public service silently. Consider the crowds of vagabonds, so-called bachelors and the dregs of your class who have been held in check by us. Reclaim us and these locusts will fall upon the society. Do you still think to reclaim us?"

In this connection, may I recall the fact that, about thirty years ago, the late Mr. N. K. Ramaswami Iyer of Tanjore met some of the prostitutes at Madras during a house to house inquiry and published his impressions in the *Indian Social Reformer*. Thereupon, the late Mr. W. T. Stead, the veteran journalist who fought against the White slave traffic in England, wrote to him suggesting the advisability of every male member being accompanied by one's wife or a trained lady worker when carrying on social investigation among this particular class of women. Ever since I heard of this, I have passed on this valuable information to my friends and fellow-workers and I beg leave to draw Mr. Dange's kind attention to Mr. Stead's method of solving the Social Evil.

Quite apart from Mr. Dange's version of a prostitute's reply, I wish to refer, in passing, to the usual perils incidental to young or inexperienced male members taking up rescue work with a light heart. Swami Turiyananda of the Sri Ramakrishna Mission has recorded two unfortunate cases. (Vide the *Prabuddha Bharata* for March 1924). (1) In Calcutta, a very good young man of character, learned and intelligent, set himself to reforming women of ill-fame. A girl unfolded to him her tale of woe, which moved his heart. He became inextricably bound up with her. (2) An old man ascribed his unexpected moral downfall to his own faith that he was proof against temptation. He was in fact befooled by a wicked woman.

The problem of fallen women in India is, I think, more easily solved when, in each local area, a trained lady with the true mother-heart takes up the personal work of reclaiming her fallen sisters. A recent instance in Peninsular India is that of Sister Yamini Purna Thilakamma, the founder-Secretary of the Hindu Yavathi Saranalayam, or the Hindu Rescue Home, Kilpauk, Madras. This pioneer Hindu worker returned to Madras only the other day after a fortnight's intensive campaign among the fallen sisters of Coimbatore. Under the auspices of the Senguntbar Mahajana Sangam, she addressed the local Davadasis (so-called temple women) and the local rescue-workers. After this, she had heart to heart talks with the women concerned in their own homes. As might be expected, the response has been quite encouraging. The local Devadasis have gained a new vision of life, and sister Thilakamma herself told me, again and again: "I cannot forget all the kindness showered on me by my sisters at Coimbatore." She collected nearly one hundred rupees from them and about three hundred rupees from the Coimbatore public. The Saranalayam is now under the fostering care of its newly elected President, the venerable Sir Venkataratnam Naidu Garu, and it bids fair to become the premier institution of its kind in Hindu India. The Motherland needs not one, but many, such well-conducted Rescue Homes.

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## JAIL REFORM.

The Editor, The *Indian Social Reformer*.

Sir,

Prison reform is long overdue. Wide publicity to the present unsatisfactory conditions prevailing in jails in India should be welcomed. For by that means only can we expect anything like reform to follow. Else, the complacent public and the Government are apt to imagine that "God is in heaven and all's right with the world." In this respect the Punjab Jail Committee report and the suggestions for Prison Reform published in the *Indian Daily Mail* are invaluable. Because the inmates of jails are offenders against one or the other of the laws of society, it does not follow that they should be treated worse than beasts. The authorities responsible for jail administration will do well to remember that none of us are free from the frailties that go to make a criminal and most of us are saved because we are better placed. Utterance to a greater truth was never given than when the great lawyer statesman of America, on seeing a criminal being led to the gallows, exclaimed: "But for the grace of God, there goes Lincoln." Coarse and meagre fare, systematic fleecing where luxuries are concerned and maltreatment of prisoners, are said to be some of the worst features of Bombay jails. One would expect the visitors to jails to get an insight into their working, but they too fit in with the scheme of things and make their visits as perfunctorily as the authorities would desire. If the lot of the inmate inside the prison is bad, that of the released prisoner is still worse. He,

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when he has served his term, like Rip Wan Winkle, faces a world, strange and none too friendly, and falls once more a prey to his besetting sin. The public would fain know why the Prisoners' Aid Society, if it has failed to carry out the purpose for which it was started, still continues to exist. Either the Society should be mended or ended. One of the tests of a civilised Government is the way in which its prisoners are treated. It is high time that the question of prison reform is given international importance.

Bombay, 14th June 1926. Yours etc., N. K. AKSHI.

## Dr. CADMAN ON PROHIBITION IN AMERICA.

### SOBER AMERICA SPEAKS OUT.

The Rev. S. Parkes Cadman, D. D., LL D., President of the Federal Council of Churches of the United States of America, recently gave the following Radio address to the large Radio audience who hear him each Sunday afternoon from the large auditorium of the Bedford Y.M.C.A., Brooklyn, New York:

The Press has widely advertized the present agitation against the 18th Amendment. It has also been increased by an evidently well organised and heavily financed campaign, in which sincere opponents of the Amendment, politicians, self-interested groups and men and women who put their private desires ahead of the public good have participated. They differ widely in their proposals but all agree that the Volstead Law (for enforcing the Eighteenth Amendment for Constitutional Prohibition of intoxicating liquors) should either be repealed or modified. The stray vote taken a few days ago is not conclusive for the drys, and proves too much for the comfort of the wets. But it proves an animus against prohibition which revives the debate upon it and makes it necessary for those who favor it, as I do, to restate their position in a dispassionate and unprejudiced manner.

Unfortunately the discussion of this question upon which few are neutral and many are hectic, has been too seldom calm and judicial. Much that has been said was plainly partisan. In these respects the wets have outdone the drys, freely predicting that pretty much everything from the downfall of the Constitution to the demoralization of the nation follows in the wake of its enforced sobriety. On the other hand some drys have shown a zeal not according to knowledge and injure the cause they aimed to serve. Is it not therefore timely to define the exact nature of prohibition, review its precedents and examine its past as wall as anticipate its future?

In the first place there is practical unanimity of opinion that whatever may be the merits or demerits of the measure, it is as characteristically American as the Statute of Liberty or the national anthem. The policy of wholesale extermination of the liquor traffic by legislative enactment could hardly have been inaugurated outside the United States. Workers for temperance or for prohibition amendments throughout the world look to this country for their leads. It is continually referred to as a fortress of a sumptuary law which undertakes the transformation of a popular habit.

The fight for drink's overthrow is centered here. Nor is there a lover or vendor of intoxicants in Europe, Asia, or other English-speaking States or the wine-growing provinces who does not identify prohibition with our country. Outsiders who accuse us of plutocratic tendencies and merciless debt-collecting propensities, join with those who lament our lack of idealism to attribute to us this, as they think, fantastic attempt to regulate private morals by statutory enactment.

During a recent tour through northern Europe and Great Britian I was impressed with the importance the brewers and distillers of those regions attach to American views on the issue before us. Conspicuous advertizements and quotations from our daily journals and magazine articles published in Germany, Scandinavia, the Low Provinces and the United Kingdom testify to the boldness of the enterprise and comment on its prospects. Many of these quotations and comments are substantially false. Others are mere diatribes, notable for their ignorance of conditions in this Republic. Still others boast of the "freedom" foreign peoples enjoy in the matter of drinking and contrast that "freedom" with the slavery of the Yankees.

So far as Britian's "freedom" is concerned I refer you to the public utterances of Lloyd George, Mr. Rowntree, Lady Astor and many of the leading Clergy of the Churches of that Nation. Debt-burdened and war-weary it still spends the huge sum of nearly a billion dollars (200 million pounds sterling) annually for intoxicating drinks. The economic values of prohibition, as distinguished from its moral values, are stressed by the authorities I have named. The disastrous effects of the traffic in intoxicants upon the health and well-being of the people are a sufficient answer to those wets who point to British freedom as a model for our imitation. Whatever else she has to teach us we have nothing to learn from her about the control of the brewer and distiller. It may be that as the United States once led the way in a political reconstruction now confessed as wise and beneficial by her former antagonists, so she will yet lead the way for a sumptuary reconstruction which shall defeat the predictions of its opponents and vindicate its supporters.

Second, the basic reason on which that reconstruction rests can be stated as follows:

**In dealing with social evils such as disease, crime, vice and their sources, it is a legitimate principle that personal liberty must be restricted for the protection of society.** Contrary to loose, ill-advised talk on this crucial matter the ever-increasing limitations placed upon the freedom of the individual is the price nations have to pay for their advancing civilization. Science tells us daily what we should and should not do. It places an unaccustomed harness on numerous ways of living and forbids some of them altogether.

You will find no progressive people whose personal rights have not been displaced by the larger rights of the community and the State. Nor is there anything new in its theory and its practice. Greek and Roman discipline and lawfulness explain their intellectual and legal eminence. And though they carried that discipline to rigorous extremes which modern democracies repudiate, the force of their example cannot be lost sight of by us. Do we not promptly resent and condemn any citizen who sets up his private advantage against the general good? These detrimental attempts have been always sternly fought by liberty-loving nations.

Monopolies shook the stately throne of Queen Elizabeth of England. They had a considerable part

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in exciting our revolt againt George III. They have been the means of driving from power strong administrations in this country. Only yesterday a Bread Trust was dissolved here before it was well begun. The plea that one can do as one pleases with his own property does not avail for the bakers. Why should it avail for the brewers and the drinkers? The point does not need further elucidation.

The law-abiding citizen is constantly hemmed in by laws and even more so by customs which he gladly obeys because he is aware that his obedience yields the greatest good for the largest number and has its sequel in a larger better life and a more genuine freedom. Is it not true that one of the blots upon our national character is due to the utterly misleading conception of personal freedom which rejects control and defies authority. How else can we account for the swollen lists of divorces, robberies, murders? I maintain that the Republic we love needs a sanitation of the discipline which prevents reckless and assertive individualism from prostituting the honour and imperilling the safety of the American people.

*(to be continued.)*

## A FEW OPINIONS ABOUT WOMEN.

(By Mrs. K. Sathianathan, M. A.)

### Manu.

Manu, the ancient Indian law-giver, had but a poor opinion about woman:—

"Poor things at best are these women, to be propitiated because the gods might revenge them; to be bribed and kept happy but never to be allowed independence".

"By a girl, by a young woman, or even by an aged one, nothing must be done independently even in her own house."

And yet, the woman must be honoured:—

"Where women are honoured, there the gods are pleased. Where the female relatives live in grief, the family soon wholly perishes; but that family, where they are not unhappy, ever prospers."

In return, the woman must honour her husband:—

"A husband must be constantly worshipped as a god by a faithful wife. No sacrifices, no vow, no fast must be performed by women apart from their husbands."

### Mahomed.

The Prophet Mahomed wrote thus about women:—

"Ye people, treat your wives with kindness. Verily, ye have taken them on the security of God, and made them lawful unto you by the words of God. God hath given you wives that ye may put love and tenderness between you."

Later even when the development of Mahomedan women was being checked by adverse influences, we read that "woman was still the object of chivalrous adoration and of delicate care and attention. Marriage was regarded as a solemn act, the domestic hearth a sanctuary. To the mother belonged the training of her sons and daughters; the sons were brought up by her until they passed into the hands of tutors; the daughters were trained to be virtuous, pure-souled women, the future 'mothers of men'."

### Shakespeare.

Shakespeare had a high ideal of womanhood. He knew their failings, and yet he idealized and honoured them. As a critic said, "I am bold to say that next to the Christian religion humanity has no other so precious an inheritance as Shakespeare's divine gallery of womanhood." "Shakespeare," said Ruskin, "represents women as infallibly faithful and wise counsellors, incorruptibly just and pure examples—, strong always to sanctify, even when they cannot save; so that, in all cases, it is the woman, who watches over, teaches and guides the youth."

### Robert Browning.

Robert Browning wrote highly of women, and with much variety. As Stopford Brooke said: "There are women in the poetry of the other poets, but not such as those in Browning's poems. Wordsworth's beautifully sketched women are only those of the human affections; Byron's are only those who are loved and in love; Shelley's are hidden behind philosophic, political, or social theories; only in Tennyson's and Browning's work does womanhood become one of its dominant subjects; only here is it treated with separate individuality. Each woman, Browning takes separately; and, leaving out the simple elements common to woman's character, he draws the particular and the complex characteristics; and therefore each of his women is distinct from the other. It is the all round woman we see. Neither lowering her, nor idealising her, he treats woman as one fit to occupy a place side by side with man, and on an equality with him; in a word, as full of intensity of life as man."

### Ruskin.

Ruskin spoke of women thus:—"Woman must be enduringly, incorruptibly good; instinctively, infallibly wise—wise, not for self-development, but for self-remuneration; wise, not that she may set herself above her husband; but that she may never fail from his side; wise, not with the narrowness of insolent and loveless pride, but with the passionate gentleness of an infinitely variable, because infinitely applicable, modesty of service, the true changefulness of woman."

Ruskin, as we know, would never compare man and woman in the same qualities. "Each has what the other has not; each completes the other and is completed by the other; they are in nothing alike, and the happiness and perfection of both depends on each asking and receiving from the other what the other only can give."

### Oliver Wendell Holmes.

Oliver Wendell Holmes said: "Oftentimes, I have seen a tall ship glide by against the tide, as if drawn by some invisible tow-line, with a hundred strong arms pulling it; her sails being unfilled, her steamers were drooping, she had neither side wheel, nor stern-wheel; still, she moved on stately in her serene triumph, as if with her own life. But I knew that on the other side of the ship, hidden beneath the great hull, there was a little toiling steam-tug, dragging it bravely on. And so I have known more than one genius that, but for the brave toiling arms and warm beating heart of the faithful little wife that nestled close in his shadow, and dragged him on against all the tide of circumstances, would soon have gone down the stream, and been heard of no more."

### George Meredith.

George Meredith took a very large hearted and modern view of women. He said: "What Nature originally decreed, men are but beginning to see, namely that women are fitted for most of the avenues open to

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energy; and, by their entering upon active life, they will no longer be open to the accusation of being craven and narrow. I now believe in women more than ever; they have immense possibilities, of which they are becoming more and more conscious. For ages, they have been compelled to be the mere bearers of children, and the keepers of a comfortable home for men; but nowadays the wider outlook that has opened before them has brought home to their consciousness the fact that these two things do not constitute the sum of the service, which they can render to the race. Women, however, have two great defects or faults. The first is timidity. The other defect is their liability to be carried off their feet by a great wave of emotion. Anyhow, I am in favour of giving them all a vote. Until you throw open to women every avenue of employment, you will never realise the service which they can render. They would make excellent preachers and ministers of the gospel. A woman has an excellent pigeon-holing mind, and therefore would make a good lawyer. She can argue a case with excellent subtlety and ingenuity, and is especially adroit in taking advantage of the weaknesses of her opponent. But, of course, I do not say that women can do everything that men can do; but they should be allowed to try to find out by experience what they can do, and what they cannot; they should be encouraged to try, for, as I say, their great fault is timidity."—The *Hindu*, Madras

## NOBEL PRIZE SYSTEM ALTERS.

The discussion centering about the Nobel Foundation in the matter of its high taxation by the Swedish Government has led to a general survey of the constitution of the foundation and to a discussion as to whether the aims of the founder, Alfred Nobel, have in actual practice been carried out, writes a correspondent of the *Christian Science Monitor* in its issue of March 26th.

Two of the stipulations of Mr. Nobel seem not to have been carried out by the committee on the ground of their difficulty and of a supposed lessoning of the value attached to the honour. One is that the prizes be dealt out annually to the authors or natural scientists who have during the current year produced the work in question. The other is that the prize be given only to those who have made "new discoveries".

### Aim of Nobel Prizes.

Many who have been in close touch with the Nobel family have felt that Mr. Alfred Nobel's real aim was to enable young discoverers to continue their valuable work through the help the money would give them and that in the majority of cases the prize has actually been awarded to men over 60 who have succeeded in bringing their work to its zenith without this help. It is also maintained that by "new discoveries" was meant work with marked originality, which should forward the progress of humanity.

The duty of silence imposed upon the distributors of the prizes has prevented an airing of the pros and cons and of the reasons for and against the candidates for prizes. But the committee feels that to judge of the value of a "new discovery" made in the current year is almost beyond human power. It has therefore been in the habit of waiting several years before awarding a prize to a select candidate. In regard to the giving of the Peace Prize, the Norwegian Storting has declared that this prize shall be given out at least once in every five years.

### Annual Distribution Inadvisable.

The committee has also felt in the past that to distribute all the prizes every year would be lowering the standard of the candidates and lessen the value attached to this honour. Owing to the difficulty of deciding upon suitable candidates and to the reduction of the amount of the prizes due to the high governmental tax, all prizes were reserved this year with the exception of that for physics which was presented to Prof. Manne Siegbahn of Upsala University, the youngest natural scientist to receive a Nobel Prize in the history of the foundation.

A motion has been entered in the Riksdag, now sitting in Sweden, for the exemption of the foundation from all tax on the ground of its being an institution encouraging natural science, which an existing law covers. The motion also asked that the amount of taxes paid to the Government this year be refunded.

It is believed that this discussion centering around the Nobel Foundation will work toward an increase of the amount of the prizes as well as to the frequency of their distribution and will encourage the impecunious younger inventor and forward the progress of humanity which was the dearest wish of the man to whom the Nobel Foundation is a memorial.

## CHILD LABOUR.

A study of "The Health of the Working Child," recently made by the Bureau of Women in Industry of the New York State Department of Labour, showed that one-fifth of the children examined had serious visual defects; almost one-third had dental defects requiring immediate treatment; thyroid enlargment was found in 5 per cent of the girls but in no boys; 4 per cent of the children had heart affections; 3 per cent had some lung abnormality; only 45 per cent had what might be called normal postures; almost a fourth of the children had some degree of flat foot. Only 4 per cent could be regarded as having no defects. Half the children whose work was analyzed had defects which were accentuated by the conditions of their work. For children who at an early age have given up schooling, presumably because they expect to support themselves by trades where physical fitness is their greatest asset, it is a serious finding, the report states, that every other one while yet under 16 has some incipient physical defect which the requirements of his work appear to be intensifying. Subjecting the child under 16 to conditions of work which tend to break rather than strengthen his physical equipment would seem to be false economy.

Child labour conditions in China have for some time been the subject of considerable comment in the public press. A Child Labour Commission was appointed by the Shanghai Municipal Council in June, 1923, to study conditions and recommend regulations applying to child labour in the Foreign Settlement of Shanghai, where, owing to the rapid industrial development in recent years, the child labour problem exists in a concentrated form. On this Commission were such women as Dame Adelaide Anderson, a noted Inspector of Factories in Great Britain, Agatha Harrison, Mary Dingman, and Dr. Mary Stone; the business interests were represented by lead-

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# INDIANS OVERSEAS

## SUPPLEMENT TO

## The Indian Social Reformer.

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### THE COLOUR BAR BILL.

There is evidently no end at all to the anti-Indian legislation of the South African Government. No sooner has the controversy over the Class Areas Bill been temporarily suspended by the acceptance by the Union Government of a Round Table Conference to settle the points of difference between itself and the Government of India, than the Colour Bar Bill promises soon to be on the Statute Book. In our last issue, we pointed out how this Bill which seeks to throw out of employment thousands of Natives and Indians simply because they do not happen to be White, is more ruinous in its effects upon the Indian community than the Class Areas Bill, and urged the Imperial Government to veto the Bill which is now awaiting royal assent after passing both the Houses of the Legislature. That the Colour Bar Bill will neither be vetoed nor be included as one of the subjects for discussion in the Round Table Conference, was made perfectly clear by Lord Birkenhead in the debate initiated by Lord Olivier in the House of Lords on the 19th May. Lord Olivier, to whom India owes a deep debt of gratitude for his ceaseless and vigorous championing of the South African Indian cause, while expressing his satisfaction at the Round Table Conference agreed upon between the parties, asked whether the effects of the Colour Bar Bill on Indians would be raised at the same Conference. He also pointed out that the Colour Bar Bill was as great an infliction as the Class Areas Bill and that, so long as any class was treated as serfs and helots and excluded from certain occupations as the Colour Bar Bill intended to do, there was no possibility of the Indian maintaining the Western standards of life to which the Union Government attached so much importance. Lord Birkenhead, in reply, said that the Bill would now become law and that it was not proposed that the Round Table Conference should deal with it. His lordship also drew a distinction between the Class Areas Bill and the Colour Bar Bill. Whereas the Class Areas Bill was directly aimed against Indians, the Colour Bar Bill was only a part of the Native policy of the Union Government which only indirectly affected the Indians, and, therefore, in his lordship's opinion, it was only of secondary importance. Lord Birkenhead added that it was not in the power of His Majesty's Government to suggest or dictate a solution to the problem. After this candid confession of inability from Lord Birkenhead and the light-hearted manner in which his lordship has trifled away with Imperial responsibilities, it is hopeless to expect much from the Imperial Government.

The only possible remedy is to carry on an insistent and persistent propaganda against this iniquitous measure in and out of India and mobilise public opinion against it before the Conference meets. Both Mahatma Gandhi and Andrews warn us of the immense potentialities for mischief the Bill contains, though the Hertzog Government may have no immediate intention of extending it beyond the Gold Mines where for all practical purposes a Colour bar is now existing. As Mahatma Gandhi aptly puts it: "The sting of the new Bill lies in its enabling powers. It is like the sword of Damocles hanging over the heads of both the natives of South Africa and the Indian settlers, for it can be made applicable to the latter precisely as the former." It is a great pity, therefore, that the Hon. Syed Raza Ali, a member of the Paddison Deputation, should declare that it is not a legislative measure as such and advise the public and the press to be patient and not to agitate for its repeal. True, he admits that, though the Bill does not mention the Indians or Asiatics at all, it empowers the Union Government to frame regulations prohibiting the grant of certificates of competency to our countrymen there if it deems necessary, but he is too much lost in the sincerity and good intentions of General Hertzog to perceive the potentialities for mischief in the enabling provision. Mr. Andrews rightly points out that though General Hertzog may not extend the Bill beyond the Gold Mines, there is no guarantee that his successor will also do so. Moreover, there is a fundamental objection to the Bill. It is only a part of the racial policy upon which the Union Government has embarked. The Round Table Conference is only a courteous gesture on the part of the Union Government and does not betoken a real change of heart, and its acceptance does not mean that a satisfactory solution will be arrived at on the Class Areas Bill. Indeed, Lord Birkenhead was explicit on the point when he emphatically said that "it would be premature to say that the holding of a Conference necessarily connoted certainty of agreement or even compromise." Nor are the Union Government's assurances through the Government of India that there is no immediate intention on its part to extend the Bill beyond the present position, and that in case any extension of it is found necessary, all parties interested in the Union will be consulted, in any way calculated to remove the apprehensions on the Bill. We have by this time become too much accustomed to the Union Government's solemn assurances and undertakings which are treated as no more than scrapes of paper when necessity arises, to take these assurances seriously. As regards the second assurance, Mahatma Gandhi pertinently asks whether it is the intention of the Union Government to exclude representations from *out* of the Union.

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## PADDISON DEPUTATION'S WORK.

The memorandum submitted to the Select Committee on the Anti-Asiatic Bill by the Paddison Deputation and the oral evidence subsequently tendered by them occupy 140 pages of the report.

The following few extracts taken from their oral evidence will show how Mr. Paddison and his colleagues stood their ground very well. They were examined jointly so that whenever one member of the Deputation got into deep waters in the course of the searching cross examination by the Committee, or did not sufficiently stress a point, another member rushed to the rescue. Mr. Bajpai, the Secretary of the Deputation, was particularly brilliant in effective repartee.

### European Feeling in India.

How do the small minority of 170,000 Europeans in India feel about the Bill ? This was a question propounded by Sir Ernest Oppenheimer. Here is Mr. Paddison's answer to the question:

"I think that is rather important looking at this problem. There are all sorts and conditions of parties in India as there are here and there are many points in which we—the small minority of Europeans—might differ from the Indians. There are occasions we may differ—between different parties and other parties, but on this point in regard to the treatment of Indians, India is unanimous, including the European population. We have our special newspapers in nearly every province which cater largely for European readers. We have the *Times of India*, the *Statesman* and the *Madras Mail*. Then you have your extremist papers Then you have all sorts of different parties. On this point, in regard to the treatment of Indians in South Africa the *Pioneer* and the other newspapers absolutely agree.

### Not Getting a Square Deal.

"We Europeans—I speak now, not as a Government servant but as expressing the opinion of the average European in India—we must think that the Indians in S. Africa are not getting a square deal. I am sorry to say this but it is our opinion in India. You are dealing with an alien population. Wherever you have different sections of the population we feel terribly about the Indian section of that population being treated unfairly. With us it is a matter of fair treatment. Whatever people may say about the various agreements settled by the Government it has been said many many times that if we send no more Indians here to South Africa, those you have here now would be treated well. That was the promise given to us. If this goes through we cannot regard that this is fair, reasonable treatment. Those people belong to the British Empire and have come over here under certain conditions and you felt that there were too many and you agreed in South Africa that if we sent no more you would treat those here decently, that is to say, to treat them fairly. On visiting the various parts of South Africa we find that South Africa generally does not appreciate the position of the Indian in this matter by which I mean the position of the Indian gentlemen.

"I have very many friends among Indian gentlemen and they feel this appallingly that they should be treated as though they are lower than the races here known and the Cape Malays or Mauritus Creole. My chief, at present in India, to whom I have to report, is a Madras man, Sir Mahomed Habibullah, and an old friend of mine; when I write to him and get orders you can imagine how a gentleman of that sort feels when he hears how his own people are regarded as outcasts. The European sympathizes with that feeling because of Indian friends and it is unfair that the promise that they should get a fair deal if no more Indians were sent over is being broken."

### No Dictation.

In reply to Sir Ernest Oppenheimer's invitation to put forward an alternative suggestion Mr. Paddison said: What I feel about this and what the Government of India feel is that we rather differ as to what the Indian problem in South Africa actually is. You have to get down to bedrock as to what is the Indian problem in South Africa. We are rather afraid of seeming to dictate a solution. Is the problem an economic one, but if the problem is how to get the Indians out of South Africa then it is another thing altogether. What is the problem that wants solution ? I think I am right in saying whatever may happen, as matters stand at the present, the Indians here are parts of your population and you have agreed that if we send no more you will look after them, and if you now want to get them out of the country, if that is your object, the policy contained in this Bill will prevent that very solution more than anything else you could find. The Indian in South Africa is at present going back to India in certain numbers but if this Bill becomes law they will dig themselves in here and this will actually prevent people returning to India.

Mr. Bajpai: If this Bill becomes law I would not be surprised if the Indian legislature passed a law to the effect that no Indian domiciled in South Africa would be allowed to enter India.

Mr. Paddison: If you want to get these Indians out, I say it would be very much better to do nothing than pass a Bill like this because this Bill will make them remain here.

### Bill Unacceptable.

Mr. Raza Ali: I agree with what has been said as far as practical suggestions are concerned. I think that if the Government of India were asked to consider the question as a whole they would be prepared to do so. If you want us to say which parts of the Bill are acceptable and which parts are not acceptable to us, we say that no portion of the Bill could possibly be acceptable, but if you are prepared to discuss the problem as a whole with the Government of India, I am sure that they will be willing to do so.

Mr. Paddison: If your object is to squeeze the Indian out of South Africa not by force, but by indirect pressure, it is very difficult for the people in India and Indian opinion would be so strong that at the present we cannot do anything. I am only saying that this bill will do harm.

Mr. Devaprasad Sarvadhikari: We have come across numerous white people who have no objection to the Indian. Unless you legislate that no Indian shall do business with a European and that no European shall do business with an Indian, you cannot stop business, but you can handicap it; you cannot get away from

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that fact when you are considering what are questions of principles of the Bill, so far as one can gather them. I shall not be drawn into a discussion of the details of the Bill or as to what shall be done to provide for the prejudices of the people—prejudices about which the evidence is not clear. Boycotting the Indian in business had been attempted, but failed—Europeans and other people refusing to do business with him would, in half an hour any after-noon, finish all Indian trade, if there was real and widespread European objection to the Indian.

INSULT AND HUMILIATION.

The consideration which you cannot get away from is that if you segregate him the deep sense of insult, humiliation and degradation which will accompany it will never be got over. That will be a big mistake. The better class of Indians will be sent to the locations as they would not avail themselves of the exemptions that can be granted and, if they did, only Indian people would be drifting further and further awy from what they are to-day which would be far worse. The points against this segregation are, the insult cast on the whole nation and a sense of resentment all round and the impossibility which would starve them of doing business. Pariahs thus to be created in South Africa may, under the exemption, be allowed to come into the towns and do hawking and other business and assist the white people in that way if they availed themselves of the exemption, but further than that they cannot do and general degradation is bound to follow.

HORRORS OF SEGREGATION.

Sir Ernest Oppenheimer: I am not suggesting this as a solution. I wanted to know why, assuming the place set apart will be a place in which anybody who wants to live according to his own taste will be able to do so, and it will be a place that does not make business impossible, there should be this deep sense of insult?

Mr. Bajpai: May I retort with a question? Why should an Eglishman, or rather a European feel a grievance at having to live alongside an Indian?

Sir Ernest Oppenheimer: That is not based on a reason?

Mr. Bajpai: Exactly. We have tried to explain that we regard this as an insult. Evidently our explanation is not satisfactory. We should say that the reason for our feeling this insult is something deep and inherent like the European's prejudice. I think there is a deep sentiment behind it. We have experience which is sufficient to warrant all the horror we can possibly entertain towards segregation. We have a pride of race just the same as you have, and we feel that in India and elsewhere—provided our standard of civilization qualifies us, we can go about holding our heads high, wherever we like. Why should we, on the soil of South Africa—a dominion of the British Empire—be made to assume that we are fit to live only away from the European, and that we would be allowed to go out of these proposed "paradises" only if the law allows us to, and that by way of exception. It is an insult to our national and racial pride. We think, rightly or wrongly, that we should be allowed to live alongside of Europeans if we choose to.

CASTE SYSTEM IN INDIA.

Mr. Marwick: In regard to the caste system in India would it not be correct to say that the untouchables live under a system of social ostracism and social segregation which is absolutely cruel?

Mr. Paddison: There has been a very great improvement in the last 10 years. No doubt he has had a bad time, and as we tried to explain the other day he has come on tremendously now. For instance first of all there is no legislation or restriction of any sort, it is a question or restriction of ordinary ostracism which is breaking down gradually.

Mr. Marwick: In regard to the suggestion that the caste system is breaking up is it not correct to say that Mr. Gandhi himself was threatened with excommunication for his attack on the untouchables in a speech he made before the Indian National Congress?

Mr. Raza Ali: He has not been excommunicated. There is a certain element among the orthodox Brahmins who view all progress as anathema and hurl the bolts of excommunication at the heads of people of more modern ways. I had them hurled at my head because I went to study at Oxford.

## AN INTERVIEW IN SOUTH AFRICA.

(BY MR. C. F. ANDREWS.)

The following interview was given to the Editor of the *Ladys' Pictorial* before I left South Africa, at a time when I was seeking the help of the women of South Africa on behalf of the Indian cause:—

*Q.*—Can you give us any idea of the main motive which made you leave Rabindranath Tagore and his beautiful home at Santiniketan, where you were so happy with him, and came out to live with the Indian community in South Africa?

*A.*—The real reason was that I could see impending an inevitable conflict between East and West,—between India and South Africa—if this Asiatic Bill was passed into law and therefore I determined to come over to try to stop it. For I hold almost passionately, as one of the foundation thoughts of all my life, that India and South Africa were intended in the Divine Providence to have a friendship with each other, and understand one another and form one of the links of connection in the great world of mankind.

*Q.*—Could you give us a little more in detail what you mean by this idea of friendship?

*A.*—If you take down a map of the world and study the Indian Ocean you will see three points of a great triangle. The apex of the triangle is India, the two angles at the base are Australia on the one side and South Africa on the other. Curiously enough the two southern continents are equidistant from Colombo. It is a ten days' voyage from Durban to Colombo and it is a ten days' voyage from Colombo to Fremantle in Western Australia.

When you think the matter out these two new lands, of South Africa and Australia are the youngest representatives of Western civilisation. They have all the fresh enthusiasm of youth. On the other hand, India is wise with all the wisdom of the ages. India has lived her life and dreamt her dreams for thousands of years while Bushmen roamed in South Africa and also in Australia. India has become also, in the history of mankind, the highest centre of Eastern civilisation, which differs in so many important ways from the West. Therefore it became almost a passion with me that East and West should meet in this great triangle which stretches across the Southern hemisphere. This was not a mere empty dream but an intensely practical matter. For I have been out many times both to Africa and Australia and have travelled all over these continents. Everywhere it has been my one object to remove misunderstandings and to make evident in both of them to the thinking people, and especially to the women, who are the mothers of the two young nations, that it is

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supremely important that the friendship of India, which s freely offered, should not be rejected, but be varmly accepted and cultivated for the future benefit of mankind. At the same time I have felt very strongly ndeed that I could not be doing a greater service o India than to help to bring its ancient civilisation nto touch with the fresh enthusiasm and energy of hese young countries of Australia and South Africa.

*Q.*—Have you had any success on either side in this ractical ideal of yours ?

*A.*—It is hard to say. But one thing I can say learly. Australia and India have come very much iore closely together in recent years. They have ettled all their difficulties and now there is a way open or mutual understanding. With regard to South frica, on the other hand, I had the very greatest hope in he year 1914 when I was present here and a marvellously iendly atmosphere had been created after the essation of the very remarkable Passive Resistance ruggle of Mahatma Gandhi. I was in Capetown then, nd I have with me still some copies of the lecture hich I then delivered on Rabindranath Tagore. The *ape Times* printed it in full and commented on it, aking a very real offer of friendship with India, which so became the attitude of both General Smuts and eneral Botha and in the end of all parties. Miss Emily obhouse was here then and she did very much indeed nong the Dutch to create a friendly atmosphere.

*Q.*—Did you ever come out again, Mr. Andrews, or this your second visit ?

*A.*—No. I came out again at the time of the Lange ommission, in 1920, and at that period also endeavour- to bring about a reconciliation between the two untries, realising as I did the vast importance of s in the history of the world.

*Q.*—What was your experience then ?

*A.*—Unfortunately the elections came in the midst my visit, and the atmosphere become all disturbed party cries. It was not possible to do much then, t this time, it has been far more easy to get in touch h people. Learning my lesson from Australia, I have d my utmost to come into touch with the *women* South Africa; for if there is one lesson above all ers that I have learnt, it is this, that if women take heartily a question of right and wrong,—a *moral* ue,—they are bound to succeed. This question of friendship between India and South Africa is to me ioral question. It is inconceivable to me that the nen of this country can allow things to drift into h a state that the two peoples should become per- nently hostile.

*Q.*—But surely you know, Mr. Andrews, that we nen of South Africa have no vote.

*A.*—That doesn't matter in the least in this issue. iat I want is your moral support on the side of peace. e issue is so absurdly simple. India is simply asking one thing—to be friends. India is not making any rageous demand, but only that before this Asiatic is passed, South Africa should make a friendly ture and be willing to come to a Conference, where the difficulties between the two countries might be ished out and a permanent basis of friendship be iblished instead of a permanent hostility.

*Q.*—Will India help us to solve our difficulties ?

*A.*—She will certainly help in a friendly manner if th Africa does not hold a pistol at her head and say, ur money or your life." Believe me South Africa gain in every way far more by coming to a iference than she possibly could by threatening ia with an altogether obnoxious Bill:—*Indian nion*, Durban.

## INDIANS IN AUSTRALIA.

Mahatma Gandhi writes in *Young India*:—

"An Indian settler of Australia says in the course a letter: "We can't get work of any kind here in tralia. We are charged the same rates as British. We 't get a rebate on our rates as the latter, but have to our full share no matter how. We try to get work; the answer is: 'No work for black people.' Only Australians or other white races employed. Even our own little block of land we have to put in another man's name to hold for us as 'trustee.' If he is honest it is alright. If otherwise, well, goodbye to your land as it is all Miners' Rights in this part of the country. They say all people get the same fair treatment. Not we poor Indians We can starve here before the British will give us a regular job or wages no matter how clever you are in any trade. You may be the best engineer in Australia, but you are no better. No work for coloured people.

"When Mr. Sastri came to Australia he was only shown the show part got up for the occasion They never told him the hardships we had to put up with. He took with him the impression that everything was all right. The few people he met in Perth city were mostly Beer Bottle collectors and a few cooks among them. He did not see the real hard-working class, camel and donkey teams away out back in a blazing hot country two or three days without water. No, he never came inland. So how was he able to speak for all people? He went away taking a wrong impression of us Indians here in Out-Back district. If we did not grow a few vegetables and hawk them we would die of starvation, as we cannot get any help at all from the Australians." The correspondent sends too the original letter received by him in reply to his mining application from the Registrar, Mines Department, which I copy below:

"With reference to your letter of the 31st ultimo, I would advise you that we are unable to issue Miners' Rights to persons of Indian race." This letter is an eye-opener. It was thought that in Australia there was no racial discrimination against those Asiatics, who had settled there. But the correspondent's letter, fortified as it is with an original letter from the Mines Department, leaves no room for doubt.

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**Recruitment of Labour to Brazil**: Captain McCullugh writing in the *Times of India*, Bombay, from Brazil dwells upon the possibility of an opening for Indian labour in the Amazonas district of Brazil. It is stated that a representative from Brazil is now in India and intends recruiting Tamil labourers for the rubber plantations in Brazil.

**Indian Labour in South Africa**: It is gratifying to note that the Trade Union Congress in South Africa has agreed to the proposal made by the British Commonwealth Labour Conference, held in London last year, to hold a Conference of representatives of the Trade Union Movement in South Africa and India to consider the question of Indian Labour in South Africa.

**Emigration to Malay States**: It is stated that there is a rush of emigrants from the South of India to the Malay States. The conditions of labour there and the treatment accorded to labour, are far from being satisfactory. It was only recently that we came across some cases of highhandedness by employers even amounting to the outraging of modesty of some women labourers. In the circumstances, it is not wise to allow any further emigration until conditions of employment in Malay States improve to a marked extent.

**Racial Segregation in Kenya Colony**: It was reported sometime back that the Kenya Government was contemplating to auction plots of grounds to Europeans only. On May 15 the Indian and Arab landowners of Kenya waited in deputation on Sir Edward Grigg, the Governor, and made a protest against this injustice in an address the text of which we will publish in our next issue. His Excellency the Governor, while sympathising with their cause, pleaded inability to do anything in the matter as the proposal was made by the Secretary of State for Colonies. His Excellency also admitted that the proposal would upset the decisions of the Imperial Government and contravene the pledge given by His Majesty's Government in the White Paper of July 1923.

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ing manufacturers of Shanghai. The Commission made its report in June, 1924, revealing incredibly bad conditions among the child workers in the cotton and silk mills and in other industries. In a number of the mills visited many children were found at work on both day and night shifts who could not have been over 6 years of age. A 12-hour day prevails, with night work, and there is little care for the health and safety of the workers. To make effective the very moderate recommendations of the Commission required a new by-law passed by the ratepayers (taxpayers) in special meeting and approved by a majority of the Consuls of the Foreign Powers In spite of the campaign in favor of the by-law, the necessary quorum failed to attend the meetings called for this purpose on April 15 and on June 2, 1925.

The influence of the United States upon child labour conditions in China was emphasized by Miss Margaret Burton, of the National Board of the Y. W. C. A., in an address before the Foreign Missions Conference of America held in Washington not long before the Shanghai meeting at which the child labour recommendations were to be considered Miss Burton, who has studied industrial conditions in China at first hand, said that no one could imagine the setback which efforts toward child labour legislation in China had received by the annulment of the federal child labour law in the United States, and concluded with a strong appeal for the ratification of the child labour amendment as the best way of helping China in her effort to solve her child labour problem :—*Information Service*, America.

## BABAR'S SECRET WILL.

It appears that the Moghul Emperor Babar left a secret will to his son and successor, Humayun. The original Persian document is soon to be published in the *Indian Historical Journal*. Its English translation is given below :— "Secret will of Zahir-ud-din Mahammad Badashah Ghazi to Prince Nasir-ud-din Mahammad Humayun, whom God grant a long life, written for the strength of the kingdom :

" O son, the kingdom of India is full of different religions; praise be to God that He bestowed upon thee its sovereignty. It is incumbent on thee to wipe all religious prejudices off the tablet of thy heart; administer justice according to the ways of every religion. Avoid especially the sacrifice of the cow by which thou canst capture the hearts of the peoples of India, and the subjects of this country may be bound up with royal obligation.

Do not ruin the temples and shrines of any community which is obeying the laws of Government. Administer justice in such a manner that the king be pleased with the subjects and the subjects with the king. The cause of Islam can be promoted more by the sword of obligations than by the sword of tyranny.

Overlook the dissensions of the Shias and Sunnis, else the weakness of Islam is manifest.

And let the subjects of different beliefs be harmonized in conformity with the four elements (of which the human body is harmoniously composed), so that the body of the kingdom may be free from different diseases The Memoirs of Timur, the master of conjunction, (i. e, fortunate) should always be before thine eye, so that thou mayest become experienced in the affairs of administration."—1st Jamadil Awwal, 935 A. H.

## NEWS OF THE WEEK.

**Inquiry into the Textile Industry :** A Special Tariff Board has been constituted to inquire into the conditions of the textile industry in Bombay and Ahmedabad. The personnel is composed of Mr. Noyce, a Madras Civilian, Pandit Kaul and Mr. N. Subba Rao.

**Caste Hindus freely take water from Untouchables :** About two hundred Hindus (the so-called untouchables) of Patuakhali (Bengal) assembled in "Atchala" of the local Kalibari. They were entertained with light refreshments in which Hindus of all classes including Brahmans, Baidyas and Kayasthas took part and drank water from their hands.

**Mr. Mirza Ismail refuses Presidentship of Century Club :** According to the *Leader*, Allahabad, Mr. Mirza M. Ismail, the new Dewan of Mysore, has refused to accept the presidentship of the Century Club until the bar is removed from the club premises, which was founded by Sir Visweswaraya during his Dewanship.

**Representation for Depressed Classes :** In the House of Commons on the 14th instant Earl Winterton replied to a long series of questions on Indian affairs in the course of which he thought it probable that the Government of India would create additional seats in the provincial Councils before the next election for labour and depressed classes representatives in accordance with the recommendations of the Reforms Inquiry Committee.

**Wagers In Britain :** A cable to the *Englishman* says: " It is calculated that upwards of £ 200,000,000,000 is actually wagered every year in Great Britain," said Mr. Churchill to a deputation of the Church Council. Of that sum it is calculated that £30,000,000 is street betting. The time may come when the State will consider the whole problem of betting, in which case he agreed it should not be from the point of raising revenue but as a social, moral and political issue.

**Ramakrishna Students' Home, Bombay :—** Swami Vishwananda, President of the Sir Ramakrishna Mission Ashram, Khar (Santa Cruz P. O.) writes as follows :-The proposed Students' Home at Khar cannot be started unless there are at least a dozen boys coming forward to reside in the Home. Only two applications have as yet been received. Parents and guardians are requested to send applications for their children and wards as early as possible so that the Home may be started before the session commences.

**Water Taken From The Hands of Untouchables :** Under the auspices of the Krishnagar Hindu Sabha, a meeting of the Hindus of Krishnagar and the neighbouring places was held on the 6th June at 7 p. m. in the Krishnagar Public Library compound, under the presidency of Babu Jyoti Prosad Chatterji and the ban of untouchability was removed in respect of certain sub-castes of the Hindus. The meeting was addressed by a number of leading high caste Hindu gentlemen and after Hari Sankirtan was performed, high class Brahmins, Kayasthas and others freely drank water touched by the sub-castes. This will impart fresh vigour to the Hindu society which is showing signs of decay. The whole audience evinced great enthusiasm in the movement. The people of the sub-castes showed their gratitude by taking the dust of the feet of the Brahmins.

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**The Tamil University:** With regard to the discussion raised in the Madras Legislative Council of establishing a University for the Tamil districts, the Government has appointed a Committee consisting of 35 members, with the Raja of Ramnad as President. The Committee will examine the following, among other questions: (1) The necessity for a University in Tamil districts (2) The nature of the University, whether mainly a teaching or a affiliating University, or a partially affiliating and partially teaching University or federal University. (3) Jurisdiction and location of the University. (4) Sources from which funds are available for financing University and (5) The lines on which it should be founded.

**Public Libraries in Madras:** The Madras Government has taken a laudable step in providing Rs. 10,000 for distribution as grants to Local Bodies for public libraries. As *New India* remarks, the sum is very insufficient for the needs of the Presidency, and we hepe it will be increased soon. The conditions attached to the grants are also harrassing. Proper auditing of accounts of Municipalities and Local Bodies is of course very necessary, but the provision for inspection by District Educational Officers and other Government servants is liable to be abused by some over-enthusiastic officers. A certain latitude should also be given to local authorities in the choice of literature for their libraries and it is also wise to give some grants to Adult Education Societies which are doing good work.

**Delhi Social Service League:** The Delhi Social Service League proposes to give its immediate attention to problems of hygiene and infant welfare of the labour colony in Karul Bagh ( a suburb of Delhi.) The colony is situated outside the city walls in an open area and is under the jurisdiction of the Delhi Municipality. It is called Rangapura and has a labour population of about 4530 who are mostly engaged in tanning and shoemaking industries, or are employed in mills and building operations in the new Capital (Raisina). The high rate of infant and adult mortality in the locality had drawn the attention of the League, which attributes it to a want of filtered water and dearth of even unfiltered water for drinking, domestic and sanitary purposes, as also to the absence of drains, pucca roads, and medical help in the shape of dispensaries, maternity and baby welfare centres. The Municipality is also being approached to take up the question of improving the health and sanitation of the locality.

**The Punjab Vidhva Vivah Sahaik Sabha:** The Hony. Secretary writes: Reports of 242 widow marriages have been received from the different branches and co-workers of the Sabha, throughout India in the month of April 1926. The total number of marriages held in the current year i.e, from 1st January 1926 to the end of April 1926, has reached 865 as detailed below:—1. According to Caste :—Brahmin 158, Khatri 95, Arora 88, Aggarwal 141, Kaisth 27, Rajput 79, Sikh 112, Misc. 165, Total 865. 2. According to Provinces:— Punjab and N W. F. P. 569, Sind 36, Delhi 23, U. P. 180, Bengal 35, Madras 1, Bombay 1, C. I. 6, Assam 2, Behar and Orissa, 12, Total 865. 3. Voluntary donation received during the month is Rs. 85–10–0 and the total amount during the year is Rs. 257–9–0.

**A Rare Diamond:** A Tanjore correspondent of the *Swarajya* writes:—Recently, it will be remembered, the valuables and historic relics of the Tanjore Palace Estate were sold in public auction under the immediate presence and the supervision of the then District Judge of Tanjore West, Mr. P.C. Lobo, Bar-at-Law. In this sale, a necklace consisting of various kinds of precious stones was purchased by a merchant for Rs. 4,000 and odd. This was resold to another merchant for Rs. 10,000 and odd. This second purchaser took away the precious stones from the necklace and began reshaping them into several jewels. In this process he met with a diamond weighing about $5\frac{1}{8}$ carats which he got recut and set in a ring. The present owner of this historic ring is one Mr. Narayanasami Pillay of Negapatam, a merchant and commission agent. This rare and wonderful piece of stone is bluish white with a light rosy tint during day-time but changes into a blue stone when exposed to the sun's rays. It does not shine in a dark chamber during day-time but sheds a bright moon-like lustre in a completely closed dark room during nights. The magnitude of the dazzle of this wonderful stone of the royal household of Tanjore, during nights, is double the size of the stone itself. The local diamond merchants and many other experts from Madras and other far-off places who paid a visit to this queen of stones confess that, in all their life, they have not come across a stone of this kind and that it baffles all valuation. It may even be a new kind of radia diamond.

**A Summer School at Quilon:** This was sent to us for publication:—The first Travancore and Cochin Y. M. C. A. Summer School is proving a success fully up to the hopes of those associations which have sent students to it. About 40 students from various parts of these States are taking the intensive course there. All of them are secretaries and leaders of the Y.M.C A. work. Even though the intensive programme each day extends from 6-45 in the morning to 8-15 at night, there are games and swimming every afternoon as a part of the course, and there is as much enjoyment as hard work in the School. Mr. E. C. Worman is teaching Association History and Methods of Religious Work, Mr. K. T. Paul, Modern Indian Biogrophies; Emily Gilchriest Hatch, Educational Methods including the Drama, Pictures, Charts, Lantern Slides and Surveys; Mr. S. Manuel, Co-operative Methods; Mr. D. S. Hatch, Mechanics and Methods of Y. M. C. A. Work, also Bee-keeping; Mr. J. Jesudas, Poultry and Husbandry; Dr. A. G. Noehren, Physical Education, Mr. K. K. Kuruvilla and Professor P. S. Marvin of Oxford, Social Service, Citizenship and Christian Ethics. The games, swimming and evening meetings are held in the open air on the sea beach, near Sea View Bungalow, where the teaching faculty are living.

**A Strike of Wives:** Thus the *Hitavada*, Nagpur: "We have all heard of many strikes but this is the first time we hear of " a strike of wives. " A Moscow message to the *Times of India* says that a strike of wives, the first recorded in Russian history, was successful in the peasant village of Karmava recently. A peasant woman, Aksinia Karasieff by name, was given a sound beating by her husband for attending meetings and declaring that women are the equals of men. Immediately the enraged woman called out every woman of the village from her home and ordered them to strike against the tyranny of their lords and masters. The

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women complied. The houses were empty, the children were neglected and the cows unmilked. The correspondent then points out:—The women had made the village schoolhouse into a fortress and there embattled, they stood until they were assured that their terms would be agreed to. The men marched on to the schoolhouse determined to make short work of the petticoat rebellion. But they found the schoolhouse barricaded, the women determined on fight and no apparent means of subduing them. The husbands scratched their heads in perplexity. Nothing of the kind had been known in Russia before and there were no precedents. Finally the women gained a complete victory. The husbands sheepishly signed a pledge to refrain from beating or cursing their wives; and the triumphant women then returned to their homes to still the protesting cries of the deserted children and farm animals."

**A Solution of the British Indian Problem:** Mr. J. Ganapathy, Palamacottah, has drawn up the following solution of the British Indian Problem for the consideration of Indian leaders and British statesmen:—1. That the British nation grant to British India responsible Government immediately, the King of England holding the same place in Indian constitution through his representative as he now does in the British constitution. 2. That in return for this boon British India be bound not only to use British goods freely but also to buy all foreign goods she may require except agricultural produce from Great Britain alone for the next 10 or 20, 30 or 40 or 50 years as may be agreed upon, subject to the following conditions:—That no monopoly, or combine or trust shall be created in Great Britian for the manufacture or transportation of any goods for sale in India. That a standing committee composed of the representatives of Indian and British Chambers of Commerce be empowered to declare after due inquiry at the instance of any Indian merchant or trader that the price demanded for any kind of British goods was unduly high and to reduce the price to any level it thought fair to both countries. That all the higher appointments in every department of the British Indian Government, Civil and Military, one half shall be held by the Indians and the other half by Britishers; the latter receiving as overseas allowance one-third of the pay attached to their offices in addition to such pay. That in every legislature in British India a number of Britishers be nominated as members by the King or his representative. That the Native State in India shall only be responsible to the British Crown, the British India Government being only an ally of the British Crown in so far as the Native States are concerned. That the British Indian constitution be in all other respects what it is now.

**The Kirpan Cases In Sindh:** The Hon. Secretary of the Sri Guru Singh Sabha writes to inform that the general congregation of Sikh men and women assembled in Gurudwara on the evening of 30th May 1926, passed the following resolution unanimously:—"The Kirpan or sword, which is one of the essential sacred symbols of the Sikhs, was exempted from the operations and restrictions of the Indian Arms Act several years ago and the law prescribed no length for its size because the Sikhs consider such specification as sacrilegious. Ever since the exemption the Sikhs have been openly wearing Kirpans of different sizes. Since 1921 some Sikhs in the Punjab were imprisoned for wearing Kirpans longer than nine inches, though numerous others were wearing much longer Kirpans without let or hinderance! In 1924 two Sikhs, who had been convicted for wearing Kirpans longer than 9 inches, thought it expedient to relax the policy of orthodox non-co-operation and appealed to the Lahore High Court, which decided both the cases in their favour and they were honourably acquitted. *The High Court declared that the Kirpan meant sword and that according to law a Sikh carrying a sword committed no offence.* Some weeks thereafter two Sikhs were arrested and hauled up before the City Magistrate of Hyderabad, Sind. The attention of the authorities was invited to the judgment, of the Lahore High Court and both the cases were withdrawn. It is alleged that a few months back some Sikhs were fined at Mirpurkhas and Sukkur and another recently fined at Tando Adam for wearing Kirpans longer than 9 inches. Such a case is also pending against a Sikh visitor from the Punjab in the Court of the City Magistrate, Hyderabad, Sind. In 1922 the Sind Sikh Provincial Conference held at Sukkur during Easter Holidays and the Sind Sikh Publicity Committee in their open letter to the Viceroy dated 15th June 1922, had already protested against the Bombay Government's "unlawful" order fixing the size of the Kirpan to be 9 inches. *This* meeting of the Sikhs, held under the auspices of Sri Guru Singh Sabha, Hyderabad, while inviting the kind attention of the Executive and the Judicial authorities to the above facts, respectfully urges that the alleged convictions against the Sikhs at Sukkur, Mirpurkhas, and Tando Adam be set aside, the case pending at Hyderabad be withdrawn and the Bombay Government's above-mentioned order be cancelled."


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# Social Reform Directory.

**Under this heading we propose to publish from time to time a list and short accounts of Institutions of Social Reform, as we are receiving enquiries regarding them. Secretaries or other officials connected with such institutions are requested to send us, *free of charge*, in brief, accounts of their institutions on the model of those given below. We particularly request information regarding institutions for girls and young women such as Orphanages, Widows' Homes, Hostels for women-students and Rescue Homes.**

### The Calcutta Protestant Home for Fallen Women.

The Calcutta Protestant Home for fallen women, 68, Upper Circular Road, Calcutta, is a Rescue Home for Christian women and girls. It was founded in 1878 by Miss Lavinia Fendall and has accommodation for 25 girls and 15 babies or children. The girls remain in the Home for periods of 2 years or longer during which they receive vocational education enabling them to make a new start in life. The Home is interdenominational; is maintained by voluntary contributions, and managed by a Committee of ladies representing various Chr stian Communions. Each girl is paid a percentage on the work done by her. The Home is for Europeans and Anglo-Indians only. Its cost is about Rs. 15,000 per annum. The present Lady Superintendent is Sister Eleanor to whom communications should be addressed. The property of the Home which stands in a fine compound in the North of Calcutta is in the custody of a Board of Trustees also representing different Christian Communions. The Convener of the Trustees is the Rev. Herbert Anderson, 59, King's Road, Howrah.

### The Children's Rescue Home, Calcutta.

The Children's Rescue Home, No. 22, Dum Dum Road, Calcutta, is a Rescue Home for Hindu and Mahomedan girls mainly rescued from the haunts of vice in Calcutta. It is under the auspices and control of the Calcutta Vigilance Society who collected the funds for its opening and have undertaken to run it for 3 years as a social experiment. The Home has only just been started. Its Superintendent is Miss Linsell. Matrons and teachers have been appointed and the girls who vary in age from 4 to 10 will have their religious susceptibilities respected and, it is hoped, will be so brought up that they shall find it possible to return to respectability in their own communities. The Home will be independent of Police control or connection but will work in helpful co-operation with the Police who under the Children's Act are now in a position to prevent the exploitation of child life in the brothels of this City.

### The Bombay Presidency Social Reform Association.

Much of the spade work done towards the amelioration of the condition of the women of Bombay is due to this organisation. It conducts a Hostel for women students and a Widows' Home. Elocution and essay competitions exclusively for girls are held annually under its auspices. Scholarships to women and girl students studying in Schools and Colleges are provided by this Association. Mr. D. G. Dalvi and Mrs. Kashalkar are the Joint Secretaries.

### Sir Ganga Ram's Widow Re-marriage Society.

The Society has extended its activities throughout India. It publishes three monthly journals named *Vidhva Sahaik* in Urdu, *Vidhva Bandu* in Hindi and *Widows' Cause* in English. The Society conducts an Ashram for invalid old men and women. It had prior to this a Widows' Home and a High School for Girls. 9 paid workers of the Society visit 521 stations, mostly in the Punjab, several times in the year. The Sabha has three Vidwa Ashrams, in Lahore, Hardwar and Muttra and besides is allowing contributions to several Ashrams in U. P. and other provinces to encourage this movement. The Society has its headquarters at Lahore and has made several efforts to enlist the co-operation of similar institutions in other parts of India. The Honorary Secretary of the Society is Lala Lajpat Rai Sahani.

### Kanya Mahavidyalya, Jullunder City.

The avowed object of this institution is to give useful and practical training to women so as to fit them for domestic life. The courses of studies prescribed have this object in view and students are not prepared for University Examinations. The Vidyalya maintains also a Widows' Home and an Ashram or Orphanage. Mr. Dev. Raj is the President of the Vidyalya which has done much to improve the position of women in Northern India.

### Hindu Yuvati Saranalayam, Madras.

This excellent institution is still in its infancy and owes its existence to the indefatigable efforts of Yamini Purna Tilakamma. It is a Rescue Home for the uplift of the Devadasi community. Propaganda work on behalf of this institution is carried on both in Madras and the mofussil by the Kalavantula Sabha.

### The League of Mercy, Bombay.

It is a Society for aiding, retrieving and succouring fallen European and Eurasian women and girls in the Bombay Presidency. Besides doing preventive and rescue work and assisting young women found in morally undesirable surroundings by providing shelter and help, it conducts a small creche for babies up to 4 years of age and a Children's Home at Lonavla. The Society has a branch at Poona. Its Bombay address is Karanjia House, Lamington Road, Bombay 11.

### A Widows' Home At Puri.

At the instance of the Hindu Mahasabha, Babu Gopa Bandhu Das has opened a Widows' Home at Puri, which is one of the important places of pilgrimage for Hindus in Northern India, to give shelter to widows and other women who get stranded there.

### The Pandharpur Orphanage and Foundling Asylum.

This institution is maintained at Pandharpur by the Bombay Prarthana Samaj. The Foundling Home is the only institution of the kind founded and maintained under non-Christian auspices. During the half a century the institution has been in existence, it has been the means of saving hundreds of Hindu widows from sin and crime. All communications should be directed to the Secretary.

### Training for Social Work.

A course of training for Social Work is given for women students at the University Settlement, Vatchagandhi Road, Bombay. The aim of the course is to provide opportunities by which women of all communities, who have finished their general education, may prepare for a life of usefulness and service. The course, which extends over a period of one year, includes both theoretical and practical training. During the monsoon, students may prepare for the Social Diploma given by the Social Service League in October. Special training is given to any students who look forward to making Social Service one of their definite interests and activities in later life. The course of training begins in June. Further information may be had from Mrs. Maclean, Wilson College, Bombay 7.

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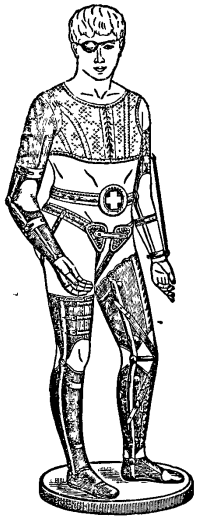

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Vol. XXXVI. BOMBAY—SATURDAY, JUNE 26, 1926. No. 48

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——And I will be heard."* WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Social Evolution in British India:** Sir Henry Maine observed fifty years ago that Indian social evolution has been arrested by the British Indian Courts. What was fluid custom in pre-British days has hardened into a rule of law from which departure was practically impossible. The East India Company's Judges extended the Brahmanical code to tribes and castes to which they were not intended to apply. The British Barrister Judges, on the other hand, filled any gap that disclosed itself in Indian law by borrowing from ancient Roman or medieval ecclesiastical law which they had studied in their Inns of Court. The result was a highly explosive compound which has gone far to shatter Indian Society. The most recent instance of this kind, is the judgment of the Privy Council in a Bombay case in which a claim was made upon the property of a deceased Hindu of the trading caste by one who had been his mistress for some years at the time of his death. The decision is of considerable importance in its bearing upon the social and family life of Hindus, and we propose to deal with it at length in a future issue. Suffice it here to say that the Privy Council, on the basis of texts which have obviously been rendered obsolete by the progress of social ideas, has decreed in favour of the claim. The decision cannot but strike any one, who knows anything about the state of Hindu society at the present day, as calculated to plunge it back into a social condition when the standards of family life were very different from what they are now. It will strengthen the hands of the members—about twenty have given notice of a motion in the next session—who are moving in the Legislative Assembly for the establishment of a Supreme Court of Appeal for India in India.

**Early Marriage Horrors:** The slow increase in the age of marriage of girls, especially in view of the relatively more rapid rise in that of men, is creating a position charged with terrible consequence. We have recorded more than one case of suicide of girl wives in order to avoid forced intercourse with their husbands. In many other cases, the real cause is disguised by some other excuse such as bad cooking or neglect of household work. The latest case occurred in Madras where a Brahmin girl of 13 or 14 years died as the result of burns. In her dying statement, the girl said that her husband had poured kerosine oil on her clothes and set fire to them. The husband in his statement at the inquest said that he had sought to have intercourse with his wife but she had told him that she would consent if he came some time after. He went out and, after a short interval, he heard the cries of his wife and found her clothes on fire. The Jury found that the death was either suicidal or accidental and was not caused by the act of the husband. This must be accepted unless a regular Court finds otherwise. In any case, there can be no doubt that the sexual attentions of the husband were unwelcome to the girl, and we endorse Mrs. Margaret E. Cousens' observations published in the Madras papers. She writes: "The case throws a lurid light on the unnatural system of child marriage which has become worse than ever by its separation from the joint-family system. The only remedy is the raising of the age of consent to 16, thus making illegal any marital relations till girls are more able and fitted to take care of themselves and their husbands and till husbands have less temptation to act the tyrant. The Women's Indian Association has this year incorporated into its objects the abolition of child marriage and child-parentage. The many cases of suicides and deaths of young wives reported recently in the press cause us to redouble our efforts towards gaining this reform and we ask all sympathisers to join up with us and support our endeavours."

**Women as Legislative Councillors:** The recent orders of the Government of India enabling Provincial Councils to remove the disqualification of women to stand as candidates for the several Legislatures will soon be given effect to in Bombay and Madras. Dr. Paranjpye has given notice of a resolution, which he intends to move in the next session of the Bombay Legislative Council, proposing to remove the ban on women becoming members of the local Council. We understand that notice has been given of a similar resolution in the Madras Legislative Council. We have no doubt that the resolutions will all be passed, and we trust other Provinces will also do likewise. Women have already acquitted themselves creditably in Municipalities and Local Bodies and as Hony. Magistrates and lawyers too, and there is no reason why they should not do equally well as Councillors. The presence of women representatives in the Legislative Assembly is very necessary, since the attitude of the Assembly in the past towards the Age of Consent, the Maternity Bill and such other legislation affecting women has not been all that it should be, and there is no doubt that even a solitary woman representative would have done much to influence its deliberations. We are glad that some member has given notice of a resolution in the Legislative Assembly to remove the ban on women becoming members. We have in this connection to call attention to the retrograde amendment introduced in the Madras Electoral Rules, by which a woman of a family in Malabar might transfer her right of vote to a male member of the family. Malabar is considered to be most advanced in

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female education and it is nothing but an insult to the self-respect of women to deprive them of even their power of vote. Of course, the provision is only an enabling one, but it is often liable to be misused by interested parties. When there are even women Legislative Councillors in Cochin State, we cannot believe for a moment that their sisters in the neighbouring province are so ignorant as not even to understand the use of the vote.

**Internal Consumption of Opium :** The statement which the Government of India has issued on its policy towards the internal consumption of opium, is most disappointing. Having decided to gradually stop the immoral traffic in opium to the Far East, we thought that Government would now turn its attention to eradicate the evil in India, except for strictly medicinal or scientific purposes, by legislation or otherwise. But it is not to be. Government, after an exhaustive survey of the situation, has come to the conclusion that "a policy aiming at the prohibition of the use of opium in India, for purposes other than medical and scientific, would be clearly impracticable in the circumstances even if it were desirable." Government says that there is no evidence that there is any serious and widespread abuse of opium in British India and that the statistics show a progressive reduction of consumption in British India as a whole, but it has conveniently omitted to supply statistics in support of its statement. It is, however, well-known that in several parts of the country the consumption of opium is much above the minimum prescribed by the League of Nations. Especially is the evil prevalent to a large extent in Assam, Punjab, and the Godaveri districts. Government waxes eloquent over the medicinal virtues of opium and its use as an anodyne for large sections of the population placed beyond the reach of skilled medical assistance; but it forgets that it is only in large towns and cities where skilled medical assistance can be had that the evil is rampant to a large degree. Still more indefensible is the Government's stand by the Royal Commission on Opium which reported in 1893. The conclusions of this Commission have been challenged by impartial individuals as going direct against the evidence tendered before it, and, further, during the last thirty years or so, medical research has made many discoveries on the injurious effects of opium which were not available to the Commission when it reported.

**Awakening among Bohra Young Men :** It is a hopeful sign of the times that the Bohras, an important sect among Mahomedans in this part of the country, are awakening to the need for effecting urgent social reforms in their midst, and it is but fitting that young men should take the lead in the matter. Addressing the Young Men's Bohra Association which held its annual meeting on the 19th instant, Mr. Amiruddin Shalebhoy Tyebji made an impressive speech. He rightly pointed out that there is a great deal of extraneous ceremonial observances on occasions of marriages and deaths, some really essential and some copied from other communities merely out of imitativeness or mere courtesy, which may well be shed, thus effecting a considerable saving of money ill-spent which can be put to more practical uses such as establishing scholarships, founding useful institutions like schools, hospitals, maternity homes etc. Mr. Tyebji did not pay mere lip service to social reform, for, in his own person, he has set a noble example to others by observing only such ceremonies as were absolutely necessary during the recent sad death of his wife. We are glad to see that the President stressed the importance of education, for it is upon education and more education alone that we can find a remedy for the communal ills from which the country is now suffering.

**Another Child-Wife Tragedy :** The Sholapur correspondent of the *Times of India* writes on the 23rd instant: "In a sessions case decided yesterday in the court of Mr. R. S. Broomfield, I. C. S., District and Sessions Judge, Sholapur, Bhagwan Bhanudas Satpute of Jambgaon, Taluka Barsi, District Sholapur, was tried for an offence under Section 304 I. P. C. The facts in brief were that the accused who is aged only 20 had a quarrel over some household work with his wife, who was only 10 or 12 years old and beat her. The prosecution could not find out with what the blow was given, but the medical evidence showed that she died of concussion of the brain due to a blow near the left ear. The assessors, who were four in all, opined that the accused was guilty of simple hurt only. The Sessions Judge disagreed with the assessors' opinion and convicted the accused under Section 304, and sentenced him to seven years' rigorous imprisonment."

**Tinnevelly Dt. Adi-Dravida Conference :** Thanks to the efforts of Mr. Veerian, the depressed classes of Madras are rapidly realising their disabilities in society. The various Adi-Dravida Conferences that are now and then being held in the Presidency, speak much for the organising ability of Mr. Veerian. It was only last week that Mr. Veerian addressed the Adi-Dravidas of the Tinnevelly District and gave them some good advice on matters of emigration, prohibition and agriculture. Referring to the recruitment of labour to Ceylon, he warned the Adi-Dravidas to keep a watchful eye on the deceitful methods practised by the Kanganis or recruiting agents, who, it would appear, by forging signatures of the Village Munsiffs, are decoying women and minors without the knowledge of their lawful guardians. It is also stated that certain Village Munsiffs blindly affix their signatures to contracts without making proper enquiries. This, however, would no longer happen if, as Mr. Veerian pointed out, Government adopts the system of appointing some Adi-Dravidas as Village Munsiffs and Headmen.

**The "Republic" :** This new English weekly in Cawnpore, edited by Mr. G. P. Nair, is a welcome addition to the ranks of Indian journalism. As the name itself indicates, the *Republic* has in view a Federal Republic for India, though not now, at a later date. The objects which the paper sets before itself are worthy and commendable: to shake off the present political sluggishness, to remove the social evils, to create a spirit of mutual goodwill between the Muslims and Hindus, to elevate the untouchables from the oppression and tyranny of the orthodox class, to promote education among the masses and develop the facilities and resources for agriculture and industry. The policy of the paper, we are glad to note, will be "to refrain on the one hand from slavishly following every drift of party or popular impulse and on the other from wearying readers by forcing insincere or artificial 'stunts' upon them." We daresay the paper will prove of much use to a city like Cawnpore which cannot boast of many journals in its midst.

**The "Day-Light" :** This is a new English weekly from Meerut, edited by Mr. N. L. Bhatnagar. It proposes to devote itself to the solution of the problems of ignorance and poverty, the two greatest curses of India. The first issue contains a call to the graduates of our Universities for co-operation and we hope it will not be slow in forthcoming. The annual subscription is Rs. 4.

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INDIAN SOCIAL REFORMER.
*BOMBAY, JUNE 26, 1926.*

## COMMUNAL DIFFERENCES AND BRITISH RULE.

Twenty-five centuries ago the Emperor Asoka laid down the equal treatment of all religious sects as the corner-stone of Indian imperial policy. That principle was observed by Hindu rulers as testified to by the ancient Syrian Christian, Jewish and Parsee communities which have existed for centuries unmolested in the practice of their respective religions. The policy was taken over by their Mahomedan successors and so long as it was adhered to there was no serious challenge offered to Moslem supremacy in the government of the country. The departure from that policy was the main cause of the downfall of Mahomedan rule in India. British rule similarly was established on the foundation of perfect religious equality. The Queen's Proclamation declared that no favour would be shown to any religion and that every religion will be protected equally by the State. This policy was on the whole strictly adhered to till the beginning of this century. The first open departure from it was the declaration of Lord Minto, in his reply to a Mahomedan deputation, that religious beliefs should be taken into account in conferring the franchise for the reformed Legislative Councils. Even Lord Minto's Government, however, did not contemplate the separate communal electorates which Lord Morley in a fit of impatience foisted upon the country. This gave a new bent to the course of Indian politics. This concession to the communal spirit is chiefly responsible for much of the political difficulties of the Government of India since then. These difficulties have greatly increased and threaten, unless counteracted by proper measures, to bring about the disruption of the results of a century of British rule.

The modification of the Partition of Bengal disappointed Mahomedans without satisfying the Hindus of that province. The passive acquiescence of the British Government in the annexation of the Turkish provinces of Bosnia and Herzegovina by the defunct Austrian Empire, was another disappointment. The failure to give effect to the British pledges regarding Turkey in the Treaty of Sevres, led to the Khilafat movement in India and the Non-Co-operation movement was avowedly started to give a non-violent direction to the feelings roused by that Treaty. The Treaty of Lausanne was not regarded as a concession to justice but as the fruit of Turkish military prowess against the Greeks who had been backed by the British. The abolition of the Khilafat and the measures of secularization of the State adopted by Kemal Pasha, led to the collapse of the Khilafat and, with it, of the Non-Co-operation movement, the rise of the Swarajist Party and the entry of Congressmen into the reformed Legislatures. This immediately brought to the front the question of communal representation not only in the Legislative Councils, but in the Municipal and Local bodies and in the public services, and the differences became acute especially in Bengal and the Punjab where Hindus and Mahomedans are in about equal proportion in the population. The political differences reacted on the religious and social sphere, and the recent Hindu-Mahomedan riots are the consequence. The Hindu Mahasabha which for many years had remained a negligible quantity, sprang into prominence and opened wide its doors to all communities professing a faith of Indian origin. In Northern India it has become more influential than any non-sectional movement. It has undoubtedly created a new spirit among Hindus, which Government does not seem to have realised adequately. There is a feeling growing that Government expects the Hindu community to give way whenever there is a dispute relating to religious observance. The comments of a Brahmo journal of Calcutta on the recent orders of the Government of that province lend colour to it. We reproduce them in another column. The situation has a sociological interest transcending even its political gravity. Foreigners viewing the Hindu community from outside are struck by its numerous and conflicting sects and castes. They do not see the uniting principle underlying these. Even Hindus themselves are not conscious of it. But the sequence of events during the last few days is of deep significance.

Communal conflicts have hitherto been generally between Mahomedans and Hindus. Now we have conflicts between Mahomedans and Sikhs, and there has been one or two incidents between Mahomedans and Gurkhas. The Rawalpindi riots which commencing on the 15th lasted for three or four days, originated in a quarrel between Mahomedans and Sikhs and eventuated in the burning of Hindu shops and houses. English journalists, commenting on the communal troubles, usually observe that they prove the necessity of the continuance of British rule. Deeper reflection will show that they are a proof of the failure of that rule in its most essential duty as an imperial government, and that they will, if allowed to continue, become its greatest peril. India is not the only country where there are several races and languages. Dr. Gerald Scott, in an article in the current number of the *Review of Reviews* headed "Why America is Prosperous," observes that there are forty-seven races and forty-seven languages represented in the federation, but they are kept from antagonism by the provisions of the American constitution prohibiting the levy of any customs duties between one State and another, the maintenance of any military force by any State or the hindrance in any way whatever of absolute free trade between the several States. "The citizens of each State," it is provided by another article, "shall be entitled to all privileges and immunities of citizens in the several States." Comparing the United States with Europe, he observes that the races and languages of Europe are actually fewer in number. It will be seen that we have all the conditions in India which prevent antagonism between the races and languages of the United States, but there is one thing here which makes all the difference. The United States do not take note of the communal and religious affiliations of their citizens. Here

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the very franchise is communal. The steady pressure of British rule previous to the intrusion of communal considerations, kept the Indian communities from antagonism. When that rule began to differentiate between Hindu and Mahomedan and Anglo-Indian and Sikh, its foundations became loosened and its force as a unifying agent began to relax. It has now to shape its course in constant fear of offending the susceptibilities of this or that community. It can no longer say as it could in the last century in the words of Oliver Cromwell: "The State takes no note of men's beliefs." It has become involved in a communal maze where it can please none and must offend all. It is not easy to suggest the means by which it can extricate itself from its present invidious position. But it must extricate itself somehow or other, for otherwise it would be compassing its own certain ruin.

## A COMMON LANGUAGE FOR INDIA.

(By Mr. J. Raja Ratnam Isaac.)

Leaders in India desire that there should be a common language for all India in order to unite together the people of the land and become the medium of communication between the different parts of the country. It is not the desire of the leaders that the vernaculars should be given up—to think of such a thing will be neither practical nor desirable nor rational.

There have been attempts to make Hindi or Urdu or Bengali that common language. Telugu and Tamil and many other languages have also been spoken of as suitable languages, being the vernaculars for a large number of people in India. It seems to be the fashion to try and impress upon the rest of the people the importance of their own mother tongue. It is of the utmost importance to find out what that common language ought to be, before we begin to agitate for its adoption. A mistake made in this will not only result in a considerable waste of energy but will also end in a stupendous failure. People who have recommended one or the other of the Indian languages, have done so, perhaps choosing the one which is being spoken by a large number of people in India. Whichever language that has been tried has always been found a hardship for the other parts of the country, one of the reasons being that only the educated—shall I say educated in English?—understand the value of a common tongue for India and when they tried to learn another vernacular it became practically the third language they had to master. In the Bangalore Y.M.C.A., we attempted to organise classes for studying Hindi four times and every time it had to be given up, not only because of the difficulty of the task but also because the men were not convinced of its objective and its usefulness. Certainly, it will be a great burden and practically an impossibility for the villager first to learn his own vernacular—which only a very small percentage of them know to read and write—and then learn an additional language for which they would hardly find any use. To ask him to give up his mother tongue and learn only the common language will be nothing short of a preposterous proposition.

Therefore in the selection of a common language, we have to ask the question whether that language ought to be the one which is being spoken by the largest number in India or by the largest number of leaders and thinkers in the country and that from all parts of the land. These latter are the men who have to come together and discuss the affairs of the country and take the leadership in this land. I venture to think that it is immaterial for the masses to come together and exchange views and it is most unpractical. It is of paramount importance that the leaders should have a common language and the number who speak that language must be ever increasing and widening throughout the length and breadth of the land. Have we not got such a common language now? Does not English fall in line with this and has it not helped our leaders to come together and guide the land? Over two millions of the leading classes speak it from all parts of India and millions of the future leaders of the country are learning it. Though the number who speak English seems to be small when compared to the population of India, yet the leadership of the educated in this country is far out of proportion to what is indicated by their numbers.

Again Mahatma Gandhi has beautifully defined the idea of the nationalism of India—that it is the desire for the freedom of the country so that it may be free in order to die if need be so that the human races may live, that India may contribute its share to the wealth of the world. This can be achieved only by a vital contact with the rest of the world and not by isolation. If India's culture and civilization is to be made available to the world, I cannot think of any better step than to make English the common language of India, just as it is the adopted common language of the world to-day. If we feel that we have a mission to the world I maintain that it can best be fulfilled by our making English our common language also.

Yet another reason—the desire for an additional language must be for its cultural value and should make it possible for us to imbibe the wealth of the world. It is to make it available for us the progress and knowledge of the world. We do not want to be petty insular and sink within ourselves. We want to drink deep of the larger life of the world. If this is true, then there is no other language which we can covet for our nation as the English language. English is being spoken not only by the largest number of the enlightened people of the world but also it is the one language spoken by the largest number among the non-English speaking nations of the world. Because of the British contact we have made a splendid start. The spread of the English language is very rapid in India and it is bound to be of immense benefit to India and the rest of the world. I do not think that there is anything except unjustifiable prejudice which does not advocate it to be made the common language of India. India will

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certainly be the poorer if this world contact which we have through English is lost.

I met a young lady in Europe, a relation of Tolstoy. She was glad that she and I could converse together in English and she said that when she was a little child the one advice Tolstoy gave her was, "learn to speak English." If India is not going to have English as the common language, then the only other language which can perhaps take its place is French.

## OUR SISTERS IN FACTORIES.

(By Mr. S. K. Jain.)

The charges against the general public for neglect of its duty are increasing day by day. The grievance of the female factory workers is one of them. The reason for this negligence of duty is obvious. It has become a difficult affair with the rich to think in terms of the poor. The middle classes are hastening to come in level with the rich and, as such, to think of their brethren who are placed in less fortunate circumstances is absolutely out of the question. The poor have ceased to cry not because they have lost hope, but because they are helpless. The cry of the reformers is a cry in the wilderness.

It is no wonder, therefore, that very few know that there are about 30,000 women workers in the Bombay mills who form nearly one-fifth of the textile-workers in the city. Though the grievances of these women are many, they never complain, nor does anyone care for them. They go on with their work day in and day out, and when a strike breaks out they go out and go back with the men for grievances which may not directly affect them. And this clears their position in the mills!

It is time indeed for us to know what this working woman is. She is a human-bee. She gets up as early as 4 o'clock in the morning and attends to her domestic work, such as washing, cooking, and looking after her children. From morning till evening she works in the mills for 10 hours. Sometimes, it seems, in Ahmedabad she is made to work beyond the time specified in the Factory Act. Such complaints, thanks to the mill owners of Bombay, are very rare in this city. After her hard labour during the day, she goes straightaway home in the evening and again takes up her domestic work. She hardly gets 6 hours' rest. She has no time for recreation. Even on Sundays she finds hardly a couple of hours to go about as men do, but she is very busy, like the humming bee, in preparing household provisions for the year. Nobody need deceive himself with the thought that the mill premise is a place where one can get pure air and pure water. If the single tenements where most of the mill hands live are unhealthy and uncomfortable, the factories are in no way better off. What would be the health of a woman who works for about 17 hours a day and lives in the most congested place without time for recreation or rest? The indifference of the Factory owners in matters affecting the health of the working woman bears testimony to the fact that her hardship is rarely realised.

I had an opportunity, recently, to examine the tap-water in a certain mill in Bombay, and it is no exaggeration to say that I found innumerable well-developed perceivable injurious germs, very small fish, woollen and cotton dust, and dirt. The fact that the mill hands either bring water from home or go out in the recess period to fetch water from the neighbouring places, is itself an adequate proof of the utter uselessness of the tap-water for drinking purposes. The other mills in Bombay fare no better. What does the workwoman do? She either brings water with her in bottles or does not drink water at all. In the hot weather sometimes she has to drink it most reluctantly. In India giving water to the thirsty is considered to be a great virtue (punnia) and the various choultries and water-sheds in India bear testimony to it. It is really painful that the mill owners little realise the fact that most of the diseases originate from unclean water. The health of the poor labourer is not taken into consideration at all.

The mill owners have never thought it their duty to provide decent accommodation for the women-workers to have their afternoon meals during recess. I have seen in one of the Woollen Mills in Bombay these women taking their meals in the godown where the wools are stored. The slightest breeze will do to throw wool-dust or mud in their food. Thus, along with their food they swallow without their knowledge some wool-dust or mud which gets mixed with the food. After meals they take rest either on the wool heap or on the dirty floor. Many come with their babies which also suffer with their mothers for want of decent accommodation. Many drug their children with opium to make them sleep till they return home in the evening. It pains me to say that about 98% of the children born in the industrial areas in Bombay are drugged with opium, and let the reader understand what havoc this poison would work on the coming generations of labour. There is no créche accommodation where these children can be looked after when their mothers are working. The cost of maintaining a créche is not much. It would come to only about Rs. 250 per month for a créche for 25 children, which amount, I am sure, will not ruin the industry even in times of depression.

The very heavy infant mortality in the industrial area in Bombay is the direct result of the bad housing conditions, the drugging of children with opium, want of créche accommodation and want of maternity benefits. It is a great boon to these helpless sisters that Mr. N. N. Wadia has given a princely donation of Rs. 16 lakhs for a free maternity home. Other mill owners like the Currimbhoys and Tatas have also provided facilities.

From the moral point of view these sisters suffer an irreparable loss. Experience has shown me how quickly and virulently vice works in society. Vice finds factories the most fertile field for its luxuriant growth. It is pretty right that cotton and fire cannot be friends. Being placed as they are in the most abject condition it is no wonder the weaker

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elements fall victims to degradation. Their mental and physical breakdown is due to the want of some Lady Inspectors who will not only draw their attention to this, but find means to overcome it.

There is the Factory Department. It is not large enough to cope with the work and the Annual Factory Report gives numbers of mills which have never been visited during the year or which have been visited but once in the year. It seems the Government have recently appointed a Lady Inspector, but considering the enormity of the work, I am at a loss to know what one can do alone. This shows that Government are not making a serious attempt to find out how things stand.

Even ten Lady Inspectors will not be enough. It is only they who can lift these sisters in the factories from dire hardship to happiness. What have we done to teach our women on whom devolves all the enormous responsibilities of physical well-being and bodily health and strength? Nothing. On the contrary, we have brought them so low with us in our demoralisation and degradation that to-day she, who presides over the most important department of human life, is hopelessly and profoundly ignorant of the first laws of preservation. Nor is there a man in ten thousand who realises what woman is to the human race, and the tremendous responsibility that devolves upon her. It is time we find a remedy to our self-inflicted blindness.

## A KALAVICHARAM CASE IN SOUTH KANARA.

Among the Nambudiri Brahmins of Kerala in South India there is a curious custom of trial and social punishment, when a woman is suspected of immoral relations with any person or persons of any community. As soon as her relatives or members of the community suspect that she is leading an immoral life, a sort of trial, which often extends to over two years, is conducted in a secluded place, in camera, in the presence of half a dozen priests with the help of the local ruling Raja. The suspected woman is isolated and kept in an outhouse to which access is restricted to the *vaidikans* or priests and the Raja, and none else, without their special consent, is allowed to see or talk to the woman. This trial is said to be conducted according to the so-called Sankara Smrithi applied and applicable to Kerala only. The woman is asked to answer the questions put to her regarding her character and to name all the persons who visited her in order from the very beginning. Then notices are served on the persons named to appear before these judges, so that they may conduct the trial. At the same time these persons are put under temporary socia expulsion. If after the protracted trial the woman is found guilty, she is brought before the public from her confinement and in the presence of all she is declared a licentious woman and forthwith excommunicated ceremoniously and is made to live in a corner of the village ,to be maintained by her former relatives, provided she creates no further troubles. All those who had any connection with the woman are also expelled from the community and most of them embrace Mahomedanism or Christianity just to escape social persecutions. This sort of trial is termed "Kala vichara." The last sensational trial of such a character was conducted in the Cochin State more than 30 years ago in which as many as 64 persons, some of whom were very respectable and rich, were incriminated and driven out of their respective communities. The Maharaja of Cochin made it a condition thereafter that a sum of Rs. 5,000 or so is to be deposited by the complainants and, in case, they fail to prove the alleged immoral alliance satisfactorily, the amount be forfeited and the complainants will then be proceeded against, since it was found that many persons from selfish or other motives or to extort money illegally from the parties not infrequently made false complaints. We are indebted to the *New India* of Madras for the following report regarding a case of this kind from its South Kanara correspondent:

"A sensational Kalavicharam has been conducted by the Raja of Thekke Kovilakom at Nileshwar. A widow of a particular Illom (Nambudiri house there) was suspected of immorality. There was only a male child in her family, which had properties having an annual value of about Rs. 1,000. About a month back she was brought to Nileshwar, where she was kept in a house close to the Thekke Kovilakom, and the compound of the house was kept under lock and key. Recently the Raja held a Kalavicharam, and it seems that she has given a statement incriminating one Nambudiri, five Nairs and a Moovari. The Raja of Thekke Kovilakom then got the Raja of Kakkad to issue notices to the seven persons concerned, putting them under social interdict, (i.e., prohibiting them from entering temples, touching tanks, wells, etc., and holding intercourse with the other members of their community).

In the meanwhile, there arose a rumour that the Raja was going to give the Nambudiri woman to a Mopla for rupees five hundred. As a result of this rumour, Mr. Vedabandhu, the Secretary of the Arya Samaj, Palghat, Mr. Gopal Naik, Secretary of the Arya Samaj, Mangalore, Mr. N. Prabhu, B. A, B. L, High Court Vakil, Mangalore, Mr. M Madhava Rao, B.A., B.L, High Court Vakil, Mangalore Mr. T. Narayana Nambiar, M A., B.L, Hindu Religious Endowments Inspector, who was on that day at Nileshwar, and some others, went to the Raja of Thekke Kovilakom and requested him not to sell her to a Mopla, and also told him that in case he was going to let her adrift, the Arya Samaj was prepared to take her up. The Raja told them, it is alleged, that she would not be given to a Mopla, that she would be released from her present position after getting some documents executed by her, and that he would try to see whether she could be entrusted to the Arya Samaj It seems that Messrs. Prabhu and Nambiar had a talk with the woman in the house where she was kept under lock and key.

In the meanwhile, things took a sensational turn. In the notices issued to the persons alleged to have been incriminated by the woman, they were asked to appear in the compound where the woman was on the 25th

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May, at 2 p. m., and show cause why they should not be excommunicated. On the receipt of these notices, the Nambudiri and the five other Nairs sent a registered notice to the Raja of Kakkad, challenging his authority to conduct the Kalavicharam, alleging that the whole thing was being done by the Raja of Thekke Kovilakom in order to extort money from various persons, to get hold of the property of the woman, and also to gratify the private malice which he bore towards them. They also made a request in it for copies of the proceedings of the Kalavicharam, and informed the Raja that, without prejudice to their other contentions, they would appear at the appointed time and at the appointed place. It seems that a copy of the notice was taken in advance to the Raja, to avoid delay in transmission, but he refused to accept it. On the 25th ultimo, these six persons went to the gate of the compound where the woman was kept, and demanded admission. Admission was refused to them on the ground that they went in a body. They replied that the enquiry was open, that they had been asked to appear at one and the same place and at one and the same time, and that, therefore, they could not help being together. Finally, they said that they would go in one by one, provided that their Vakils also were allowed to accompany them, in reply to which they were told that it was no Court of Law, and that the Vakils should not appear. Then these persons went to Mannambrath Kavu, which was their village temple, where a meeting of Nairs was held, and resolutions were passed challenging the authority of the Raja of Thekke Kovilakom to conduct Kalavicharam and to ostracise Nairs without the consent of the Nair community, alleging that the whole transaction was prompted by the malice and avarice of the Raja, that no weight can be attached to a prostitute brought from Mangalore for the purpose and confined by the Raja in his own compound and under his influence, that the whole incident was illegal, and an unjust and flagrant outrage on common human decency and natural justice, and the interdict caused by the Raja should not be respected by the Nairs. The Nambudiri and the five Nairs then openly bathed in the tank, and went into the temple. Notice has been sent to the Raja by them to show cause why civil and criminal action should not be taken against him for having defamed them. Arrangements are being made to have the suits filed.

Most probably, this would be the last Kalavicharam that Kerala would know. The legality of the Kalavicharam itself would be challenged, as it involves the confinement of a subject of His Majesty the King-Emperor by another subject of His Majesty, and also the conviction of persons."

## WIDOW MARRIAGE HOME, VAYALPAD.

The Editor, The *Indian Social Reformer.*

SIR,

In response to your call about our Widow Marriage Home in your letter dated the 7th June, 1926, we have to thank you for the kind enquiry you made about us and furnish the following information:

Under the presidency of Mr. C. Raghunatha Reddi Varma, an Arya Samaj was started in Vayalpad with four or five members in 1913. The strict lives of the members attracted the attention of the public so much so the Samaj spread very quickly. One of the fundamental principles of this Samaj is "Ahimsa" (or kindness to animals). The members began to preach their religion in the near villages and I am glad to say the rural population adopted the Vedic religion and refrained from meat. In the course of some four or five years nearly some thousand people have actually become strict vegetarians and nearly some five or six thousand people have promised to give up non-vegetarian diet. The impetus to the movement was so great that people even gave up "Gangala," a dreadful rite in which a Kali or some other diety is placed in the centre of the town and thousands of goats and buffaloes are offered. This custom is very prevalent in these parts.

Every year an anniversary of the Samaj was held on a grand scale when the non-Brahmins were given holy-thread by the Brahmin purohits.

Thirdly Mr. Raghunatha Reddy has opened a school for the Panchamas in his own house and is financing the institution. He even goes to the extent of feeding the boys and bearing their expenditure on clothes and stationery. He got employment, for such of the panchama boys who have passed their examination, in Government service.

Fourthly on the anniversary of the Samaj in 1911, we are glad to say, we began widow marriages. The first time two marriages were celebrated in the presence of Messrs Somanatha Row, P. S. Sarma, Rishi Ram from Punjab, M. J. Sarma from Madura and Satyanand Swamy. The impetus to the movement was so great that by the end of June 1926 we are able to celebrate twenty widow marriages in all the castes.

The marriage expenses are completely borne by Mr. C. Raghunatha Reddi who conducts the marriages in his own house. From the beginning, but for the ardent zeal of Mr. Reddi, the Samaj would not have come to a good position. He even gave presents to the bride and bridegroom in the form of jewels.

Sriman Ganga Ram has given a good property for the cause of widow marriages. The Lahore Sabha had promised help to this institution, but it did not do so. If Mr. Reddi had not financed it from his own pocket, the Samaj and its work would have slept long ago in these parts.

I have taken the permission of Mr. Reddi to furnish you a short account of this institution. He is a kind and sympathetic man and personally looks to the preaching and other journeys for the sake of stopping "Gangalas."

Vayalpad, Yours etc.,
21st June, 1926. R. RAMACHANDRAIAH.

## Dr. CADMAN ON PROHIBITION IN AMERICA.

### SOBER AMERICA SPEAKS OUT.

*(Continued from the last issue.)*

Third, the fact that prohibition is native to our soil and the familiar principle that private rights end where the public good begins, logically lead to the next position. Is the liquor traffic an evil of such virulence as to deserve extermination? In other words, does drinking come within the category of those disastrous practices which ought to be regulated by public control? I affirm that it does, and that *the nub of the debate before us is the extent and nature of that control.*

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In spite of resistance to national prohibition the reasons that secured it remain unchanged in America and have been strengthened by the experience of other nations. The perils of alcoholism give a growing uneasiness to statesmen everywhere. And although the degrading habits of those who openly flout the law are serious for them, they are neither as widespread nor as iniquitous as the consequences of the legalized traffic of a decade ago.

Glance back a moment at the Egypt out of which we have come before murmuring too loudly about the "dry wilderness" through which you march to the Promised Land. Saloons on nearly every corner, groggeries in the slums and breweries which owned them in full blast, do not form a pleasing picture of the recent past. They were sinks of human undoing, alive with legislative corruption, political fraud, prostitution, gambling and crime. I know few who dare to hint that these dens of drink and creative sources of poverty and misery should be restored to their former vile supremacy.

Who, I ask, except the dissolute, desire the return of the saloon? Yet should prohibition be weakened at the dictates of its foes, I am convinced that eventually the saloon will (would) return Its non-social and pestilential rule will be resaddled upon the people. Those who are disposed to heed the pleas of the wets for a more liberal interpretation of the law should ask them how the return of the saloon is to be avoided. I have esteemed friends who conscientiously differ with me on this issue but who loathe the saloon. Yet they have not been able to show me where the traffic in intoxicants will wind up once it is legally introduced and sanctioned.

Surely this contingency and the fearful risks it would incur in our crowded vehicular traffic should be taken into account. But I meet those who are averse to prohibition because, as they declare, it was foisted upon the people by a puritanic minority. Let us keep steadily in mind the incorrectness of this declaration. Prohibition was voted overwhelmingly as a policy first in most of the States separately and then nationally for one reason and one only. The voters had become convinced that the liquor traffic was an evil of such magnitude that it had to be destroyed. (Considerably more than half of the people and territory were already under dry laws —local option—before the national Government declared for Prohibition, hence it was not surprising that forty-six of the forty-eight separate State Legislatures accepted the Eighteenth Amendment within a few months after it was passed by both Houses of Congress)

Moreover the Eighteenth Amendment was adopted by those regular methods which the framers of the Constitution devised. And its adoption was more speedy and unanimous than that of any other amendment to the Constitution. As a policy entire legal suppression of the liquor traffic is seventy years old in the United States. During that long period the traffic was reported on from all sides and given repeated opportunities to reform. How did it behave beneath this scrutiny? How did it respond to these opportunities? I ask you to recall its stupid brutalities, its flagrant violations of law and its conscienceless outrages upon the security and peace of countless American homes.

If you urge that some measure not so radical as prohibition should take its place as a control of liquor, the answer is they have been tried elsewhere and in part here and have failed. Taxation, Police supervision, State regulations or the governmentally controlled systems of some of the Canadian Provinces have alike proved ineffective. Finland after experimenting with other plans has followed the example of the United States and adopted Prohibition. Rapid strides towards restriction are being made in Germany. France, Portugal and Spain have remonstrated with Scandinavia because of the diminution in their wine trade there. The powerful distillery and brewery interests of Great Britian are alarmed by the news that Prohibition is deeply rooted in America. They understand what our steadfastness signifies for their lengthy tenure of profit and of the honours of the State.

There are many sober, industrious, loyal, law-abiding men and women who have no sympathy with the deplorable conduct of flask carriers and cabaret habitues. But because they believe that prohibition is wrong in principle, they are by far its most serious-minded and reasonable opponents Yet for those among them who accept the New Testament, it announces that abstention from anything causing offence is a high Christian privilege. In view of what drink has done, is doing illicitly and illegally now and threatens to do if freed from the hindrances imposed upon it, I submit that the exercise of that privilege by all disciples of Christ is reasonable and right. The prominent Clergy of the Churches who publicly oppose prohibition maintain a peculiar silence about the Pauline precepts to which I refer.

We must consider that descriptions of the violations of the law, of the wealth of bootleggers and others preying upon our people are usually made by those who want the modification or repeal of prohibition. Why they should make a concerted drive in this particular policy is not obvious apart from their prejudices. Other laws are exceedingly difficult of enforcement, but we do not advise their modification or repeal.

Another feature of the situation is that prohibition has not been given a fair and equal occasion. No sooner was it established and the wets had recovered from the shock it gave them, than they began to encompass its destruction. But after enduring drink for many centuries and nearly always with ignominious results, can we not endure prohibition even for a decade? What homes has it blighted, what disgrace has it brought upon us, what shame and sin, when compared with the unbridled use of intoxicants during those centuries? Is there a man before me whose family escaped the pernicious reign of the beer and whiskey lords and their satellites? If there is one he is both singular and fortunate.

I ask for a rigid enforcement of the law backed by an equitable and rational public opinion which will not be diverted from this magnificent experiment till it has had a fair opportunity. Give sobriety at least an equal chance with drunkenness. In view of the undeniable benefits which have already been produced by prohibition and because of the sheer impossibility of dealing with the liquor evil by any other method, I call upon all good citizens to rally to its support. Grant it a thorough-going demonstration for the next ten years and I am persuaded you will not regret your patience and determination.

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As President of the Federal Council of Churches of Christ in America, I herewith submit the statement of a Committee representing the Churches which number twenty millions of their members in the United States and an equal number of adherents. It is our duty, according to this Committee.

1. To magnify the value of the principle of total abstinence and the obligation upon the law-abiding citizens to practise the same.

2. To make unmistakably clear to both the lawless sellers and the lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of society.

3. To urge local, State and federal governments to co-operate with increased vigour against the present organized resistance to the prohibition law until as adequate an enforcement of the law has been secured as of any other social legislation.

( Printed in the *Christian Herald*, April 24, 1926, New York )

(*Concluded*)

## ANGLO-INDIAN EDUCATION.

Why is it that the public press gives so much space and attention to the Anglo-Indian? If there is a microscopic community in India it is the Anglo-Indian—a little over 100 000 and scattered in minute groups over the country. Col. Gidney, the political leader of the community, has a way with him in public oratory which is by some considered arresting, but to us his utterances give the impression of 'good copy." The attention of the press in India is arrested mostly by sensationalism, flamboyance is the quality which can obtain space. But this is not all. The Anglo-Indian community has become the object of a trial of strength between two contending groups. As a community it has been regarded as under the special protection of the European, that is of the Government and the British mercantile community. Under this *regime* it has lived in the past a life of comparative security. Jobs were found for Anglo-Indian young men, in the railways, the telegraphs and in assorted departments such as the Salt and Opium, as also in confidential clerical positions. In these positions in the past and even at present the Anglo-Indian has drawn higher wages than his Indian colleagues. This position of privilege has now been challenged with the result that the Anglo-Indian has lost his feeling of security, and the new generation is being thrown into an unkind world where competition is the only law. It is the adjustment which has led to widespread unrest. What the Anglo-Indian will do under these circumstances is apparently a matter of great concern not merely to the community itself but to others. The Indian nationalist has openly invited him into his ranks, but the Anglo-Indian while welcoming the invitation sees little more in it than a gesture. Will Indian political parties ensure him a livelihood and those standards of life to which he has been accustomed? Naturally the reply must be in the negative. On the other hand the European in India considers that any acceptance by the Anglo-Indian of these overtures would be treason to the traditional protectors of the community, and views with concern what he considers a victory for his opponents. The European too or for the matter of that the Government is unable to guarantee the Anglo-Indian the position he has held in the past. The prospect before the community is not bright, for it suffers from a handicap which the present generation will find too formidable to overcome. Fundamentally the system of education under which the Anglo-Indian has been trained has made him a misfit. He has been brought up in Church Schools which have been based on a European curriculum, not infrequently he is taught European classics when he imperfectly spoke or read the English language itself. His knowledge of some Indian language was so slender, that to hear him speak is an outrage. As for Indian culture or thought, he was taught to consider such as beneath his notice, and part of his educational equipment was a profound contempt for Indians and things Indian. In serious subjects such as mathematics, the foundation of the science of engineering in which he often acquires some skill, he has a wholly inadequate training, and is incapable of making headway in the profession. These then are his handicaps:—

(1) Ignorance of the culture and language of the people among whom he is compelled to live, and (2) Inability to rise in his profession because of an imperfect educational foundation. The only remedy, and we know it is a radical one, is to abolish the present code of Education for European Schools. This as a first step, on which others must follow. We do not ask the Anglo-Indian to renounce his social customs, but we cannot get away from the solution that, to succeed in India, he must be educated with Indians.—The *Guardian*, Calcutta.

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The Anglo-Indian is the subject of an editorial in the *Guardian* in its issue of June 10th. The paper criticizes somewhat severely the educational code in force in the schools in which he is educated, declaring its abolition the only remedy for removing the handicaps under which he is now living. While regarding the *Guardian's* proposed remedy as unnecessarily radical we share the belief that the type of education being given to most Anglo-Indian children is far from suitable to the conditions under which they must spend their lives. It is not sufficiently practical. It follows much too closely the lines of education traditionally favoured in classical schools in Great Britain. The curriculum is not designed to suit the needs the pupils will experience after their school days are over.

The Indian vernaculars do not recive the amount of attention they deserve. Many ex-students of European schools in India fail to get along well under Indian conditions because they do not have a decent working knowledge of the vernacular which they are expected to use. Again the teaching of science is inadequate. During his recent visit to India Dr. Paul Monroe offered this criticism repeatedly. He visited a number of European schools and declared that their equipment for teaching science was much inferior to the equipment he found in the schools that served Indian boys.

A curriculum for any group of students should be devised to meet their needs and it should be recognized that the needs of various groups differ widely. What may be an excellent course of study for students in Great Britain who look to a University course there may be altogether unsuitable as a course for the majority of Anglo-Indian or European children in India. There is no such thing as a proper standard

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curriculum for English-speaking children, not even for the first few years of their study. A group of experienced educators assigned to the job of preparing the best possible curriculum for Anglo-Indian boys would certainly prepare something very different from that which is now in force. But if they were charged with the task of putting the new curriculum into use they would find the latter job much more difficult than the former.—The *Indian Witness*, Lucknow.

## MUSIC BEFORE MOSQUES.

The Governor's decision on this vexed question, so far as Calcutta is concerned, has at last been made public in the form of a communique, and, as is usual in such cases, has given satisfaction to neither of the contending parties. Our own place of worship and those of our sister churches are situated on public thoroughfares and our people when they assemble for congregational worship are victims to processional music quite as much as our Muslim brethren, when they gather together in mosques for worship. In this matter, therefore, we might be presumed to have a bias in their favour. Nevertheless we confess that Hindus have not received that impartial justice which the strength of their case entitled them to expect. On the face of it, it appears that nothing can be more reasonable than to demand that all music should stop, when passing before a place of public worship, when public congregational worship is going on therein. But there is a world of difference between a mosque and, say, a Christian church. Christian churches are generally very limited in number and public worship in them is generally a weekly affair. Mosques are almost innumerable, many of them very small in size capable of accommodating mere handfuls of people, often situated in localities of predominantly Hindu population. Public worship in them is not merely a daily affair but is conducted five times a day for indefinite periods amounting altogether, according to the claims of our Muslim brethren, to 24 hours in the day. It seems therefore that there must either be restrictions imposed upon the construction of mosques or the people building or using them must be distinctly told that in localities where the population is predominantly Hindu they must submit to disturbance by music except on special occasions—say, during Jumma prayers and on days of *Id* and other festivals. In this respect, Hindus have both right and prescription on their side. As matters stand, a handful of Mahomedans have only to build a Lilliputian Mosque at Kaligat, a place of Hindu pilgrimage, in order to turn the entire socio-religious practice of the neighbourhood topsy-turvey. This would create an intolerable situation, and we don't see how it can be averted unless His Excellency's decision is supplemented by further restrictions and exceptions. The Nakhoda Mosque on Chitpore Road has had special consideration shown to it on the ground of its size and importance. Music shall stop before it at all times. In this respect it has been given a distinction not enjoyed even by Christian churches. No wonder that people are saying that Government has been swayed more by Mahomedan truculence than by regard for its size and importance. In the meanwhile, the image of Raj Rajeswari remains unimmersed, even though the organisers of the procession are prepared to abide by the terms of His Excellency's decision. We understand that the Police Commissioner has promised to grant a permit on the terms originally granted after the *Bakr-Id* is over. Another concession to Muslim truculence. We wonder whether the Government realises that in thus yielding to force and threat it is encouraging Mahomedans to further truculence and exasperating 'mild' Hindu to adopt a similar attitude and lending support to the contention of extremists that you cannot expect to get your legitimate demands granted, unless you make yourself nasty or dangerous.—The *Indian Messenger*, Calcutta.

## NEWS OF THE WEEK.

**Servants of Guzerat Society:** According to the *Gujerati Punch*, Ahmedabad, Dr. Chandulal has an idea of starting a kind of Servants of Gujerat Society on the model of the Servants of India Society.

**New Vice-Chancellor of Calcutta University:** Professor Jadhunath Sarkar has been selected to succeed the Hon'ble Mr. Justice Greaves as Vice-Chancellor of the Calcutta University from August next.

**Tax on Totalizator Betting:** The Bombay Government has decided to increase the tax on totalizator betting at races from 2½ to 4 per cent. The new rate will come into force at the next Poona racing season.

**Untouchables at a Satya Puja:** In Calcutta at the house of Bhau Kisan Chand a Satyanarayan Puja was held which was attended by more than 300 Mehtars and Domes who were treated with cordiality by the upper caste Hindus.

**A School for Untouchables:** The Abhoy Ashram of Comilla has been conducting a school for Mehtars (a class of uhtouchables), the present attendance being 28 of whom 20 are Mehtars. Now a Bank has been started which will advance money to Mehtars at special concession rates of interest.

**Mr. Kandaswamy Chetty Gives Up Title:** Rao Bahadur O. Kandaswamy Chettiar, in a long letter to the Chief Secretary to the Madras Government renouncing his title of Rao Bahadur, regrets that consistently with his views on the present political situation in India in general and the Madras Presidency in particular, he is unable to continue to be a title holder.

**Nellore District Conferences:** The Nellore District Political Conference was held last week under the presidentship of Mr. Swami Venkatachalam Chetty, President of the Madras Corporation. Resolutions were passed on untouchability and prohibition. We are glad to see that along with it the Andhra-Andhra Conference was also held with Mr. Narala Devendrudu, M. L. C., as President

**Use of Public Wells:** As the result of the persistent efforts of Pandit Gurudatt, the Hindus of Gharota Gurdaspur District have agreed to allow Mahashas to draw water from the public wells. The Mahashas were originally domes and were brought into the fold of Vedic religion more than ten years ago but were not hitherto admitted to the public schools or allowed to use the public wells.

**A Freak of Nature:** It is reported from a village in the Lahore district that a daughter with a strange assemblage of features was born to a carpenter's wife. The child's face was like that of a bear, the tongue was fixed on the neck and the ears were longish like those of a donkey. This freak of nature died within a few hours of birth.

**Registration of Muslim Marriages:** The U. P. Government has appointed a committee with Mr. Justice Suleman as Chairman and 14 members, including Raja of Jahangirabad, Dr. Khan, Raja of Salempur, etc, whose duties will be to advise the Government whether compulsion to register Muslim marriages is permissible under the Muhammadan Law, and to consider and report whether registration of Mussalman marriages should be made compulsory.

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**Enquiry into Back Bay Scheme:** The Bombay Government has appointed a non-official committee consisting of four Indians and three Europeans under the chairmanship of Mr. J. A. Kay, Chairman of the Bombay Chamber of Commerce, to report what, if any, further portion of the Back Bay Reclamation Scheme can be undertaken with a reasonable prospect of reducing the present loss, especially with reference to blocks 1 and 2. The report is to be placed before the Committee of Enquiry which the Government of India have decided to appoint.

**Reclamation of Kohlis:** A correspondent writes to the *Tribune*, Lahore:—The Arya Samaj, Simla, was the scene of great enthusiasm recently when an overcrowded meeting of all sections of Hindus was held on its commodious Hall to perform the reclamation ceremony of a large number of the so-called untouchables of the Simla Hill States. The proceedings commenced with *bhajans* of Pt. Nathu Ram and his party. Some of the "untouchables" also entertained the audience with their music. All the Kohlis were then seated round the sacred fire *(Havan Kund)* and their *Parvesh Sanskar* and sacred thread ceremony was performed amid cheers. In spite of all sorts of threats from their own high caste people, none of the Kohlis hesitated from taking part in the ceremony.

**Ramakrishna Students' Home, Jaffna:** The Ramakrishna Society of Jaffna decided some time back to establish a Students' Home in Jaffna, with a view to provide free board and education to orphans and poor deserving students. To give effect to this resolution, the President of the Society, Swami Vipulananda, and some friends visited Colombo in April last and appealed for funds. The appeal met with a ready response, and friends and sympathisers subscribed liberally. It was then decided to make a beginning with six students for the present, and increase the number gradually according to the amount of financial support the public are able to give. The formal opening ceremony of the Home took place on Sunday the 6th instant at 7 a. m. Three students were then admitted to the Home. In the evening the Swamiji delivered a very instructive and inspiring speech on "Gurukula Vasa," and dwelt on the great necessity of such a Home for Hindus, whose poor children were often lost to the community on account of the indifference of the Hindus to their welfare.

**Widow Marriage at Vellore:** A correspondent writes: Mr K. Sarangapany Ayyangar, Prosecuting Inspector of Police, North Arcot District, Vellore, deserves the heartiest congratulations of the Hindu Society for the very bold step that he has taken in bringing about the re-marriage of his widowed daughter, Miss Ranganayaki, who lost her husband shortly after her marriage, even before attaining puberty. Though Mr. Ayyangar comes of a very orthodox family, he made bold to face the social ostracism of his community by putting an end to what he conceived to be the social tyranny prevalent in the Hindu Society. The bridegroom, Mr. Kandadai Veeraragavachariar, of Shrotriempakkam village near Tiruvallur, who is an ardent Congress worker, has set a noble example to all those who are interested in promoting the cause of social reform. It is hoped that more marriages of this kind will take place in future in the best interests of our national welfare.

**Social Workers' Training Class, Bombay:** The Social Service League, Bombay, has decided to organise a class for the training of Social Workers for a period of about ten weeks beginning from 10th July 1926. The class will be held at the head office of the Social Service League, Girgaum. Lectures will be arranged generally on Thursdays and Saturdays in the evenings and visits to Social Service institutions will be paid on days on which there will be no lectures. The following well-known social workers have so far promised to conduct the class on subjects mentioned against their names. (1) Mr. O. H. B. Starte, I. C. S., Criminal Tribes Settlement Officer, Dharwar, (The Beggar Problem); (2) Mr. S. R. Deshpande, B. Litt., (Cantab), (Indian Labour Problems); (3) Dr. G. S. Ghurye, Ph. D., (Principles of Sociology); (4) Prof. R. M. Joshi, M. A., I. E. S., (Indian Economic Problems); (5) Principal T. A. Kulkarni, B. A., (Crime and Punishment); (6) Miss M. Katherine Davis, of the League of Mercy, (Vigilance Work); Dr. V. R. Khanolkar, M. D., B. Sc., (Lond) of the Seth Goverdhandas Sunderdas Medical College, (Public Hygiene); (8) Rao Bahadur S. S. Talmaki, B. A., LL. B., (Industrial Housing); (9) Dr. Miss Jerbanoo B. Mistri, L. M. & S., (Child Welfare); (10) Rev. J. P. Edwards, (The Drink Evil); (11) Mr. V. L. Mehta, B. A., Managing Director, Bombay Provincial Cooperative Bank, (Cooperative Movement); (12) Mrs. A. W. Maclean, of the St. Columbia High School for Girls, (Life Histories of Social Workers); (13) Prof. H. L. Kaji, M. A., (Consumers' Cooperation); (14) Mr. H. D. Chhatrapati, Principal, Victoria Memorial School for the Blind, (Education of the Defectives); (15) Mr. F. Weber, Physical Director, Y. M. C. Association, (Games and Playground.) An examination will be held in the last week of September and certificates will be awarded to the successful students. Those desirous of joining the class are requested to register their names at the office of the Social Service League, Servants of India Society's Home, Sandhurst Road, Bombay, on or before the 10th July 1926. Students are required to pay an entrance fee of Rs. 2/- only. Names should be registered at the office of the League any time from 12 to 6 P. M. For further particulars, apply to Mr. D. S. Savardekar, Assistant Secretary, Social Service League, Bombay.

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# Social Reform Directory.

**Under this heading we propose to publish from time to time a list and short accounts of Institutions of Social Reform, as we are receiving enquiries regarding them. Secretaries or other officials connected with such institutions are requested to send us, *free of charge*, in brief, accounts of their institutions on the model of those given below We particularly request information regarding institutions for girls and young women such as Orphanages, Widows' Homes, Hostels for women-students and Rescue Homes.**

### The Calcutta Prot-stant Home for Fallen Women.

The Calcutta Protestant Home for fallen women, 68, Upper Circular Road, Calcutta, is a Rescue Home for Christian women and girls. It was founded in 1878 by Miss Lavinia Fendall and has accommodation for 25 girls and 15 babies or children. The girls remain in the Home for periods of 2 years or longer during which they receive vocational education enabling them to make a new start in life. The Home is interdenominational; is maintained by voluntary contributions, and managed by a Committee of ladies representing various Christian Communions. Each girl is paid a percentage on the work done by her. The Home is for Europeans and Anglo-Indians only. Its cost is about Rs. 15,000 per annum. The present Lady Superintendent is Sister Eleanor to whom communications should be addressed. The property of the Home which stands in a fine compound in the North of Calcutta is in the custody of a Board of Trustees also representing different Christian Communions. The Convener of the Trustees is the Rev. Herbert Anderson, 59, King's Road, Howrah.

### The Children's Rescue Home, Calcutta.

The Children's Rescue Home, No. 22, Dum Dum Road, Calcutta, is a Rescue Home for Hindu and Mahomedan girls mainly rescued from the haunts of vice in Calcutta. It is under the auspices and control of the Calcutta Vigilance Society who collected the funds for its opening and have undertaken to run it for 3 years as a social experiment. The Home has only just been started. Its Superintendent is Miss Linsell. Matrons and teachers have been appointed and the girls who vary in age from 4 to 10 will have their religious susceptibilities respected and, it is hoped, will be so brought up that they shall find it possible to return to respectability in their own communities. The Home will be independent of Police control or connection but will work in helpful co-operation with the Police who under the Children's Act are now in a position to prevent the exploitation of child life in the brothels of this City.

### Sir Ganga Ram's Widow Re-marriage Society.

The Society has extended its activities throughout India. It publishes three monthly journals named *Vidhva Sahaik* in Urdu, *Vidhva Bandu* in Hindi and *Widows' Cause* in English. The Society conducts an Ashram for invalid old men and women. It had prior to this a Widows' Home and a High School for Girls. 9 paid workers of the Society visit 521 stations, mostly in the Punjab, several times in the year. The Sabha has three Vidwa Ashrams, in Lahore, Hardwar and Muttra and besides is allowing contributions to several Ashrams in U. P. and other provinces to encourage this movement. The Society has its headquarters at Lahore and has made several efforts to enlist the co-operation of similar institutions in other parts of India. The Honorary Secretary of the Society is Lala Lajpat Rai Sahani.

### Kanya Mahavidyalya, Jullunder City.

The avowed object of this institution is to give useful and practical training to women so as to fit them for domestic life. The courses of studies prescribed have this object in view and students are not prepared for University Examinations. The Vidyalya maintains also a Widows' Home and an Ashram or Orphanage. Mr. Dev Raj is the President of the Vidyalya which has done much to improve the position of women in North-rn India.

### Hindu Yuvati Saranalayam, Madras.

This excellent institution is still in its infancy and owes its existence to the indefatigable efforts of Yamini Purna Tilakamma. It is a Rescue Home for the uplift of the Devadasi community. Propaganda work on behalf of this institution is carried on both in Madras and the mofussil by the Kalavantula Sabha.

### The Pandharpur Orphanage and Foundling Asylum.

This institution is maintained at Pandharpur by the Bombay Prarthana Samaj. The Foundling Home is the only institution of the kind founded and maintained under non-Christian auspices. During the half a century the institution has been in existence, it has been the means of saving hundreds of Hindu widows from sin and crime. All communications should be directed to the Secretary.

### Training for Social Work.

A course of training for Social Work is given for women students at the University Settlement, Vatchagandhi Road, Bombay. The aim of the course is to provide opportunities by which women of all communities, who have finished their general education, may prepare for a life of usefulness and service. The course, which extends over a period of one year, includes both theoretical and practical training. During the monsoon, students may prepare for the Social Diploma given by the Social Service League in October. Special training is given to any students who look forward to making Social Service one of their definite interests and activities in later life. The course of training begins in June. Further information may be had from Mrs. Macleau, Wilson College, Bombay 7.

### The Salvation Army Womens' Rescue Home, Matunga.

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Vol. XXXVI. BOMBAY—SATURDAY, JULY 10, 1926. No. 45

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**The Salvation Army:** We are afraid that there was some injustice involved in our reference to the Salvation Army in our paragraph last week on Proselytising. It is, therefore, with pleasure that we publish Brigadier Dayasagar's statement of the aims and methods of the Army. He says that while the Salvation Army offers its social service free to people without reference to caste or creed, it does not hold out material inducements to them to enrol themselves as soldiers of the Army. We must say one thing for the Army. It has not only not encouraged among the Indian converts, as some other Missions have done, the habit of transforming themselves into black or brown Europeans in dress and manner of life, but its European officers, men and women, have adopted a form of Indian dress which suits them wonderfully. The Salvation Army officer, if he is a man, looks every inch like a Sastry in his Indian dress, and, if a woman, is far more decently and artistically clothed than her sisters with their nowadays bare arms and bare legs, and the few rags which reveal more than they conceal of their busts. We are not so sure as the Brigadier naturally is that the average adherent of the Salvation Army in India is morally or spiritually a better man or woman than many men and women who never heard of the Army. The acid test, however, is not so much what the convert himself is, but what his descendants in the second or third generation are likely to be. Sceptics and athiests, who have worked out their own beliefs and live up to them, are often remarkable for their purity of life and public spirit. We think, however, that the Salvation Army which, the Brigadier says, is distinct from any Protestant sect and from Roman Catholicism, has in its methods avoided some of the mistakes of other Missions.

**The Punjab Money-Lenders' Bill:** The Punjab Money-Lenders' Bill, after a heated controversy raging over a week, has been finally passed by the Punjab Legislative Council. The Bill is designed to afford protection to borrowers from the cruel exactions of money-lenders and, with a view to the same, prescribes certain measures for proper accounts to be kept by money-lenders. Most of the money-lenders in the Punjab seem to be Hindus while the Mahomedans as a rule are borrowers and hence, from the first, the measure has been looked upon as a communal one by the Hindus and as directly aimed at them. The readiness of Government to help the non-official mover with amendments to his Bill, still further increased the apprehensions of the Hindu community. The unpopularity of the measure may be judged from the fact that there were as nearly as 200 amendments to the Bill, and the Swarajists also walked in purposely to throw out this measure, only to walk out when their attempts had all ended in failure. An attempt was made to secure a postponement of the discussion of the Bill to a more propitious time, but that too failed. For our part, we would welcome any measure calculated to save the borrower from the exactions of the money-lender, be he a Hindu or a Mahomedan, but the opposition to the present measure seems to be based on the fact that it penalises money-lending as such. It is obvious that such a course, besides being impracticable, will inflict untold hardships on many a poor man who cannot get on without borrowing. The proper remedy, of course, lies in the extension of the credit side of the Co-operative Movement. And now that the Bill is passed, we hope the measure will be worked in the right spirit and the defects remedied as they come to light then and there.

**Two Important Judgments:** The Right Hon. Srinivasa Sastry, in the course of his Kamala lectures, emphasised that the all-embracing power of the Executive in India is due to the fact that the Judiciary in India is not so vigilant in safeguarding the rights and liberties of the individual citizen as the judiciary in other countries and that, more often, the judiciary in India sympathises with the Executive rather than with the oppressed citizen. Two important judgments have been delivered recently, one in Bombay and the other in Calcutta, which clearly show that the Judiciary in India is gradually asserting itself. In the Bombay case, a certain Mr. Evans who was arrested on a charge of criminal misappropriation was denied the benefit of counsel by the Police before investigations could be completed. As a special case, however, the Commissioner of Police consented to Mr. Evans consulting counsel in his sight but not in his hearing. Not content with this, Mr. Evans carried the matter to a Bench of the High Court which gave a general ruling to the effect that the Police have no power under any circumstances to refuse counsel to an arrested person. Mr. Justice Madgaonkar rightly pointed out that "the end of justice is not merely to convict a man, but to afford free opportunities to both sides to lay their case fully and fairly." It is one of the fundamental axioms of criminal law that every accused person is considered to be innocent until his guilt is proved before a competent Court of Law, and the affording of all facilities to the accused to prove his innocence is only a necessary corollary to it. Acting on this, their lordships have justly over-

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ruled the objection raised by the prosecution, and have created a valuable precedent for the future. In the Calcutta case, the question at issue was whether the Police can detain an arrested person for an indefinite period of time without producing him before the Magistrate. "No," was the answer given by a Bench of the Calcutta High Court in the case of Sulaiman and 13 other Mahomedans who had been taken into custody, following a fatal stabbing case, during the Bakr-Id week. Their lordships observed that the mere fact that Police investigation was not complete was no reason whatsoever that arrested persons should be indefinitely detained. As regards the rule-making power of the Police Commissioner, Mr. Justice Rankin said, with which Mr. Justice Chotzner concurred, that in no case statutory rights of citizens even under arrest on suspicion could be encroached upon by the Police.

**The Bombay Children's Act:** Elsewhere in this issue we publish the proceedings of an influential meeting of the Women Justices of the Peace in Bombay held last Monday under the distinguished presidentship of Lady Cowasjee Jehangir. The meeting has forwarded a letter to the Government urging the necessity of putting the Children's Act into immediate operation and of establishing Children's Courts with Hon. Women Magistrates on the Bench. But if these are not practicable at present, the signatories request Government to enforce the Act by section by section, beginning with Parts II and III which enable welfare workers to rescue children from unwholesome and undesirable surroundings and send them to recognised places of safety under the Act, and also to attach one Woman Magistrate to each Magistrate's Court where children and other young offenders up to 16 years of age are tried. These are modest demands and Government will find the least difficulty in conceding them, provided it has the welfare of children in heart. While Madras and Calcutta have their Children's Courts and Children's Homes, the Bombay Government still holds to its antiquated and inhuman procedure of sending young children to ordinary Courts like ordinary men and in some cases sentencing them to terms of imprisonment which would do justice to a hardened criminal. It is time the Bombay Government revises its notions of treatment of juveniles and makes an honest effort to put the Children's Act into operation.

**Communal Electorates:** Opinion in India is gradually veering round to the view that it is the system of communal electorates that is at the root of the present communal trouble and that the best way to put an end to it is to abolish the communal electorates. It is a matter for gratification that enlightened Muslims themselves in several parts of the country are coming to hold this view. In the course of a letter addressed to the *Tribune*, Lahore, Mr. S. M. Haq of Amritsar writes: "Most of our communal riots in recent years can be traced to political and municipal elections, and the best remedy for them, in my opinion, is to abandon a system of polling which compels us to encourage communalism. The system of communal electorates is fictitious, is based on distrust which it tends to increase and is contrary to the facts of every-day life The Mahomedans can afford to give it up without injury to our strength on elective bodies. Otherwise the differences will widen with increased political powers." We are glad to find that Dr. Kichlew, whose activities in recent months have not been much to the liking of Hindus, also condemned communal representation in the course of his Calcutta speeches and put forward a vigorous plea for joint electorates under which "the Hindu and Mahomedan will have to seek the help and co-operation of each other." It is time that a widespread agitation is carried on in the country for the abolition of the present pernicious system of communal electorates and communal representation.

**Is it Prohibition?:** The following is taken from an editorial note that appeared in a recent issue of the *Tribune*: "A remarkable case of Government's anxiety to raise revenue somehow or other by the sale of liquor has been brought to public notice by the arrest and incarceration of a liquor contractor in Yeotmal District, C. P., for failing to pay his monthly instalments. It appears that there was a general decrease in the consumption of liquor in the District, owing to failure of crops, and the liquor contractor could not sell the quantity of liquor to enable him to pay the requisite revenue to Government. Under these circumstances the man was arrested and put in jail. So his people were obliged to pay up the arrears." The *Tribune* added that in the Punjab also such cases are not rare. This is hardly in keeping with the professed intentions of these Governments. Their policy more or less amounts to this: willy-nilly, Government should get the revenue; if people refuse to drink, the liquor contractors will have to force the liquor down the unwilling throats of the people; and, if they fail in their endeavour, they will have to pay the penalty of incarceration. And yet these Governments never fail to pay lip-service to total prohibition as the ultimate goal of their excise policy!

**Returned Indians from Fiji:** An *Associated Press* message depicts the sad plight of a hundred returned emigrants from Fiji who are stranded in Calcutta. The message runs as follows: "About 100 Fiji immigrants who returned to India last year are stranded in Calcutta. Those immigrants, who hail from districts in the Punjab and the United Provinces, returned from Fiji last year and proceeded to their native places where they were subjected to social ostracism. They now desire to go back to Fiji and have arrived in Calcutta but are not in a position to pay their passage having run through all that they had earned during their sojourn at their native places. The Government is not in a position to help them. The Calcutta Port police are finding it difficult to help them beyond affording them shelter at Garden Reach." We understand that the Secretary of the Imperial Indian Citizenship Association left Bombay last night to enquire into the condition of these people and to arrange for their relief.

**Rajasthan Kshatriya Mahasabha Samachar:** We have received a copy of the above Hindi magazine edited and published for the Rajasthan Kshatriya Mahasabha, Ajmer, by Mr. Kunvar Sultan Singh, the Assistant Secretary of the Sabha, in order to voice the cause of the Rajputs in India. The chief aim of the journal is to reform the social condition of the community especially of women who are comparatively less cultured than their sisters in other communities. The number under review contains informative and useful articles on marriage, the ill-treatment meted out to Rajput women by society, the caste sub-divisions and the antagonism existing among the various divisions of Rajputs, and reports and news of educational institutions and hostels conducted by the Sabha. The annual subscription is only Rs. 1-8-0. We wish every success to the Sabha in its activities to better the social condition of the Rajputs in India.

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INDIAN SOCIAL REFORMER.
*BOMBAY, JULY 10, 1926.*

## COUE AND THE NEW PSYCHOLOGY.

M. Emile Coue's death was announced in the daily papers last Saturday. This journal was one of the first in India to call attention to his important contribution to psychology by way of therapeutics. Coue kept a druggist's shop for many years and was also interested in the application of hypnotism to the cure of certain diseases. In his experience as a druggist, he found that certain drugs had a beneficial effect on certain patients, which could not be explained by any medical potency in the drugs themselves. In his practice of hypnotism, he found that only about one-tenth of his hypnotized patients were completely hypnotized. These two observations suggested to him that there was some inherent power in the human mind which helped or hindered the application of external stimuli. From this point his course became easy. He found that the patients who were completely hypnotized were those who willingly co-operated with the hypnotizer, while those who resisted or were doubtful failed to come under his spell. He concluded from this that the external agent was only an accessary and not an essential factor in mental methods the success of which depended on the patient's whole-hearted acceptance of and belief in it. In other words, the outside suggestion became an operative force for the amelioration of the patient's condition, only when it had been assimilated and transformed into the patient's own consciousness. This was the genesis of his method of auto-suggestion or self-suggestion which entirely dispensed with the necessity of a hypnotiser. The hypnotiser had first to put you to a sort of sleep when you were reduced to a passive state of mind and then suggest to you what he wished you to think or believe. Coue said and showed that you could do this for yourself consciously and deliberately, and that your sub-conscious self was more readily amenable to your own suggestions than to those of a third person. He constantly warned his patients that he did not pretend to cure them : he only taught them to cure themselves. His technique was so simple that it became ridiculous on the lips of scoffers. His two main rules were : "Every morning and every evening betwixt sleep and waking, practise concentration upon the formula of general suggestion, namely, Day by day, in all respects, I get better and better." And when, during the waking hours, you are unexpectedly assailed by some mental or physical trouble, have recourse to the particular suggestion this is passing off."

There was one rule which Coue regarded as fundamental to the success of auto-suggestion. "Above all, be careful never to let the will interfere in the practice of auto-suggestion." This, indeed, is Coue's great contribution to our knowledge of ourselves. Religious and moral teachers and philosophers have for long emphasised "the will" of man as the greatest of his faculties. Coue said "no, not the will, but the imagination." The "will" can effect anything only through our imaging faculty. By itself it is not only powerless but is positively harmful. Take the case of a drunkard who is earnestly anxious to give up drink. He exerts all his will power and manages to remain an abstainer for perhaps a month or even a year. Then all of a sudden, he finds himself in a position to indulge in a glass of liquor without being observed, and he does so, with the frequent result that he thenceforth becomes a greater drunkard than ever. He has tried hard to get away from the habit, and has failed. His self-confidence is broken. He lets himself drift down the road to ruin. Or take the common case of sleeplessness. So long as you are worrying about it, that is, trying to bring your will to bear upon it, you plunge deeper and deeper into the mire. Coue says, do not struggle against it, simply forget it, image to yourself a state of profound repose : there are greater chances of your falling into sound sleep. Moralists had long ago discovered the futility of didacticism; social reformers have found that "frontal attacks" are productive of more harm than good, But neither of them had found the "why" of it. Coue crystallised the principle in two sentences. "When the will and the imagination are at war, the imagination *invariably* gains the day. In the conflict between the will and the imagination, the force of the imagination is in direct ratio to the square of the will." This scientific enunciation of it is Coue's : but the truth itself has been anciently known to Hindu thinkers. In fact, Professor Charles Baudoin who has formulated the science and philosophy of Coue's method in his great book entitled "Suggestions and Auto-suggestions," observes : "As one of the curiosities of history, and further as a lesson in humility, we may point out that the states just described under the names of collection, contention, and autohypnosis, are described, with considerable psychological acumen though not, of course, in modern psychological terminology, in the precepts by which, for centuries past, the yogis of Hindustan have been accustomed to attain self-mastery". He then proceeds to illustrate the observation by reference to the Yoga texts.

The man whose 'will" has controlled his senses but whose imagination still fondly lingers over the sense-objects, is the "mittyachara," the hypocrite, denounced in the *Gita*. The same thought finds expression in the words of Jesus that the last state of the man, from whom an unclean spirit has been driven out without a clean spirit being put in its place, is worse than the first. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first.' This in the language of metaphor is precisely Coue's law of "reversed effort." If you wish to uplift an individual or a people, it is not enough to remove the evils they suffer from : you should put a positive aim and ideal in their deepest mind where it will fructify into conduct. The application of the principle to education is far-reaching and profound. But this must be reserved for another occasion.

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## BOMBAY JAIL ADMINISTRATION.

One of the disquieting features of the Administration Report of the Bombay Jail Department for the year 1925 is the enormous increase in juvenile crime. It is stated that in addition to 70 children under 16 years of age sent to prison, as compared with 45 in the previous year, 392 persons under 16 years of age were released by Magistrates on probation of good conduct, as compared with 285 in the previous year. It is really horrifying to see young children hardly in their teens sentenced to various terms of imprisonment ranging even to 4 years and more in some cases and thus contaminated in the company of hardened criminals. Nothing but the instantaneous operation of the Bombay Children's Act of 1924 can bring about a satisfactory state of things. This Act, it may be remembered, prohibits the commitment of children to prison and gives power to the Police and welfare workers to remove children from undesirable surroundings and detain them in separate Homes where they can be subjected to the process of reformation. But, for one reason or the other, Government has been holding up this important piece of legislation with the result that not only a large field of preventive work is denied to welfare workers, but a large number of children, who, with a little careful training can be made useful citizens of the State, are being spoiled beyond all hope of reclamation. It is really regrettable that Government, notwithstanding vigorous protests and representations, has not as yet realised the beneficial effects of this legislation and the Inspector-General of Prisons expresses a pious hope that it may be found possible to bring this measure into operation throughout the Presidency before long. The Bombay Government is also slow to realise the utility of the Borstal system. Madras, in this respect, has forged much ahead of Bombay and the latest report of the Borstal Institution at Tanjore is a standing testimony to what such institutions can do towards reclaiming many young offenders and making them useful members of society. However, we are glad to see that the Inspector-General personally visited the Tanjore Institution to acquaint himself with the nature and working of the system and we hope it will be found possible to carry out before long his scheme for the conversion of the Dharwar Juvenile Jail into a Borstal Institution fit to accommodate 400 boys together with the necessary workshops and school-rooms.

Of a piece with Government's treatment of juvenile offenders is its gratification at the amendment recently introduced in Sec. 109 of the Criminal Procedure Code by the Central Legislature restoring the discretion to Magistrates to award simple or rigorous imprisonment as the case may be for those who fail to furnish security. This Section, as we pointed out at the time when the amendment was made, besides prostituting a preventive into a punitive punishment, is liable to be misused for political purposes as in the case of the Nagpur Flag Satyagraha agitation. The public may remember that it is the system of appointing convicts as officers and wards in jails that was condemned by the Punjab Jails Committee as being the cause of the existence of corruption and abuses in the administration of jails. The Bombay convict officers, however, seem to be an exception. It is refreshing to read in the Bombay Report that the work and conduct of the convict officers are satisfactory and that they form a most valuable section of the disciplinary staff in all jails. We are also glad to see that Government realising the difficulties of finding good recruits has taken proper measures for securing a more contented service by paying the warders as well as the Police and granting them the same allowances as are given to the Police in Sind, at Thana and Ahmedabad, a policy which has been fully justified by its results. It is also gratifying to note that the number of floggings, a barbarous sort of punishment which should be resorted to only in extreme cases, diminished to 17 in the year under report, and the offences for which whipping was ordered were only for conduct seriously affecting the discipline of the jails. One special feature of the year under report is an increase in the profits from jail labour, and while we agree with the Inspector-General of Prisons that jail labour ought to be used a very great deal more than it is in manufacturing goods for the use of Government, we cannot too often stress the importance of paying for the labour of convicts in some cases, which may help them a good deal in their life after discharge from prison. The fact that the Bombay Presidency Released Prisoners' Aid Society assisted only 282 prisoners during the year as compared with 484 in 1924, clearly shows that the Society has not been able to do much in the direction of helping released prisoners. We hope the Society will take note of this and extend its activities in future.

## JOHANNINE CONCEPTION OF THE LOGOS.

(By Mr. G. Y. Chitnis.)

There are many differences which separate the gospel of St. John from the Synoptic, and none is so marked as that which consists in the metaphysical presupposition with which he begins his gospel. "In the beginning was the word, and the word was with God and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not." These verses which begin the gospel may be taken as representing the view of the Alexandrian Jew Philo, who not only blended Jewish and Greek ideas about the Logos, but also achieved a syncretism of divergent Greek conceptions. His Logos is a synthesis of the ideas of Plato and the universal causality of the Stoics. Philo's Logos is very much like the Platonic idea of the good except that it is creatively active. It is, however, doubtful, whether the fourth Evangelist derived his conception of the Logos from Philo or from St. Paul. In his later Epistles, St. Paul gives us almost the whole of the Logos doctrine, which we read in the Prologue to the fourth gospel. The con-

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ception of Christ as the cosmic principle is even more emphasised in Colossians than in the gospel. When we read of the Pauline Christ that he is the image of God, that in him the pleroma of the Godhead dwells in a bodily form, that he was the agent in creation, and the immanent spirit through whom are all things, that he pre-existed in the form of God, that he is the first-born of all creation, in whom and through whom and to whom are all things, that all things are summed up in him, that he is all and in all, that his reign is co-extensive with the world's history, that he is the life-giving spirit abiding in the souls of his disciples, forming himself in them, and transforming them into his likeness, enlightening them and uniting them in one body with himself, it seems more likely that the fourth gospel was written under Pauline inspiration. When we further remember that Philo had absolutely no interest in the doctrine other than metaphysical, and he was not in the least concerned in reconciling the Jewish conception of an historical Messiah with his theory of the Logos, we may safely assume that the writer of the gospel came directly under the influence of St. Paul, and only indirectly under that of Philo. It is possible, nay probable, that St. Paul himself may have been influenced by the Jewish-Alexandrian speculations, but no sufficient evidence exists to warrant this assumption.

The question which naturally arises at the very outset of our inquiry is, why did St. John seek to identify the historical Jesus with the Logos? Is it merely because he was anxious to present the life and career of a Jewish Messiah in a form that would appeal to the Hellenised mind, or is it because he thought the Greek and Alexandrian speculations the most appropriate intellectual moulds to interpret the mystery of the Divine Incarnation? An answer to this question will largely depend upon the attitude we adopt towards the gospel. Some scholars have ignored the fourth gospel altogether on the ground that it contains very little of the historical material for reconstructing the life of Jesus; this is perfectly true; we cannot treat the fourth gospel as a biography of Jesus; as a matter of fact even the Synoptic gospels are not strictly biographical; but the fourth gospel is something more than a mere chronicle of events that actually took place in the life of Jesus. It is to be treated as a record of the experiences of the man who felt himself to be in mystic union with Jesus the Christ. The writer was not merely a biographer; he was not a philosopher, but a mystic and, if you will, a poet and an artist; and the intellectual moulds in which he has tried to express himself are, therefore, to be understood not historically or philosophically, but as an expression of the soul of a mystic and an artist. We can, if we like, approach it as a representation of a drama that was being played on the stage of this writer's imagination. That may give us some clue to unravel the mystery of this document, which is otherwise a sealed book in the hands of a philosopher or a historian.

*(to be continued.)*

## HINDU WIDOW REFORM LEAGUE, LUCKNOW.

*Mr. Kunj Behari Seth, the President of the above League, has issued the following Appeal:—*

The Hindu Widow Reform League, Lucknow, which is an Association registered under the Societies Registration Act has been making steady progress. Its objects are:— (1) to educate Hindu widows so that they may be able to stand decently on their own legs and thus become useful units of society, (2) to encourage and bring about their re-marriage and (3) to establish a Widows' Home in order to carry out more satisfactorily and elaborately the first two objects.

So far as the first object is concerned, two widows are receiving stipends from the League and are students in the Government Normal School for Girls, Lucknow. One of them is a Brahmin widow who will go up for the final examination for trained teachers next year. The other, a Kayasth widow, after passing the Vernacular Middle Class examination, will join the training class from the next session which begins in July 1926. The aim of both the widows is to become trained teachers.

Regarding the second object, namely, the re-marriage of widows, the activities of the League have been confined mainly to widows belonging to respectable families, be they rich or poor. From June 1925 to May 1926 nine widow marriages have taken place. According to castes they may be classified thus:—Kayastha 5, Brahmin 2 and Khatri 2. This number is an improvement as compared with the number of marriages performed in the preceding years; but looking to the appallingly large number of young widows who should be married, it is only yet a drop in the ocean. For in the United Provinces alone, according to the Census of 1921, the number of pure Hindu widows (1) of the age of 15 years, and below was 43,404, (2) of the age exceeding 15 but not exceeding 20 years, 50,656 and (3) of the age exceeding 20 but not exceeding 25 years, 98,073.

As President of the League I have come across the following difficulties in settling widow marriages:— (1) Guardians of widows desirous of remarriage insist on much better qualifications in male candidates than in the case of maids, and rather impossible conditions are sometimes imposed. (2) Sometimes marriages of widows are sought for before they have completed the age of 16 years. (3) Widows are allowed to remain idle at home instead of receiving education at school which is likely to enhance their matrimonial value. (4) Members of one sub-sect or sub-division of a caste will not admit of marriage in another sub-sect or sub-division though of the same caste. For instance, among the Khatris a Dhaighar will not choose a Charghar, Baraghar or Bunjai match; a Purbia Khatri will not accept a Pachhyan or Punjabi match; a Sarin will not accept a non-Sarin; and *vice versa*. Among the Kayasthas a Srivastava Dusre will not countenance a Srivastava Khare and *vice versa*; a Saksena Dusre will not accept a Saksena Khare; nor a Srivastava will accept a Saksena or Mathur or Bhatnager etc., and *vice versa*. Similarly a Kanyakubja will not accept a Sarwarya or Sanadh or Gaur or Sarasvat, and *vice versa*. Thus the field or circle of marriage of widows is made much narrower. The traditions, sentiments, customs, usages and even the blood of a caste being substantially the same, there should, I think, be no objection to the breaking up of the water-

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tight compartments of its sub-castes. (5) Regarding the male suitors for widow marriage, the pick and flower of youngsters do not generally come forward. It is often only the scum or refuse of the males who apply for widows' hands. For instance, men pretty far advanced in age, having too many children, having already got a wife who has been deserted or a wife who does not beat male children or any children, or those who have been disappointed in securing a suitable maid, come forward as candidates for widow marriage.

Widow marriage being a drastic, serious and major reform, other reforms (for instance, inter-sub-caste or inter-caste marriage) should, as a matter of course, accompany it and should be treated as minor and ancillary to it. The field for widow marriage is not allowed to widen liberally and consequently widows and their guardians have to wait for years till the enthusiasm, solicitude and even the necessity for such marriage are smothered or sometimes drifted into wrong channels; and ultimately the idea of re-marriage is dropped.

I beg to ask the orthodox Hindus to pay their righteous and careful consideration to the following points. According to them it is an act of piety—rather every father or mother considers it his or her pious duty—to marry their maiden daughters. Now, if the marriage of maids of a certain age is an act of piety the re-marriage of widows of the same age should be an equal—though according to my view it should be greater—act of piety. I may illustrate what I mean. Suppose maids of the age of 17 or 18 are married as an act of piety. There is no good reason why the marriage of widows of that age should not be equally pious. Similarly, if it is right to compel maids of any age to be married, widows of the same age should likewise be compulsorily married.

Hindu India cannot improve unless and until the widows are either liberally educated so that they may become useful citizens or are freely re-married to make good the deficiency in the population which is gradually decreasing.

For want of sufficient funds no Widows' Home could yet be established by the League. Unless an efficient, tactful and enthusiastic lady be employed on Rs. 100 or 150 per month, it will not be safe to start such a Home. Guardians of widows of respectable families will not permit them to live in a Home unless it is so decently managed.

The number of life-members of the League up to date is 79 as compared with 76 (of whom two have since died) of the last year. Thus there has been an increase of 5 members during the year.

The permanent fund of the League is yet too small. It cannot be said to be satisfactory until it reaches up to Rs. 25,000. There are three ways to give financial aid to the League. Firstly, there is the system of life-membership. Any person, having sympathy with the cause of the League, may become its life-member by paying a non-recurring subscription of Rs. 25. Secondly, donations are also accepted from those who wish to extend their generosity to the League. Thirdly, there is the system of monthly or annual subscription.

I beg, therefore, to appeal to the public to financially help the League and make it a grand institution in the United Provinces to ameliorate the condition of the Hindu widows. Any sum, however small, may be remitted to the undersigned and it will be very thankfully received and acknowledged.

## PROSELYTING AND THE SALVATION ARMY.

With reference to our editorial paragraph on "What is Proselytism?", Brigadier Dayasagar of the Salvation Army writes to us:

Now, I wish to point out what the Salvation Army really is and does. In case of famine the Army's social operations have supplied the famine-stricken with food and clothing, and has also put down some wells and fed starving cattle, without any regard to caste or creed, such being the rule with all our social and medical operations.

During the progress of famine operations some poor people seek to join the Army's ranks with a view to getting special treatment, but no special treatment is given. That sort of thing has always been deprecated by the Army leaders and steps taken to prevent it. People who come from selfish motives are not the material the Army wants; they are only a hindrance. The Army is constantly calling upon Salvationists of all ranks down to the latest converts to deny themselves and subscribe to its funds for the benefit of others. The Army does not entice people away from other religions by promising temporal benefits. It attacks their sins, and tells them of a loving Saviour, of a just and Holy, but merciful God and seeks to save their souls.

Had the Army rank and file been recruited in the manner you suggest, it would never have produced so many unselfish and self-denying social and spiritual workers, who are willing to live on the merest pittance in order to bring holiness and happiness to the wretched and sinful and lead them into paths of industry, usefulness and virtue. It is well to remember that taking the world over, the Army is converting a great many more "Christians" than non-Christians. The conversion aimed at is not merely credal. It is the change of heart and *life*. The social workers of the Army are successful because they possess that wonderful Salvation which the Salvation Army exists to spread throughout the world. Of course, it is a part of the Army's purpose to get the derelicts of society to desire and aim at improvement, spiritual, moral, mental and temporal. Do not non-Christian Reformers also have a similar aim? As regards 'better food', the Salvation Army does not at all make it a rule, apart from famine operations, to supply its converts with food, nor does it ever supply non-Christians with food in order to induce them to become converts. Neither does the Army supply its Soldiers and Adherents with clothing. They buy their own and give out of their poverty to feed and clothe the poor of all communities, because the love of God constrains them. The average Indian convert of the Salvation Army does not change his place of residence, and is quite content with the same dwelling he used before; but usually he keeps it cleaner. Hopes of better housing are held out by the Salvation Army as an inducement to join its ranks.

As to 'a protected life', well, there is something in that, I admit. The Salvation Army Uniform and the constant open testimony to the experience of Salvation has been a real protection to many a saved drunkard. The society of its Soldiers and Officers has been a means of protection from evil companions who would lead the convert back into sin, and in times of oppression and persecution the Officers of the Salvation Army have often

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enabled the down-trodden classes to obtain justice. But I was not aware that this is so great an attraction that the drunkard prefers to openly break with the drink habit, and the densely superstitious idol worshippers, on that account, would change their form of worship.

The Salvation Army exists to convert sinners. It began with getting sinners saved in so-called Christian countries in which it daily continues to gain strength with most blessed results, and it came to India to save sinners—all kinds of sinners, Mahomedan sinners, Hindu sinners, nominal Christian sinners, sinners of every creed and nation, to covert them to Christ and God, and to help them to lead better lives.

In "Orders and Regulations for Salvation Army Officers" the object of the Organization is thus defined :

"The Salvation Army is an Organization composed of persons who know their sins forgiven, and who are united together in love to God and man for the common purpose of bringing others to submit to Jesus Christ.

"The word 'Salvation' indicates the purpose of the Organisation, namely, inducing all men to submit to God, embrace the 'Salvation' provided for them in Christ, accept Jehovah as their Sovereign, obey His laws, and spend their lives in the loving service of those about them, thereby enjoying the favour of God both here and hereafter.

"The word 'Army' indicates that the Organisation is a 'Fighting' force, constantly at war with the powers of evil, and also that, in certain features of its construction and government, it resembles an ordinary Army. It differs, however, from all such Armies in that its object is not to slay, but to save.

"The official name of the Organization is 'The Salvation Army'. Its exclusive right to this name has been acknowledged by eminent legal authorities in different countries."

Every Salvationist, with or without rank, is a pledged total abstainer from all intoxicants, and every Officer is a pledged non-smoker.

The Salvation Army is international and non-political. It is also non-controversial and non-sectarian, and is therefore not to be confused with Protestant and Roman Catholic bodies.

## THE LEE COMMISSION AND THE TRANSFERRED SERVICES.

The Editor, The *Indian Social Reformer*.

Sir,

It is well-known that some of the most important recommendations of the Lee Commission were those which related to the future of the services operating in the transferred field of administration. The services chiefly affected were the Indian Educational Service, the Indian Agricultural Service, the Indian Veterinary Service, the Roads and Buildings Branch of the Indian Service of Engineers and the Indian Forest Service in Burma and Bombay. The recommendations of the Commission were *firstly*, that no further recruitment should be made by the Secretary of State for these Services, *secondly*, that the personnel required for these branches of administration should in future be recruited and appointed by local Governments. In order to give effect to this policy it was further recommended that the Secretary of State should delegate to local Governments under section 96 B. (2) of the Government of India Act authority to fix the conditions of service and appointment of these new Services and to regulate all matters concerning them.

It is also well-known that these recommendations were accepted by the Government of India and the Secretary of State. Orders were issued soon after the publication of the Lee Commission Report discontinuing all fresh recruitment to these All-India Services. The drafting of the necessary rules for the delegation of the Secretary of State's power to local Governments proved to be a matter of considerable complexity; but two resolutions issued recently by the Home Department contain rules made by the Secretary of State in Council on the 9th March 1926 which delegate to local Governments full powers to regulate their Provincial Services not only on the transferred but also on the reserved side. These powers will now enable local Governments to proceed with the policy advocated by the Lee Commission, namely, the building up of new Provincial Services to take the place of the old All-India Services on the transferred side recruitment for which has, as already explained, been discontinued for some time.

30, Nisbet Road, Yours etc.,
Lahore, June 27th 1926. *Observer.*

## ATHLETIC CLUBS.

The Editor, The *Indian Social Reformer*.

Sir,

The following is an interesting extract from German *Die Post*, which reveals the enthusiasm the Germans have for Athletic sports :

"So great has been the after-the-war enthusiasm of the German people for athletic sports that membership of the main sporting organisations has risen to about 7,000,000. . . . . Adding the membership of the numerous small local clubs not affiliated with the national leagues, it is estimated that at least 10 % of the population of Germany is enlisted in sport clubs. . . . . The three main national sporting societies are the Central Commission for Sport and Physical Culture, the German National Committee for Physical Exercise, and the German Turners' Association. . . . . The Central Commission combines all the labour athletic societies, with a membership of approximately 1,500,000 men and women mostly youths. Its motto is "Sport makes the masses Healthy". . . . . With some 4,000,000 members, the German National Committee for Physical Exercise is the strongest sporting body and its slogan is "Sport is Struggle". Its members hope to capture prizes and make records, especially in international events, as one way towards restoring German prestige abroad. . . . . The German Turners' Association used to be affiliated with the National Committee, but it withdrew sometime ago, and adopted a decidedly nationalist attitude, in contradistinction to the nominally neutral political stand of the National Committee. Its 1,500,000 members rally to the slogan "Sport is a substitute for Army Service".

In years gone by we had many such Athletic Akhadas, but for one reason or the other many have too soon disappeared and this has adversely affected the general health of the masses and middle-class people. I, therefore, trust the interesting reports of German Athletic

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Clubs will help to revive our dying enthusiasm in our old Akhadas and wish many of their kind spread over the whole City of Bombay and Bombay Presidency where young men and women can take courses in physical training.

I wish also to draw your readers' attention to the mottos of the German Athletic Clubs, viz:

(1) Sport makes the masses healthy,
(2) Sport is struggle,
(3) Sport is a substitute for Army service.

The above hardly need my comment and I sincerely trust that men and women of India, at least the intelligent and cultured India, will take up this idea.

Bombay, 3rd July 1926. } Yours etc. Dhirajlal Chhaganlal.

## WIDOWS' HOME AT PURI.

The Editor, The *Indian Social Reformer*.

Sir,

I thank you very much for your letter of 7th June 1926 wherein you have made enquiries regarding the Widow's Home at Puri. The institution was started in January last. The object is to give shelter to helpless widows who might otherwise be seduced to evil ways. The institution has nothing to do with widow remarriage. It is meant to be a seminary for training of widows for social services. It also receives girls and other women who are stranded in life or are rescued from the clutches of bad men. The present address of the institution is Jagannath Bidhavasram, Puri, B. N. Ry. I hope to have your help and support for the institution.

Puri, 23rd June 1926. Yours etc., Gopabandhu Das, Secretary.

## PRINCE DARA'S LOVE OF VEDANTA.

It may be said that Emperor Aurangzeb not only undermined the Mughal Empire, but also undid all the noble efforts of his predecessors for the union of the Hindu and Muhammadan cultures and religions. He was the antithesis of his wise great-grandfather in this respect. Akbar the Great, easily the best and the greatest of Muhammadan rulers in India, saw with his far-sighted vision the impossibility of maintaining a lasting political organisation without recognising the capabilities and the important position of the Hindus in it. He further felt that a mere external union was nothing, if it was not backed by a more real union of their cultures and religions. His matrimonial alliances with the Hindus and respect and regard for their religion and culture were obviously prompted by these considerations. His son and grandson, carrying Hindu blood in their veins, followed practically, if not explicitly, the policy of Akbar. Aurangzeb set himself deliberately against all these. And in spite of his honest industry, great administrative powers, temperate habits and scrupulous dutifulness, he caused the decline of the great empire.

In these days when the thought of communal tension and the absolute necessity of communal union for the welfare of India has made us thoughtful, the noble, but tragic memory of Prince Dara, the eldest son of Shahajahan, haunts our mind. One feels that if Dara had sat on the throne of Delhi, the sad spectacles of the present times would not have been seen, and India's history would perhaps have told a more pleasant tale. For, Akbar was, in nobility of mind and breadth of outlook, the prototype of Prince Dara, and Dara's love of Hinduism was generous and pregnant with possibilities for the Indian nation as that of Akbar himself.

The new year number of *The Prabasi*, a Bengali monthly, edited by Sjt. Ramananda Chatterji of *The Modern Review*, contains a short but interesting article from the pen of the renowned historian, Prof. Jadunath Sarkar, on Prince Dara and his study of Vedantism. The Professor says it was while Prince Dara was the Subadar of the Allahabad province that he engaged learned Pandits from Benares to translate fifty Upanishads into Persian, which he afterwards published in manuscript with a preface of his own, under the title, *The Secret of Secrets*. It is this translation which being rendered into Latin by a French soldier, reached in later days the hands of Schopenhauer and evoked from him the noble exclamation: "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life—it will be the solace of my death."

Dara was an earnest seeker of truth, and having studied without satisfaction Sufism the Bible and other scriptures from able and renowned teachers, he found, as he confessed in his preface, the fulfilment of his heart's desire only in the Vedas, and especially in their Advaitism. He was no bigot however and had an eye for religious synthesis. For when he discovered that Sufism and Vedantism differed only in form, he composed another treatise, significantly named *The Union of Two Seas*, in which he established the truth of Advaitism in terms of Sufism. He also used to visit Hindu Yogis and enquire of them the secrets of spiritual life. But he never went against his inherited religion, for he saw no contradiction between being a Muhammadan and believing in and respecting Hinduism.

It was an evil day when Aurangzeb incited the fanatical soldiery against his eldest brother in his avarice for the royal throne, declaring him a Kaffir, a heretic. For, on that day he undid all that the wisdom of his fathers had achieved towards the creation of a united nationhood by bringing together two great communities. This is the greatest tragedy of Aurangzeb's rule.—*Prabuddha Bharata*, Calcutta.

## EXCISE OFFICERS HOOD-WINKED.

Mr. V. W. Thambiaiah of Kuala Lumpur, who is an ardent supporter of Total Prohibition in Ceylon, writes in the *Hindu Organ*, Jaffna:—

We know there are among us anti-temperance workers who exerted undue and unsuccessful influence on the voters during the local option campaign and who even now endeavour to thwart away the good effects of the abolition of the many taverns. We maintained from the beginning that drinking booths or tempting pits for the poor and weak class of people who, though when sane are capable of realising the dangers and curse of intoxicating drinks, yet when a tempting object is placed before them could not but fall victims to that temptation. It was to root out this temptation that the abolition of the taverns was sought for and it should be our endeavour to see that the object of this abolition is not set at nought by anti-temperance workers. We are informed that through

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their influence and support several illicit booths in dry areas are in existence and, therefore, I would appeal to our indefatigable temperance workers to be awake and keep safe the fruits of their toils by starting Vigilance Societies in every district independently or conjointly with the Excise Officers to bring to book all illicit offenders.

### Lime Coating in Toddy Pots.

There is much to be studied in respect of the illicit traffic in toddy and Excise Officers will do well to note the following technical points relating first to its illicit extraction under cover of sweet toddy license. There is much foul play in the lime coating of sweet-toddy pots by tappers. The lime-coating is not done once for all, but only then and there when a pot is attached to the spathe. As the functioning of the spathe is in progress, the drops of toddy falling therefrom into the pot erase the coating and when the functioning has ceased, it will be noticed that that portion of the lime-coating covered by the contents of the pot is entirely erased out and the lime dissolved therein. When the bottom portion of the lime coating has thus been erased out, the top portion uncovered by the contents would be parched up and when the contents of the pot have been poured out, it will be noticed that the pot has entirely lost its bottom coating retaining the top one. It is here that the tapper tricks, in that when he attaches the pot again to the spathe he does not coat its bottom portion with lime at all, and when the yield of the spathe is over it will be nothing but pure toddy. Detective officers who are not already aware of this foul play and who have only a cursory inspection of the pot and its contents are easily hood-winked in this way. Even if they will take the trouble to suspect the colour of the contents the tapper will be ready for them with a delusive excuse that the coated lime was insufficient and therefore did not act properly. It must be noted that very old lime coating that has been parched up and become one with the pot will not help the transformation of fermented toddy into sweet toddy. There are more things to be studied in this connection by Excise Officers. In detecting cases of this nature the offender should be surprised not when they are on the tree but when they are down only, with the pot and its contents. I am inclined to think that much of the illicit traffic in toddy is carried on by sweet toddy drawers under cover of a sweet toddy license. They found it a necessity to hood-wink the authorities even when toddy taverns existed and that they will find this necessity much more keen at present with the absence of these taverns, it cannot be doubted. But I must say that detection of their offence is much easier now than when taverns existed, as at that time little hesitation in action by detective officers was required, though possession by a tapper of fermented toddy was traced in order just to find out whether the stock traced was purchased from or belonged to the tavern. It is not so now. The mere sight of fermented toddy will suffice to bring the tapper to book.

### More Vigilance Societies Required.

In addition to the activities of Excise Officers in this direction Vigilance Societies started for the purpose could also do much, and there is greater reason to start these Societies, in as much as there are stronger bodies of anti-temperance workers to defeat the single activities of the Excise Officers. Our temperance workers will please note this.

## WOMEN JUSTICES OF THE PEACE AND THE CHILDREN'S ACT.

A meeting of the Women Justices of the Peace was held at 6-15 on Monday July 5th in the Seva Sadan, Bombay, which was kindly lent for the occasion, the object being to discuss the advisability of urging upon Government the necessity of putting the Children's Act into immediate practice.

Lady Cowasjee Jehangir presided and in her opening remarks said :—

Ladies, this is the first occasion when we, women Justices of the Peace of Bombay, meet together to do some useful work and I am very glad that we meet here today to help in a cause which is connected with children, for to my mind, children whether rich or poor are like flowers in a land and it is every woman's duty to help and rescue them from pitfalls etc., in which they often are found, in most instances through their innocence and in-experience I find in Madras a Children's Act was passed in 1920 and by stages put into operation. In 1925 a Children's Court was set up and, I believe, the Act is in full operation. In Calcutta the Children's Act is in partial operation. It is being enforced in stages and it has a Children's Court and a place of safety. In Bombay, a Children's Act was passed in 1923 but it is still not in force at all, but remains completely held up.

It think it is quite time we should ask Government to put the Act into force by sections as has been done in Calcutta and Madras. The Calcutta Act is still not completely in force and the Madras Act only became so last year. We should, I think, urge Government to put parts II and III of the Bombay Act into force immediately so that Protection could be given to childen living in bad surroundings and the children offended against by bad people. At present welfare workers have no authority to help, but if we could have Parts II and III of the Act put into immediate force they would then be empowered to rescue such children. They would also be enabled to investigate many cases at present not disclosed at all, to give relief, and to send children to such Bombay Homes etc , as are recognised as fit places of safety under this Act. We cannot expect our accommodation in such homes to increase until the pressure of overcrowding what accommodation we now possess has been applied. Then as the need becomes obviously manifest, steps will be taken to supply it whereas, if we shelve the whole Act ever as now, the need will not be supplied as the pressure will not have been felt.

I think a Children's Court with Honorary Women Magistrates on the Bench is urgently needed, but if the establishment of such a Court must inevitably be delayed, let us petition that in the interval one Woman Magistrate should be attached to each Magistrate's Court where children and other young offenders up to 16 years of age are tried. I feel sure that if the pressing need of parts II and III were properly represented before Government we should find our representation bearing fruit."

It was decided after some discussion that the resolution passed at the meeting should be embodied in a letter which should be signed by Women Justices and forwarded to Government. This was passed unanimous-

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ly and the following letter has been sent to the Secretary to Government, Home Department:—

Sir,

We, the undersigned Women Justices of the Peace of Bombay, have the honour to request and urge upon Government the necessity of putting the Children's Act into immediate practice; or if that should not be deemed possible, of enforcing it by section by section beginning with sections II and III.

We desire to see Chidren's Court established with Hon. Women Magistrates on the Bench; but, if the establishment of such Courts be delayed, we would urge that at least one Woman Magistrate be attached as soon as possible to each existing Magistrate's Court to sit with Men Magistrates in all cases where children and other juvenile offenders up to 16 years of age are being tried.

We believe that the enforcement of this Act and the appointment of Women Hon. Magistrates will greatly help the efforts of all who are carrying on Welfare Work amongst the young people of the City of Bombay.

"We would therefore request you kindly to bring this letter to the notice of Government."

Signed:—Dhunbai Cowasji Jehangir, Luxmibai Jugmohandas, Serenbai Muncherji Cama, K. Nowrange, Tarabai M. Premchand, B. Turner Watts, Jainuls F. Chinoy, B. A. Engineer, Cecilia D'Monte, Khadija Shaffi Tyabji, Minna Fernades, Malin Sukthankar, Shivgavri C. Gajjar, Evelyn C. Gedge.

The meeting closed with a cordial vote of thanks to the Chair.

## NEWS OF THE WEEK.

**Output of Coal:** We have been requested by the Chief Inspector of Mines in India to publish the statement showing the output of coal in the various provinces in British India during the year 1925, in advance of his annual Report. The figures are as follows: Assam, 317,997; Baluchistan, 22,707; Bengal, 4,913, 852; Bihar and Orissa, 13,931,244; Burma, 25; Central Provinces, 708, 554 and the Punjab, 74,662 tons.

**Compulsory Education in Delhi:** Compulsory primary education for boys was introduced from July 1st in two of the predominantly Muslim wards in Delhi city. The Municipality has, for purposes of primary education, divided the city into nine wards. The taking of census of two Hindu wards is already complete where it is expected that compulsory education would be introduced from early October, thereby covering almost half of the Delhi city. The Municipality is in no way neglecting the girls' education in the city and would start five more girls' schools this month, bringing the total to twelve. Much credit for this is due to Mr. Sohanlal, Secretary of the Municipal Committee.

**The Bank of India, Limited:** We are asked to publish the following: The transactions of the past six months have resulted in a profit of Rs. 8,52,305-13-6 from which a sum has to be deducted Rs 75,000 for Income Tax and Super Tax, leaving a net profit of Rs. 7,77,305-13-6 for the half year ended 30th June 1926. To this amount has to be added Rs. 1,88,976-10-1 brought forward from the last account, making a total of Rs. 9,66,282-7-7. This sum the Directors have disposed of as follows:—In payment of an ad-interim dividend at the rate of ten per cent per annum (Rs. 2-8-0 per share) free of Income Tax on the Paid-up Capital of Rupees One Crore for the half year ended 30th June 1926, which will absorb Rs 5,00,000-; carried forward to the next account Rs. 4,66,282-7-7.

**Late Prof. Emile Coue:** The death is reported of Prof. Emile Coue of Nancy, who devoted a whole life-time to put mental healing by auto-suggestion on a scientific basis. Though mental healing has long been known to exist from time immemorial, Prof. Coue's special contribution consists in proving that the suggestion need not be made to the patient by another but can be made by the patient himself. The suggestion he prescribed was that a patient has to say to himself, just before retiring to bed, or just before rising, when he is between sleep and wakefulness, the words: "Every day, in every way, I am getting better and better." Though some of his theories are not yet accepted by orthodox psychologists and physicians, there is no denying the fact that Prof. Coue attained a marvellous success in curing many diseases, bodily and mental, by his method of auto-suggestion.

**The Punjab Vidhva Vivah Sahaik Sabha:** The Honorary Secretary writes: Reports of 239 widow marriages have been received from the different branches and co-workers of the Vidhva Vivah Sahaik Sabha, Lahore (Punjab) throughout India in the month of May 1926. The total number of marriages held in the current year i. e., from 1st January 1926 to the end of May 1926, has reached 1104 as detailed below: 1. According to Caste:-Brahmin 203, Khatri 133, Arora 136, Aggarwal 164, Kaisth 34, Rajput 102, Sikh 137, Misc. 195, Total 1104. 2. According to Provinces:-Punjab and N. W. F. P. 766, Sind 40, Delhi 31, U. P. 202, Bengal 39, Madras 4, Bombay 2, C. I. 6, Assam 2, Behar and Orissa 12, Total 1104. 3. Voluntary donation received during the month is Rs. 295-0-0, and the total amount during the year is Rs. 552-9-0.

**Geneva Urges Film Censorship:** According to the *Social Welfare*, Toronto, a movement to protect children throughout the world from undesirable moving pictures has been initiated by the League of Nations Advisory Commission on Child Welfare in the adoption of a resolution for the creation of Central Censorship Boards in each country, composed of educationists and parents. The resolution stipulates that these Boards should prohibit the presentation of films demoralizing to the mentality and morality of children and encourage films which develop the education of a child. It further recommends an international entente between the National Boards, with a view to international interdiction of undesirable pictures. National legislation is favoured to insure proper ventilation of moving-picture houses, with ample exits, and the prevention of the exhibition of inflammable films.

**C. P. Barbers' Conference:** The fourth session of the Berar and C. P. Hindu Barbers' Conference met at Wardha on the 9th June under the presidentship of Mr. N.G. Amritkar of Morvi and adopted resolutions urging the Government to grant certain concessions to the students of the caste by way of scholarships, praying Government for greater opportunities in public services and asking for raising of age unit in respect of incumbents of the caste. The Conference has demanded that one

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representative should be allocated for the caste in the nominated members in the C. P. Council. Another resolution has appointed a deputation to wait upon H. E. the Governor with a view to put before him the grievances and disabilites of the caste. The Conference has pledged its support to the non-Brahmin Movement while it has rejected in the Subjects Committee a resolution according its sympathy to the Hindu Maha Sabha. It has supported with a large majority a resolution approving of the Madras Religious Endowments Bill.

**Extravagance in Weddings:** Thus the *Catholic Leader*, Madras: The *Madras Mail* calls attention to some undesirable features in the social life of the Anglo-Indian community on the occasion of weddings. Our contemporary points out how money is wasted to get things done on a grand scale and money borrowed from sowcars by the poorer classes. The remarks of the *Mail* apply with equal force to Indian Catholics also. If Anglo-Indians spend money on dances and liquor, Indian Catholics squander it on empty shows and useless formalities In rural districts, the festivities last three or five days among Indians, when solemn processions are held at night by torchlight in the midst of squibs and fireworks of all kinds. All these elaborate festivities and functions cost a great deal of money. Many contract debts which they are never able to repay. It would, therefore, be wise on the part of the leaders of both communities to exert their influence to see that weddings are celebrated with greater simplicity and in a less expensive fashion.

**Uplifting the Untouchables and Hill Tribes in Assam:** A *Free Press of India* message says that Swami Satyananda of the Hindu Mission with his party visited Gauhati recently. There was "Nagarsamkirtan" for two days. Several leading gentlemen of the town accompanied the Samkirtan and passed through all the principal streets of the town. The chief object of the Mission is to uplift the condition of the untouchables and to convert the hill tribes to Hinduism. The Swamiji delivered a lecture in the local Sanatana Dharma Sabha about the object of his Mission. A strong committee has been formed in connection with the Mission there. In this district, the untouchables are not allowed to enter the temples of Kamakshya, Umananda, Kedar Madhav and other Hindu Temples. The committee has first directed its attention to this matter and it is confident that within a short time it will succeed in inducing the temple authorities to do away with this ban. It has maintained that unless the condition of the untouchables was improved the Hindus were sure to die out.

**Social Workers' Training Class, Bombay:** As previously announced the Social Workers' Training Class will be held at the Head Office of the Social Service League, Girgaum, Bombay, from Saturday 10th July. The syllabus of lectures is now ready. Students intending to join the class are requested to register their names at the League's office at an early date. In order to familiarise the students with the working of some of the leading social service institutions in and around the city arrangements are being made to visit the following institutions:—(1) Thana Central Prison, Thana; (2) Narottamdas Madhavdas Mental Hospital, Thana; (3) David Sassoon Industrial and Reformatory Institution, Matunga; (4) Ackworth Leper Asylum, Matunga; (5) Salvation Army Industrial Home, Moreland Road, Byculla; (6) Salvation Army Rescue Home, Matunga; (7) Beggars' Camp, Matunga; (8) Children's Home, Matunga; (9) Seva Sadan, Gamdevi; (10) School for Deaf-Mutes, Thakurdwar; (11) Victoria Memorial School for the Blind, Tardeo Road, Tardeo; (12) Infant Welfare Society's Creche at Tardeo, Tardeo Tram Terminus; (13) Currimbhoy Ebrahim Workmen's Institute, Delisle Road, Parel; (14) Bombay Working Men's Institute, Elphinstone Road, Parel; (15) Bai Motlibai Maternity Hospital, Byculla; (16) D. M. Petit's Children's Hospital, J. J. Hospital, Byculla; (17) A Cotton Mill, (18) J. N. Petit Orphanage, Lalbaug, Parel; (19) Arthur Road Jail, Arthur Road, (Jacob Circle); (20) Bai Avabai Framji Petit Parsee Girls' Orphanage, Bandra.

**Dr. Barnardo's Homes:** To Dr. Barnardo's Homes, the largest family in the world, falls the honour this year of celebrating its Diamond Jubilee. In the sixty years of existence it has received 100,700 destitute boys and girls and babies into its family circle. It is still going on growing at the rate of 5 per day. It to-day numbers 7,636 children. Since the first beginning of the work at Stepney Causeway (the London Headquarters) it has extended so that the Homes now include Model Villages for girls and boys, Technical Schools, Naval and Mercantile training centres for older lads, a Babies' Castle and numerous branch Homes and Ever-Open Doors throughout the country. The food bill alone for this gigantic family is one of great concern. 22 903 meals have to be supplied every day to the Barnardo family. About 1,000 gallons of milk are required daily. An urgent appeal to raise 400,000 Half-Crowns for the Food Fund is being made. The President of the Homes, H. R. H. the Duke of York, has written an appeal in which he says that: "As President of this great work for destitute children, I take the keenest interest in the Special Appeals which are to be made by the Homes during the present year. The work of Dr. Barnardo's Homes is well-known and universally appreciated . . . There is none more justly entitled to any assistance which it is in our power to give than these famous Homes, established for the benefit of destitute children sixty years ago." Cheques and orders may be made payable to "Dr. Barnardo's Homes Food Fund" and crossed, and addressed to "Dr. Barnardo's Homes Food Fund." 18-26, Stepney Causeway, London, E. I. England.

**A Golden Jubilee Celebration:** The Madras Agricultural Students' Union, Coimbatore, celebrates it golden jubilee at the Agricultural College, Coimbatore, from July 12th to 17th, this (Madras) being the first province to found the Agricultural College in 1875. The chief items of the programme are: (1) The opening of a New Building for Teaching by His Excellency Viscount Goschen of Hawkhurst, G. C. I. E., C. B. E., V. D., Governor of Madras. (2) An Agricultural Exhibition, (3) Conferences and popular lectures interspersed by sports and lively entertainments. This celebration marks the eve of a healthy turn in the progress of agriculture in India, in the activities of the Agricultural Departments in this country and of this Union which has been for over 13 years publishing a monthly magazine in English for the spread of agricultural knowledge amongst the English knowing classes and organising annual meetings of agricultural scientists and workers and public men and helping the cause of agriculture in sundry other ways working in close association with the local Department of Agriculture. It is expected that men of authoritative views in the domain of the science and practice of Agriculture and of Economics and distinguished men in other walks of life will take part in the proceedings by contributing papers, delivering lectures or giving discourses.

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Vol. XXXVI. BOMBAY—SATURDAY, JULY 3, 1926. No. 44

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**Karve Women's University:** Sir Moropant Joshi's address at the annual function held last Sunday to confer degrees on about half a dozen women students of the Poona Women's University, was in the nature of a special pleading for that institution. His position demanded Sir Moropant to speak up for the University, but his encomium was not warranted by the figures which he himself quoted. If after strenuous propaganda work carried on all over India, in season and out of season, to enlist students for it, the institution can only show 40 students on its rolls after nearly a decade of its existence, it can be voted only as a failure. Either the ideal of the Indian Women's University in which the "fictitious importance" attached to English in the other Universities has been transferred to wifehood and motherhood, does not appeal to the generality of women, or they are averse to being shunted off from the common track of education. Sir Moropant thinks that Indian women's education should accommodate itself to the fact that every Indian woman gets a chance to marry. It should be rather considered a healthy and welcome sign if our women do not look upon marriage as an economic necessity. It is not intelligible why some people are anxious to show that the Indian Women's University is the last word in Indian women's education. As a matter of fact many a member, who holds high and responsible position in the Senate of that University, takes care to send his daughter or ward to the recognised University. The Indian public may not condemn an institution outright, but they are too wise to mistake the chaff for the grain. Our contention is, let us not set a limit to the woman's progress, let us not say to her thus far shalt thou go and no further in the domain of education. We have no quarrel with the Women's University, but we take serious exception to the attempt made to exalt it beyond its actual merits.

**Fling at Men.:** A woman correspondent writes:—"Now-a-days it is the fashion at women's meetings to have a fling at the men. Whether the meeting is held to discuss women's franchise or to condemn social evil, or to advocate the right of women to sit in Council Chambers, or to plead for the cause of education, whether it is relevant or irrelevant, some women are sure to be found indulging in wholesale recrimination of men. The pace for this sort of oratory is set by women from the West, where the antagonism of the sexes was rampant at the time of the Women's Suffrage movement and is blindly followed by our women. A little introspection will, however, show that men in India, far from being obstacles in the path of women's progress, have themselves taken the initiative for the amelioration of their condition. To mention only a few instances. The pioneers of the Social Reform movement were all men. The late Pandit Vidyasagar devoted a whole lifetime in fighting to retrieve the young widow from a life of sorrow and seclusion. It remained for Prof. D. K. Karve to start the Widow's Home at Poona where a number of widows were cared for and educated. Behind all the present-day movements for the uplift of women there are indefatigable men workers who have made woman's cause their own. In spite of all this, it is irony to say, as was reported to have been said at the meeting held last Monday at Marwadi Vidyalaya,—an account of which is published elsewhere—that men are mere talkers and stand in the way of women's progress. It is a patent fact that some of the ladies who indulged in this kind of language are not able to carry on their professional and public work without the backing of men. If women have strict regard for veracity, they should lay the blame on themselves for their backwardness rather than conveniently visit it on the devoted heads of the other sex. Experience shows that men are only too willing to give facilities to women for greater freedom, but the latter are slow to avail themselves of it. Even at the present day very few women are found devoting themselves unstintingly to the services of their sisters as the men have done. It is much to be desired that those women who have been nominated to public bodies should be more vocal and not retire into the shells as they almost always seem to do."

**Prohibition in Baroda:** It is a pity that Baroda, one of the most enlightened Indian States and which has been the pioneer of many social reform movements in the past, should be regrettably backward in the matter of prohibition. During the last session of the Legislative Council, a motion was brought forward by a member demanding the appointment of a Committee to consider how the State revenues could be dealt with to permit the adoption of a total prohibition policy in excise administration, but it was defeated chiefly through the vigorous opposition led by the Dewan, Sir Manubhai. At the special session of the Council which was held recently, a motion came up for consideration urging the appointment of a Committee to report whether any liquor shops could be closed in view of the rise in the excise revenue, but, as before, it met with strong opposition at the hands of officials. Sir Manubhai, in opposing the motion, trotted out all the stock arguments in the armoury of the anti-prohibitionists, that increased revenue did not mean increased consumption, and that if any locality

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did not want liquor shops, he would be the last man to thrust them upon it. All this is mere camouflage, and the Dewan might have plainly told the Council that considerations of revenue and not considerations of the moral and material welfare of the people were what really mattered. The Dewan Sahib also went out of his way to suggest that prohibition in America is a failure. But, surely, the Baroda Excise policy has not been a great success. Prohibition, even if it does not totally succeed, affords far less incentive to drinking than the Baroda which is also the British Indian policy.

**Missionary Activities in India:** While we have always deprecated the proselytising activities of Christian Missionaries in India, we have seldom failed to give them their due meed of praise in their splendid work in the social, educational and medical spheres. In fact, as we have often said, organised social service work in India can be said to date only from the advent of the Christian Missionaries. In an interesting address delivered recently before the East India Association, London, the Rev. C E. Wilson of the Baptist Missionary Society took a long survey of the work done by the Society. Practically one-tenth or twelve thousand of the foreigners in this country are Missionaries, 6,000 belonging to the European and American Protestant Church, 3,000 Catholics, and about the same number owning allegiance to other religious orders. In the linguistic sphere, Missionaries have been pioneers in giving literary form to numerous Indian languages, notably those of the Hill Tribes. Missionaries have also been first in newspaper enterprise and the starting of newspapers goes so far back as the year 1818. The fact that among the Indian Christians now numbering 5,000,000, there are 353 per thousand literates among men and 210 per thousand among women as compared with 139 per thousand and 21 per thousand among men and women throughout India, speaks much for the quality of education imparted in Missionary institutions. As regards medical relief, the Missionaries have to their credit the establishment of 224 hospitals with 5,000 beds and numerous dispensaries and leper asylums. In the social and humanitarian sphere, their temperance and prohibition propaganda alone entitles them to the lasting gratitude of the Indian people. This is no mean record of work of which any Society can be proud, and it is to be hoped that Christian Missionaries will long continue their beneficent work in India.

**What is Proselytism?** The Rev. D. A. McGavran whose letter we publish elsewhere asks us to say what the proselytism is which we and others deprecate from time to time. The question has been answered nearly every time the deprecation was made, and we can not go into it at length again now. It is sufficient to say that proselytism is the method of recruiting non-Christians to Christianity much in the same way as labourers are recruited to colonies or soldiers to regiments by prospects of social and economic amelioration, better food, better clothing, better housing and, above all, a protected life. The Salvation Army, for whose social work we have nothing but appreciation, is the avowed exponent of this method, while other missions follow it more or less under names not so suggestive of Army methods.

**A Right Move:** That the newspapers, especially the vernacular papers which are in direct touch with the masses and which are notorious for their sensation-mongering, can do much to increase or allay communal tension, is a fact which cannot be disputed. The Karachi journalists have taken the right move in deciding to draw up a code of ethics for the conduct of newspapers during periods of communal tension. The principal articles of the code will be that all news of communal ill-feeling or disturbance shall be verified before publication, that all news bearing a tinge of communal bias shall be rigorously censored, that all comments upon such news shall be fair, that no views or articles shall be published which are likely to cause a state of communal tension, and that every effort shall be made to discredit communal agitators of either community by the combined action of all the newspapers concerned. But, it is one thing to put down noble ideas and sentiments on paper and quite another thing to translate them into practice. We hope, however, the Karachi journalists are men of action and not of words.

**"Prohibition":** We have to congratulate the Prohibition League of India upon the excellent organ it has brought out under the editorship of the Rev. Herbert Anderson, Hony. Gen. Secretary of the League. Our readers may remember that the *Prohibition Supplement* which we had been publishing for nearly two years with the first issue every month of the *Reformer* was discontinued from March last owing to the decision of the Prohibition League of India, which was founded in Delhi on Jan. 30th of this year, to start an official organ of its own. The quarterly *Prohibition* has been started in accordance with that decision. The first number contains a Foreword from Diwan Bahadur M. Ramachandra Rao, M.L.A., President of the League, and news and notes about the Prohibition movement, and we daresay the journal will do much towards co-ordinating the scattered prohibition forces in the country. We cordially support the proposal of the Executive of the League to approach every candidate at the ensuing Council elections with a set of questions as to whether he will make total prohibition the chief plank in his electioneering and Council programme, and the electors will be well-advised to give their votes only to those who have pledged themselves to total prohibition.

**Professor Radhakrishnan at Oxford:** Professor Radhakrishnan of the Calcutta University delivered the Upton lectures at Oxford from the 17th May to 7th June. In moving a vote of thanks at the end of the course, Dr. Jacks, Editor of the *Hibbert Journal*, paid a warm tribute to the lecturer and said: "He has brought before us a wonderful picture of the vast hospitality of the Hindu Mind. Hospitality is the word which came to my mind a number of times as I listened to his talks; Catholicity I would have called it, but hospitality, to my mind, means all that catholicity means and a good deal more. It means depth of feeling and breadth of outlook, characteristics of Hinduism as he has presented it to us. Not mere hospitality—that which offers a bare bed and a casual ward for every religious tramp; the hospitality of the Hindu mind is that which educates and enlightens the mind which accepts the Hindu faith without forcing anything on it, if it be unwilling. You will agree with me that this hospitality characterizes Hinduism. As I have heard him, the words that came to my mind are those of the New Testament 'In my Father's house are many mansions.' A new meaning of Spiritual Charity dawned on my mind, there were moments when I was tempted very much to say 'Almost thou persuadest me to become a Hindu.' But I felt that the very points that tempted me to turn Hindu were also the very points that I hope will some day make me bold enough to say that I am a Christian."

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1926 -Indian Social Reformer Vol 36 (882)

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# INDIAN SOCIAL REFORMER.

*BOMBAY, JULY 3, 1926.*


## "AVARUDDHA STREE."

Some ancient texts of the Hindu legis's enjoin that an "Avaruddha Stree" is entitled to maintenance from the property of a deceased man to whom she belonged. In a recent Bombay case, the issue was whether a woman, who was the kept mistress of a man, was entitled to maintenance under these texts. Mr. Justice Kanga who tried the case stated the law as follows:

"According to the authorities, a Hindu is not bound to maintain his kept mistress in his life-time. He can discard her at any moment and she cannot compel him to continue her in his keeping or to provide for her future maintenance. But where a Hindu woman has been kept by a Hindu until his death his estate is liable for her maintenance in the hands of those who take it even though the connection with her was an adulterous one. Her right to maintenance is conditional upon her continued chastity."

The Judge decided in favour of the claim, holding that the claimant's position in relation to the person on whose property the claim was made, satisfied these conditions. The case went on appeal before a bench of two Judges, and they overruled his decision. Sir Lallubhai Shah accepted the facts as found by Mr. Justice Kanga, but he differed from the latter in his opinion regarding their sufficiency to bring the case within the scope of the rule of Hindu law which entitles "a continuously-kept concubine" to maintenance. His lordship observed:

"I may mention that the English expression "continuously-kept concubine" is the nearest approach to the meaning of "avaruddha stree." It connotes an open residence and avowed connection with the man, both of which I think can be fairly said to be absent in the present case. I should have been glad to see my way to allow the plaintiff's claim; but it cannot be done without unduly enlarging the scope of the Hindu rule of Law which we have no right to do."

Mr. Justice Crump, in agreeing with Sir Lallubhai Shah, pointed out that in all previous cases where maintenance had been allowed, "the woman was living openly with the man as his concubine under his immediate protection and control." In the present case, there was no evidence that they ever openly lived together. Mr. Justice Crump said:

"The case seems to be a common one enough—a rich man on bad terms with his family who has a kept mistress whom he visits from time to time. The connection was not precisely secret; but on the evidence it cannot be said that she lived with him openly as a member of his family."

An appeal against this decision was carried to the Privy Council in London, and that body upheld the decree of the Court which tried the case. In doing so, their Lordships observed:

"Both Judges (of the Appellate Bench) lay much stress on the fact that the appellant was not kept in the house of the deceased's family but in a separate house, as was the fact. And so the real question would appear to be whether to be of the family the concubine otherwise entitled to maintenance, must reside in the same house with the deceased, together with his wife and the regular members of his family. Their lordships are of opinion that such common residence is now unnecessary, whatever may have been the case when the concubine was a slave of the household."

The Privy Council begs the question when it says that the point of residence with the deceased's family is unimportant in the case of a concubine "otherwise entitled to maintenance." The view of the Appellate Court was that such residence is of the essence of the status of *avaruddha stree* to whom the Hindu texts assign a title to maintenance. Without such residence, the mere fact of having been a deceased man's exclusive mistress up to the time of his death does not create the status. And without the status, the title to maintenance cannot arise.

The Privy Council has, by a stroke of the pen, carried the Hindu society back by ten or twelve centuries and transferred the incidents attached to a relation of status to a relation of contract. That seems, to our mind, the point where it has gone wrong. We wish to discuss the question purely on its bearings on the evolution of Hindu society. And we regret to say that the Privy Council's decision is likely to have a very disruptive influence upon it. The ancient texts make a clear distinction between an *avaruddha stree* and a kept mistress who is termed *Bhujishya*. The former was in some sort a member of the family, recognised as such by other members, and living with them in a relation not considered incompatible with the normal relations between a man and his legitimate wife or wives and children. Disagreement with one's legitimate wife was not involved as cause or consequence in a man's relations with his *avaruddha stree*. The Old Testament often throws valuable light on ancient Hindu institutions, and *avaruddha stree* corresponded to the "hand-maiden" in the sense of Hagar in relation to Abraham. "Deputy or Assistant wife" rather than concubine would be the appropriate rendering in English for *avaruddha stree*. Residence with the family is the conclusive proof of the relation because it is the best proof that the status was openly enjoyed by a woman not alone by the appointment of the man but by the approval of his family and friends. Our contention is that this particular status which was normal in a state of society when the marriage and family had not crystallised into their present definiteness, is no longer normal, and the provisions of ancient Hindu Law applicable to it must be held to have lapsed with the lapse of the institution itself. The deceased man on whose property the claim was made, was himself conscious of its irregularity as he told the claimant before his death that he could not provide for her in his will, which he made in her house, because, his property being ancestral property, it might be held to be invalid. If the Privy Council's judgment is sound law, any woman who happens to be associated with a man at the time of his death as his mistress, will be able to obtain a maintenance from his widow and other heirs to his property.

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## FIGHTING COMMUNISM IN CHINA.

*( Contributed. )*

Whatever may be the case with other countries, there can be no doubt whatever that the Bolshevik menace in China is a very real one. Behind all the anti-foreign demonstrations that we now and then come across in China, we can see as much the traditional hatred of the Chinese to the foreigners as the hidden hand of the Bolshevik. The revolutionary doctrines preached by the Russian emissaries are no doubt largely responsible for such murderous attacks upon innocent foreigners as that which Shanghai witnessed a few days before. Baffled in their attempts in Europe, the Bolsheviks turned to more congenial surroundings, and what more easy than to stir up trouble in China which, in its disorganised state, presented an admirable field for the exploitation of industrial troubles? It is interesting to follow the various stages through which Bolshevism gained hold of China. Even as early as 1917, the Bolsheviks had established societies of Chinese for the conversion of China. Addressing the students of the University for Oriental Nationalities in Moscow in 1919, Stalin said: "You must create in China a yearning for national inspirations. You must use this and every other power you can enlist to break the existing order of governments and bring about a world revolution." This was only a sample of the unscrupulous propaganda which the Bolsheviks used to further their ends. Throughout Peking, Canton and other places in China, there were established hundreds of Communist schools, and even girls' normal schools were made centres of Communistic propaganda. The next step was to obtain the recognition of the Chinese Government. Chicherin, the renowned Foreign Minister of the Soviet Government, deluded the Chinese into a sense of false security by posing as the friend of China, but all the while taking care to push forth his propaganda. As if to show his sincerity of intentions, he offered to surrender the extra-territorial concessions and the unequal treaties which Russia enjoyed, but retained, however, the most favoured nation clause, by which Russia gained the most cherished of her ambitions. It was thus only a sop to get recognition of the Soviet by China and, having gained that, the Bolsheviks then sought, by using the nationalistic aspirations of the students, by representing to the Chinese that foreigners were all capitalists and, as such, enemies of society, and by other despicable devices, to foment industrial unrest in order to upset the existing order of things and prepare the country for the propagation of the doctrines of direct action. It is now established beyond doubt that the Bolsheviks have to share a good deal of responsibility for the catastrophic riots which broke out in Shanghai in May 1925, though it is a moot point whether they were directly concerned in the affair. To fight out the grave menace with which China is confronted, a League known as the Constitutional Defence League has been formed at Shanghai in which as many as 14 nationalities, including a number of very prominent Chinese, are represented. The objects of the League are to organise and promote international and universal opposition to the propagation of the theories and principles of the Third International and to the practice and policy of Communism as associated therewith, to defend and uphold constitutional conditions of progress in contradistinction to subversive, reactionary and revolutionary methods practised by Communists, to foster and promote unity and good-will amongst all classes and nations, to perpetuate what is best in the heritage of constitutional development and civilization, to defend and extend the principles of justice and liberty of thought, of speech and of enterprise, to educate public opinion and to diffuse information to ensure social, economic, and industrial progress on sound constitutional principles. The first number of the *Constitutionalist*, a monthly organ published by the League, contains the proceedings of the mass meeting held at Shanghai in March last at which Mr. T. R. Jones, the principal speaker on the occasion, made a fighting speech against what he called the "organised assault on the ancient civilizations with a view to their overthrow and the setting up of another world-power on their ruins". Whatever one may think about the extra-territorial privileges, the unequal treaties and other unjust concessions enjoyed by foreigners in China, one cannot but sympathise with them in their struggle to rid the country of a menace which, if not nipped in the bud, is bound to have disastrous repercussions in the rest of the world.

## THE PHILOSOPHY OF AMERICAN GOVERNMENT.

(By the Rev. Earle M. Rugg)

**[ The American Nation of forty-eight federated States is this year celebrating the Sesqui-Centennial of its Declaration of Independence. A great international exposition is being held in Philadelphia from June 1st to December 1st.**

**Representatives of the original thirteen States signed this Declaration on July 4th, 1776, and on this 150th Anniversary we do well to ask ourselves the significance of this philosophy of Government.]**

The significance of the Fourth of July to intelligent Americans lies not in an historic quarrel but rather in an Epochal experiment in self-government under circumstances that were new in world history and that were "consciously and concretely creative." The writer has no intention of making comparisons with other Governments and will not take time to enumerate the inheritances from European countries and peoples who contributed to the ideas and ideals of American Government in indirect ways.

The Authors of the Constitution of the United States believed "in liberty and they believed in law; and they never dreamed that these are incompatible." The philosophy of American Government is founded upon human rights and upon personality. Whatever may be the importance of righteous social organization and whatever may be the ends of social develop-

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ment the rights of the individual are fundamental and pre-eminent and upon those rights are grounded the rights of groups and majorities. The Founders of the American Republic "sought from government nothing but the protection of their rights under equal laws."

Of the two outstanding conceptions of liberty in our time, in one Government is in no way limited in its power; in the other Government is definitely limited by a written Constitution.

The American Colonists began to have, long before 1776, a definite conception of the purpose of Government. The Declaration of Independence was not a set of arguments but conclusions concerning the creation of a Government to protect inalienable rights already possessed and not to seek rights.

The Declaration of Independence was a manifesto of "self-evident truths." "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty, and the pursuit of Happiness, that to secure these rights, Governments are instituted by men, deriving their just powers from the consent of the governed."

Is this true that "all men are created equal"? Multitudes have been born unequal in knowledge, unequal in physical and mental health, unequal in ability, unequal in potential ability. Abraham Lincoln answered this question quite satisfactorily in his reply to Stephen A. Douglass in that memorable debate when Mr. Douglass said: "No man can vindicate the character, motives, and conduct of the signers of the Declaration of Independence, except upon the hypothesis that they referred to the white race alone, and not to the African, when they declared all men to have been created equal; that they were speaking of British subjects on this Continent being equal to British subjects born and residing in Great Britain; that they were entitled to the same inalienable rights and among them were enumerated life, liberty, and the pursuit of happiness. The Declaration was adopted for the purpose of justifying the colonists in the eyes of the civilized world in withdrawing their allegiance from the British Crown, and dissolving their connection with the mother country."

To this Mr. Lincoln replied ironically :—

"I had thought the Declaration contemplated the progressive improvement in the condition of men everywhere; but no, it merely was adopted for the purpose of justifying the colonists in the eyes of the civilized world in withdrawing their allegiance to the British Crown!"

Mr. Lincoln then gave his real convictions. "I think the authors of that notable instrument intended to include *all men*, but they did not intend to declare all men equal *in all respects*. They did not mean to say all were equal in colour, size, intellect, moral development or social capacity. They defined with tolerable distinctness in what respect they did consider all men created equal—equal with "certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

This they said, and this they meant. They did not mean to assert the obvious untruth that all were then actually enjoying that equality, nor yet that they were about to confer it immediately upon them. In fact, they had no power to confer such a boon. They meant simply to declare the right, so that enforcement of it might follow as fast as circumstances should permit.

May we say that the philosophy of American Government rests on natural or inherent rights which are a standard to be considered in laying down and in determining laws? Moral personality gives men the power to judge between right and wrong apart from all law and government. The true foundation of law and government rests upon a recognition of such natural rights as the equality of all men in regard to the protection of their lives, their liberty, and the pursuit of moral happiness. "Human rights are not the gifts of governments, but governments should be created on the basis of human rights." This was the philosophy of the Founders of American Government.

The framing and adopting of the Constitution of the United States was an attempt to secure the inalienable rights of all citizens in the very structure of the government so that government itself or any majorities could never take them away or abridge them.

George Washington made only one speech during the four months of deliberations, over which he presided, in the Constitutional Convention. He said: "If, to please the people, we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and just can repair. The event is in the hand of God." They raised such a standard and God gave it blessing.

The Hon. David Jayne Hill says: "The vital part of the Constitution of the United States is this: There are in the very nature of every human being certain claims to equitable treatment which we may call "rights"; and these rights, upon which the existence of Government should be based, must be placed beyond the power of Government ever to destroy." These rights are given in detail in the text of our Constitution and in the first ten Amendments which the people demanded as a condition of adopting the original draft.

What is original and a distinctive American idea in the American philosophy of Government is that the rights enumerated in the Constitution and the Amendments becomes a part of the fundamental law by which government itself is created and under judicial protection.

The attacks on the Constitution and the working of the Supreme Court, and the accusation that there is no real philosophy of American Government, seem to overlook the facts, so ably put before those who desire to read them by men like the Hon. James M. Davis and Hon. David Jayne Hill and a score of other loyal and far-seeing leading citizens of judicial and international experience and influence. Of this philosophy of Government the Hon. Dr. Hill writes in 1924: "For a hundred and thirty-five years this

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philosophy has piloted us through many storms. All our growth and prosperity as a nation can be traced to the application of it; and most of our present complications and social misfortunes as a people can be referred to departures from it." The American Constitution was finally adopted by the 13 original States on September 17th, 1787.

## CHILD-MARRIAGE TRAGEDIES.

The Editor, The *Indian Social Reformer*.

Sir,

Commenting editorially on the Madras child-wife tragedy, in your last issue of the *Indian Social Reformer*, you have rightly diagnosed this disease as due to the great disparity in the ages of men and women who enter into holy wedlock. Crabbed age allying itself with youth is a lamentable feature of our social life. Apparently the parents have no compunction to sell their daughters to these dotards. You can imagine what a miserable life it must be for the girl-wives, and would you blame them if they wish their husbands at the bottom of the well? Coming close on the heels of your para, here is what I have culled from a Nagpur paper:

"On Tuesday the 15th June, a strange marriage ceremony took place in Nagpur when a girl of 13 was married to an old man of 55. It is regrettable that in these days of social reform such marriages still take place. It is said that the bride-groom is marrying for the third time having a number of children from his first two marriages."

The old bride-groom has a fastidious taste, indeed! Could he not have contented himself by marrying a middle-aged widow who would be more of a companion to him than the girl whose life he has rendered joyless by his insensate action? Sir, our Hindu Society should recognise that if ever a widower wishes to remarry, be it for the second, third or even the fourth time, he must consider it his bounden duty to limit his choice to widows only. This remedy will have the advantage of hitting two birds with one stone: the girls will be saved and the widow marriage problem will also be solved.

Bombay, 1st July 1926. Yours etc., N. K. Akshi.

## SIDDHA SAMAJ, BADAGARA.

The Editor, The *Indian Social Reformer*.

Sir,

The Samaj was first started on the 1st of April 1921 by Swami Sivananda Paramahamsa, the great exponent of Advaitic Philosophy, whom the Siddha Samajists consider to be a Jagatguru or World-teacher. His book *Siddha Veda* is being translated into English. The basis of action for the Samaj is Siddha Vidya or Pranayama which is the most scientific and religious process of lengthening the life of a human being and giving salvation to him.

The Swami's disciples number more than a lakh, but the most earnest and sincere of them alone can join the Samaj. The Samaj has 12 Asrams in Malabar and a few others in South Canara, Coimbatore, Travancore, Cochin, Karachi and Bombay. They all live in Asrams as happily as the Rishis of old did. In addition, it carries on its silent activities all over the world through the aid of its honorary missionaries. All the workers in the Samaj are honorary.

A Samaj member devotes 6 hours a day for prayer (practising Siddha Vidya), abstains from taking meat or fish or the use of intoxicants, keeps a strict moral character, advances materially, socially and educationally in all world-weal activities and views all religions as one, the truth of all being Salvation through the living of Jiva in Brahmarandhra. Last year it has recorded 19,278 interdinings and 15 intermarriages in Malabar, a thing not attained hitherto by any organization or Mahatma in this orthodox land.

As all the members live in Asrams no individual member holds private properties. When a member joins he surrenders all his properties to the Samaj and gets his maintenance from the Samaj. Marriage is allowed when a member feels it difficult to take entire Brahmacharya, but he or she can marry only from the Samaj.

Its General President is Mr. K. Manavikraman Raja B A., a member of the Zamorine's Royal Family; its General Secretary is Mr. C. Sankunni, Calicut, its General Treasurer is Mr. V. V. Erady, Bombay, and its General Representative is Mr. M. N. Kunhiraman, Badagara. The activities of the Samaj are carried in consultation by all the four.

Camp, Kalpatta, Wynaad, 19-6-1926. Yours etc., C. Sankunni, General Secretary.

## PROSELYTING BY CHRISTIAN MISSIONARIES.

The Editor, The *Indian Social Reformer*.

Sir,

I have noted from time to time some rather pointed remarks concerning the proselyting by Christian Missionaries, which you aver is carried on here and there. The word "proselyte" meaning to win over to a different religion is used with a derogatory meaning in many cases. It connotes the idea of a useless change. When one Christian denomination tries to win over members of other Christian denominations to their way of thinking, it is termed proselyting, because it is considered that the man already being a Christian and in vital relationship with Jesus Christ, it is foolish to spend effort in attempting to enrol him with a different denomination, when there are so many men both in the so-called Christian countries and in non-Christian countries who are out of vital connection with God-in-Christ.

Now you use the word in one of two senses. Either you say "You proselyte" (win over to a *different* religion, which is wrong for it is always wrong for a man to change his religion), or you say "You proselyte" (change a man from this compartment of religion to the other, an insignificant change unworthy of those who bear the name of Christ and who should be devoting themselves to good works.)

Would you be good enough to indicate which is the sense in which you use the word? To you, does proselyte mean to win over to a different religion, in which case where is the wrong in it, or to win over to a different *compartment* of religion, in which the wrong is self-evident?

Thanking you as one who comes under your condemnation and who desires to know for what he is condemned.

Harda, C. P. Yours etc., D. A. McGavran.

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## KANIYARA SATYAGRAHA.

Messrs, Tagadur Ramachandra Rao, Puttiah, Nanjeevar Doss, Ramanujya Doss, Yelandur Kaniyya and Pandit Rangiah, write to us from Mysore under date 18th June, 1926:

The interpellations and answers in the Assembly on the 14th instant are a clean evidence of the fact that our benevolent Government is not hostile to the aspirations of the Kaniars in the matter of entry into the temple of Sri Gunja Narasimhaswamy. They are a clear proof of the fact that Government is sympathetic towards the cause. It is a matter of sincere congratulation that the Assembly in general and some members in particular evidenced hearty sympathy to the cause.

The progress of the movement so far, the self-sacrificing efforts made by the Kaniars, the obstructions put in their way by the local officials, the several difficulties and harassments that they were subjected to by the local officials, have all been published in the two books *Kaniara Satyagrahada Charitre* and *Jaitra Yathre*, written by Mr. Tagadur Ramachandra Rao. Besides from time to time handbills have been widely circulated and accounts published in all the papers widely read in the province: and also these two books, notices and handbills, have been sent to the Amildar, Sub-division Officer, Deputy Commissioner, Chief Secretary to the Government, Muzarai Commissioner, and Dewan. Copies of these have been sent also to His Highness the Maharaja himself. Over and above this on 16-4-1926 the detective Police Inspector took away all the records of Mr. Tagadur Ramachandra Rao and an enquiry was also held by the T. Narasipur Police Inspector on 13-5-1926 Under these circumstances it is incomprehensible, it is strange, that Government should deny any movement excepting what has been given in the Government reply to the interpellations. We are amazed and grieved at this. It may de that the local officials might have concealed many facts which were damaging to them and replied to Goverpment only those things that were convenient for them. These things are not impossible under the present system. But yet this is no excuse for Government to plead ignorance of the facts which have all been published in newspapers. The harassments of the local officials directly and indirectly in working against the movements by abolishing their power, influence and prestige, may be briefly catalogued. Chronologically the facts are as follows:

On 14-10-25 the Amildar of the Taluk created a panic in the town by beat of drums terrifying the people that the Kaniars would force their entry into the temple. He asked them to be prepared for the occasion, if need there be. The Government servants were made to do propaganda against Mr. Ramachandra Rao and the Kaniar leaders. The Sub-division Officer, himself at the time of Jamabandi, abused his power, prestige, influence, friendship and kinship to do propaganda against the movement. On 24-1-26 Mr. Tagadur Ramachandra Rao and the Kaniars were for sometime prohibited from entering the limits of T Narasipur town. On 16-5-26 about 200 Kaniars who had assembled at Nilasoge were practically interned by being prohibited from going out of the village. A police guard had been kept round the village. On the same day, the Kaniars, coming from Sosale and Narasipur on their way to Nilasoge were obstructed and sent back. On the same date four Satyagrahis who started from Nilasoge to T. Narasipur to offer Satyagraha before the temple were ill-treated, the police constable No. 177 trying to use his shoes against them. On the same date the Jamadar got the Satyagraha flag pulled down, the Amildar tore off the board from its place and threw it away. Besides on this very date the Amildar made attempts to drive out by force Kaniars assembled at Nilasoge. Again on 7-6-1926 a gentleman who had given shelter to Mr. Ramachandra Rao in T. Narasipur was compelled to shut his door against him. The same day at midnight, when Mr. Ramachandra Rao and four Satyagrahis had taken shelter in a ruined Mantapa in the *tota*, the Sub-division Officer, the Amildar and others mercilessly drove them out. Even dogs and cats are given shelter, but not the Satyagrahis. These are all the facts. These are known to all the people in T. Narasipur. Impartial people who had gone to this sport and seen the things with their own eyes have given statements to that effect. However, we do not grieve now for what has already passed. We cherish no hatred or ill-will to anybody. Even local officials are our friends. We blame our own fate. Nobody can help us except Lord Gunja Narasimha. We know He has put us into a trial, we willingly and cheerfully suffer any difficulties that we may have to face in our peaceful fight for our rights. We have faith in truth and non-violence. It is far from our desire to gain our ends by inflicting sufferings on others. We declare once again that by Satyagraha we do not mean to force our entry into the temple, unless public opinion is for it and Government approves of it. What we mean by Satyagraha is, we stand in front of the temple in a place selected by the Government and the leaders of the public doing Bhajana and spinning on Charkha until the hearts of the higher communities melt and melt profusely, transferring itself into an embracing love which takes us into their fold and makes them recognise that we are unjustly withheld our rights and that it is their duty to gracefully concede them. The *mamool* allows us up to the front of the temple. We stand there. Our request, a humble request, our respectful request, to the local officials is to permit us a select number to stand before the temple and demonstrate our protest to other communities who withhold our rights. We assure every one, the public and the Government that we do not do violence to anybody. Let not the local officials get panic-stricken at the very word Satyagraha and injure our cause. We sincerely hope that this sad chapter will end here.

We are highly thankful to the Government for its sympathetic assurance that it will do what all it can do to further our cause. Before closing we offer our sincere and heartfelt thanks to the members of the Assembly in general and Messrs. Hosakoppa Krishna Rao, J. Shama Jois, Honniah Heggade, B. N. Subba Rao, B. L. Byanna, Nelgari Sanjeeviah, Mona kalmur Narasinga Rao and M. C. Mallegowda in particular for having shown sympathy to the cause of Kaniars and interpellated Government on the matter. Our heartfelt thanks go also to the Dewan Sahib and the Second Member of the Council. May Sri Gunja Narasimhaswamy shower his blessings on all friends and sympathisers of Kanniars.

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## PROP. RADHAKRISHNAN IN ENGLAND.

Mr. V. V. Chowdary, M.A., B.L., writes to the *Swarajya*, Madras, from Oxford :—

At last in the person of Prof. Radhakrishnan, India, nay, the East, is showing what great contribution it has still to make to the West. After all man does not live by bread alone. Western civilisation has done much to uplift our material prosperity. But that is not the be-all and end-all of life. When the bodily wants are satisfied there is still something more which craves for fulfilment. The East has got its contribution to make to the world in satisfying this higher spiritual longing. India, the seat of philosophy in the East, with its Ramanujas and Sankaras, with its Dwaitic, Advaitic and Visishtadvaitic views of the world, with its Hinduism, Buddhism and Jainism, has still to supplement and enlighten the realism of a Russell or the idealism of Bradley or Ward. To-day the Calcutta University has really honoured itself in picking up a genius like Prof. Radhakrishnan who has been sent as a delegate to the Congress of the Universities of British Empire.

### At Oxford.

When he came here in that capacity, Oxford, the oldest and the best of the Universities, has availed itself of the opportunity in choosing Prof. Radhakrishnan and broke a tradition by calling an Indian for the first time to deliver the Upton lectures at Manchester College. Mr. Jacks, the Principal of that College and the editor of the famous philosophical journal, *Hibbert Journal*, said : "You have honoured us by delivering your first lectures outside India in our University." It is really surprising to hear in what high estimate he is held by all the great philosophers in the West, and how every University here invites him to have a talk with that great man whom they know only through his monumental works. Owing to his retired temperament, but more perhaps owing to his short stay here, he could not comply with their requests.

### At Cambridge.

The other day Cambridge gave a reception to him. All the philosophers, logicians and metaphysicians of that famous University attended. He had to deal off-hand with the subject of Bradley and Samkara. They were simply surprised at the excellent way in which he tackled the subject and especially the admirable exposition of the difficult problem of 'maya' so much so that Mr. Sorley at last burst out saying that no Englishman or Indian had so clearly spoken on Hindu philosophy within the walls of Cambridge in a manner which appealed to a Western audience.

His Upton lectures unfortunately came off during the Eights Week at Oxford—a very exciting time when both the Professor and the student, the lecturer and the pupil, the Dons and the graduates are wholly absorbed in the intercollegiate boat races. In spite of these adverse circumstances his lectures commanded a very big audience. For four days continually the Professor held them in a spell by his lucidity of exposition, fineness of delivery, and by a clear analysis of the subject driving home to them the important elementary principles of Hindu philosophy. Realising the importance of the lectures the printers and publishers have already beseiged him for permission to get them printed. Thus the Professor has maintained the past intellectual and spiritual greatness of India not to speak of his own self and made the Westerners revise their opinion of the capacities of the Indian intellect.

From here he is proceeding to London and Paris and from thence to America. Judging by the successes he won in Oxford and Cambridge it is not difficult for one to predict what new laurels of victory would be awaiting him in the New World.

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## WOMEN'S WELFARE AND BIRTH CONTROL.

Dr. Charles Lucas's reply in acknowledgment of a card of invitation to the meeting of the Cambridge Women's Welfare Association, on the subject of Birth Control, published in the *Cambridge Daily News* and sent to us by a valued friend, cannot but be of interest. It runs as follows :

I believe I am indebted to you for the invitation to the Cambridge Women's Welfare Association meeting on Saturday, May 8th, 1926. Therefore a reply and acknowledgment is due. I am interested in and have done some work for women's welfare, well the speech of Lord Dawson of Penn, etc. etc., is the damnation of it!!! As a doctor and student of Nature you know perfectly well that reproduction of the species is the foundation and bedrock of animal life, and if you weaken or undermine your foundations your superstructure must inevitably fall into ruin. This you will allow is sound and undeniable argument.

I was in practice as a doctor for 40 years, and it was my lot to come in contact, etc., with cases where birth control had been exercised, and in almost all instances shattered health and happiness and ruined home, and family comradeship and bliss were destroyed. Lord Dawson of Penn exulted in the modern girls and young women who throw away all modesty and reserve and mix on equal terms with boys. These poor deluded creatures become more or less a band of hermaphrodites. I should like to introduce you to a Miss W—(the real thing physically). I am sure you would fall in love with her. Doctor Dawson's remarks that mothers of large families were mere breeding machines were particularly offensive to me. I am number 10; my mother was one of the very best: the life and soul of all that was going forward and had a kind thought for everyone. Dawson of Penn's philosophy on married life, that the man and woman should determine whether their offspring should be one or two, and after that they should massacre the innocent indefinitely, is fiendish indeed. I left the meeting with a feeling of shame and disgust, that the large number of young people present who should naturally hope to become happy wives and mothers, should have their minds vitiated with such a pernicious doctrine, and even now I cannot quite shake off the disgust; it haunts me like a bad and disagreeable smell, so that I will peg away in my garden where I can see the skylark soaring up to the heavens singing its joyous song to its mate of love for the life that is to be. I shall be only too glad for it to be generally known what my sentiments are on the subject, which I will repeat with emphasis—that birth control is damnation to women's welfare. The statement still holds good that "The hand that rocks the cradle rules the world." Well, if you knock the bottom out of the cradle you destroy women's kingdom.

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I consider if Lord Dawson of Penn, holding as he does such an exalted and powerful position, would benefit the human race, he should rather devote his time, energies and great influence to stamp out tuberculosis, than advocate such erroneous and pernicious doctoring and tinkering.

## THE PIONEER OF WOMEN'S MOVEMENT.

The world is the poorer for the loss of Ellen Key, who died on April 25th at her home in Sweden. She was born in 1849, and the three quarters of a century over which her life extended, saw greater changes in the position and especially in the outlook of women than any similar period since the world began. And in this changed outlook Ellen Key had her part. Perhaps it would be a misnomer to call her a leader, for she headed no popular movement; she identified herself with no organized agitation for change or progress. She raised her voice against the suffrage fight. She warned the eager feminists of the early twentieth century that they were on the wrong path when they sought equal rights with men in education and in industrial and professional opportunity. It was her fate to shock the sensibilities and the moral ideals of her contemporaries, and yet to be considered a conservative and even a reactionary by the women who were pushing out so earnestly into the life of the great world. Yet it may be that in some respects her vision was clearer and more far-seeing than that of the women who had thrown themselves into the struggle for education, for the vote, for the right to a career, and to freedom to control their own lives. It may be that when all these lesser rights have been secured, women will find that the greatest right of all is the right to their own special function—the right to responsible, freely-chosen maternity. The great service rendered by Ellen Key was that she sounded a clarion cry—a cry that was harsh and discordant in the ears of many who heard it first, but a cry that woke up the woman-hood of the world and forced women everywhere to think and to revalue their accepted ideas and traditions. When "The Century of the Child" appeared in 1909, it marked the beginning of a new era, an era which is slow in being fully realized, for it requires an upheaval of thoughts of men which cannot be accomplished in less than a generation. Ellen Key herself never seemed fully conscious of the importance of Birth Control for the accomplishment of her aim of true motherhood, but Birth Control is the necessary corollary to her insistence on the right of every woman to choose motherhood. The essence of her teaching was that women must develop themselves as women—as mothers. They could not reach their full stature by forcing themselves into the moulds of life created by men. It was not desirable for the world that they should follow the example of men in education, in industry, in business, in the professions, in government, if the world were to be made fit for little children. The men had not succeeded in doing this. The world, from the point of view of the child, was a failure. It remained for the women to recreate it, and they must do this through the development of their own unique qualities as mothers—through freely-chosen responsible motherhood.—The *Birth Control Review*, America.

## INDIAN REPRESENTATIVE AT THE INTERNATIONAL WOMEN'S SUFFRAGE ALLIANCE CONGRESS, PARIS.

Mrs. A. B. Lakshmi Pathi, B.A., an Indian representative at the International Women's Suffrage Alliance Congress, writes from Paris :—

The Congress held its sessions here between 26th May and 10th June. The United States of America, Egypt, Peru, Brazil, Australia, Japan, India and all the countries of Europe were represented in the Congress.

The Indian delegates were eight in number, seven ladies and one gentleman from Bombay. Among them were Mrs. Muthulakshmi Ammal, myself, Mrs. Swaminadhan, Mrs. N. Sen, whose husband is in the India Office, Mrs. Drysdale and Mrs Barrie and a French lady from Pondicherry.

The Congress was a very great success. The President of the Congress, Mrs. Dorbet Ashbey, is a very able woman indeed, and she is, I may say, equal to our Congress Presidents. I am struck with the energy and the efficiency of the women here.

Receptions were given to us by the important people of Paris. On 1st June there was a very grand reception by the Mayor of Paris. You cannot imagine the grandeur of the entertainment. There was a beautiful orchestra in attendance and the halls were lit up with very handsome Venetian chandiliars. The halls, with gold work in the ceiling and lovely paintings on the walls, were simply amazing. Paris is so very artistic and beautiful in its buildings that one gets enchanted with them.

On 2nd June, I was invited to a tea party given by the wife of the Ex-Minister of Public Health. There I met the wife of the Minister of Finance. If I had come independent of the Congress, I would not have seen all these lovely things of Paris and its great people.

I had been to Fontainebleu and saw the lovely palace in which the ancient Kings of France lived and which was afterwards occupied by Napoleon. At Malmaison, I saw the house of Josephine, who, divorced by Napoleon, lived there until she died.

Versailles which is familiar in the history of the French Revolution is full of lovely tapestry and paintings. All the belongings of the old Kings are preserved there.

I went into the Church of Notre Dame on Sunday, 30th May, when service was going on. It was a wonderful sight. The height of the ceiling is something like the height of the domes at Bijapur.

The delegates from Holland, Belgium, Switzerland, Germany and Austria have asked me to come to their countries. One lady from Berlin said that she would take me to the Parliament, and at Vienna they are arranging a great reception for me.—*Justice*, Madras.

## BOMBAY WOMEN'S MEETING.

The women of Bombay are forging ahead in their ideas and ideals. Having won the suffrage in the local legislature and the right of returning their own representatives on the Municipal Corporation, they are now eager to sit side by side with men on the local and the central legislatures and play their part in the administration of the country. This desire was eloquently voiced at a public meeting of women held at Marwari Vidyalaya on Monday evening, in which representative European, Hin-

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Mussalman and Parsi ladies took part. Mrs. Sheru F. Vakil occupied the chair and among those who ressed the gathering were Mrs. Hirabai Tata, Mrs. rgaret Cousins of Madras, who is the first woman gistrate in India, Mrs. Raiji, Mrs. Shafi Tyebji, Miss rajbai D. Contractor, Miss Krishnabai Jhaveri and i. Ratanbai Pavri.

MEN WHO TALK A LOT.

The speakers maintained that there were certain nches of administration for the control of which men re not fitted and that unless women were admitted the Councils it was impossible to expect efficiency hose departments. They recalled the achievements Ahalya Bai of Indore, Nur Jehan of Delhi, Tara Bai Satara and Chand Bibi of Ahmednagar who had left ark in Indian history by demonstrating what women ld do "Unless and until men become unselfish and t to their women, Swaraj will be inaccessible and r cry will be in the wilderness," was the warning of fair speaker to the Congresswallas. "They say nen talk a lot, but our own experience is that it is men who talk a lot and do little," said Mrs. Cousins l wound up by expressing the hope that the members the local legislature, when they met at Poona next nth, would give the lead to all India by not indulging oo much talk but granting to the women folk the t of representation.

The meeting passed the following resolutions unanisly :—

'That this meeting of the women of Bombay requests members of the Bombay Legislative Council to nove the sex disqualification as regards the eligibility women to stand as candidates for the Local Council. further urges the members of the Legislative Assembly l the Council of State to pass the necessary resolution noving a similar disqualification as regards the gibility of women to be elected or nominated as mbers of those bodies."

'That this meeting authorises the President to send ies of the Resolution to the Secretaries of the mbay Legislative Council, the Legislative Assembly l the Council of State, and to Dr. Sir Harisingh ur."—The *Times of India*, Bombay.

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NEWS OF THE WEEK.

**The Late Mr. Chiraranjan Das:** We deeply ret to record the death of Mr Chiraranjan Das, the y son of the late Mr. C. R. Das, which took place t Sunday. We wish to convey our deep condolences Mrs. Das and other members of the bereaved family.

**First Sindh Lady to Study Law:** Miss Jamai Shahani, daughter of Principal Shahani of the D. Sind College, who graduated in Arts this year, has ned the newly opened Law College at Karachi and is first Sindh girl to take up the law course.

**A Princely Donation:** To promote extensive d intensive studies in different branches of Sanskrit rning, Seth Gourishanker Goenka of Khurja has given ay five and a half lakhs of rupees ear-marking a porn of the donation for awarding handsome "dakshis" annually to eminent Sanskrit scholars all over dia.

**A Malayali Lady Doctor:** A Cannanore correspondent writes to the *Hindu*, Madras: Miss P. C. Madhavi of this place has come out successful in the B. H. S. in Homeopathic medicine and surgery held at the Edward Medical College of Calcutta. She was a student of the Islamia Medical College of Hyderabad and is the first Malayali lady to take this degree.

**Agricultural Education in Madras Presidency:** The Madras Government has drawn up a scheme for the expansion of agricultural study in middle schools in rural areas. In addition to the usual curriculum, certain subjects of rural interest such as nature-study, the elementary principles of agriculture, carpentry and smithy work will be introduced.

**Adi-Dravida Meeting in Mysore:** A correspondent writes to the *Hindu*, Madras: Under the auspices of the Adi-Dravida Jana Sabha, Kolar Gold Field, on the evening of the 19th instant, there was a huge meeting of Adi-Dravidas held at P. Block, Oorgaum, under the presidentship of Rev. D. David, Mr. C. Varatharajulu Bagavathar impressed on the audience the value of cleanliness and devotion and quoted from Shastras to prove that all were equal before God.

**Canadian National Exhibition:** Sir T. Vijiaraghava Achariar, K.B.E., Director of Industries and Acting Director of Fisheries, Madras, has been invited by the authorities of the Canadian National Exhibition to open the Exhibition which commences at Toronto on August, 28. The invitation has the cordial support of the Prime Minister of Ontario. It is understood he has accepted the invitation and will sail from India about the middle of July. He will return to India on October 1 in time to join the Public Services Commission of which he is a member.

**Communalism in Education:** The first annual Conference of the Hyderabad State Teachers' Association was held on the 24th June. Nawab Hyder Nawaz Jung Bahadur, Finance Minister, presided. Referring to the communal riots he asserted that if the canker of communalism had not entered into educational institutions, this problem would not have been presented in such an acute form. For years past they had been watching the starting of schools, scholarships, libraries and even tournaments exclusively for particular communities with particular aims and pupils instead of starting life in an atmosphere absolutely free from communalism.

**Visvabharati:** Dr James H. Cousins, Principal of the Brahmavidya Ashram, Adyar, Madras, will deliver a special course of lectures at Visvabharati, Rabindranath Tagore's University at Shantiniketan, Bolpur, this summer term, commencing in July. The subject of Dr. Cousins' lectures will be "The Unity of Asian Culture," "The Growth of Irish Culure," "The Evolution of Civilisation" and "Studies in English Poetry." Dr. Cousins will also give lectures on various aspects of Western Art, including special studies of works of some of the great living painters. He will reside at the Visvabharati Ashram from July 1 to August 10.

**Sir Jagadish Honoured:** Sir Jagadish Chandra Bose and Lady Bose have just returned to England from Belgium. Sir J. C Bose had had high honours shown him at Belgium. He was dubbed with the Order of Leopold, the highest title of distinction there, by His Majesty the King of Belgium. Sir Jagadish received a letter from Lord Balfour congratulating him on a recent work of his "The nervous mechanism of Plants": "I offer you my warmest congratulations on the additions you have made to our knowledge of the vital phenomena in the vegetable world."

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**Resolutions of the Tinnevelly Adi-Dravida Conference:** The most important of the resolutions passed by the above Conference held recently were: That Rule No. 92 of the Madras Educational Rules be so amended as to demand and collect only ½ of the fees charged ordinarily in all Government, Mission and non-Mission institutions. That the power of recommending darkast lands to Adi-Dravidas be vested in Tahsildars and Deputy Tahsildars instead of in Maniagars and Karnams. This Conference urges on the Government the immediate cancellation of the Government Order on the Kalpathy affair. A resolution was also passed demanding the extension of grant of stipends to Adi-Dravida girls reading in 4th standard as now given to Mapilla girls.

**Reform of Juvenile Offenders:**— Following a method adopted by the Salvation Army in England for moulding the character of youthful offenders, Colonel Colledge of the Salvation Army has appointed 4 experienced officers of the local Army as Probation Officers for Colombo. Their chief duty will be to keep in frequent touch with the juvenile offenders, who will be released on probation for a certain period. Two of the officers will attend the Police and Municipal Courts every sitting day to take a note of offenders who will be let out on probation, while the other 2 will be on their rounds, visiting probationers. Their endeavour will be to convert the lads from their evil ways and train and educate them to lead better lives. But whenever any one of the lads repeats an offence during his probationary period, he will be promptly reported to the Court. This kind of work is carred on extensively in England.

**A Prohibition Meeting:** At a public meeting, held at Ooty on the 16th June a proposition that prohibition was not possible in India was voted down. Dr. Ferguson, a Missionary and a temperance worker, deplored the increase in drink revenue which had mounted from 15 to 40 per cent. of the total revenue and said that India deserved the advantages which America had derived from prohibition. He also referred to Indian sentiment, social as well as religious, which was overwhelmingly prohibitionist. Mr. Davis, M.L.C., and planter, referred to the concrete results which the prohibition experiment had achieved in Nilgiris and paid a tribute to the work of the Swarajists in the Council in this direction. The Badagas of Nilgiris, he said, were richer, happier and healthier as a result of prohibition. An American visitor who was present said that the reports about failure of prohibition in America were all false and that America was all the better for her bold reform.

**Mr. Ramanand Chatterjee invited to Geneva:** The *Associated Press* understands that the League of Nations has officially sent an invitation to Mr. Ramanand Chatterjee, Editor of *Prabasi* and the *Modern Review* to come to Geneva for the purpose of undertaking a study of the "League" and that Mr. Chatterjee has accepted the invitation. The object of the invitation is stated in the following paragraph of the letter addressed to Mr. Chatterjee by the Secretary-General, League of Nations: "It is of course obvious that there is no intention of interfering with your independent judgment. The policy of the Secretariat is to try to secure responsible representative journalists more especially from distant countries, with whom contact is necessarily more difficult, to spend sometime in Geneva in order to become acquainted with the League's work and constitution and thus be in a position, on their return home, to follow its proceedings with understanding."

**Scientific Society's Girls' High School:**— The opening ceremony of the new buildings of the Students' Literary and Scientific Society's Girls' High School, in Nowroji Lane, Bombay, was performed recently by Sir L. A. Shah in the presence of a very large gathering. The Society was founded about 75 years ago, and among its founders were men like Dadabhai Naoroji, Jagannath Shankershett, Dr. Bhau Daji etc. Sir Lallubhai said the schools of the Society were hitherto located in another building which the Society was under legal obligation to vacate and this new building had become an absolute necessity to the Society. It was a matter of genuine satisfaction to those connected with the institute that the Society had been able to put up the building which would mark an important stage in the progress of the Society and in the secondary education of girls. He said the cost of the building was over a lakh of rupees, and they had been able to collect about Rs. 53,000 leaving a balance of about Rs. 30,000 and the speaker appealed to all those present to help the institution liberally. He praised the work done by Mr. B. G. Padhye and Dr. Nerurker for the school by giving their very valuable services to it. The School building was erected with the help of a Bank and the amount owning to that Bank had to be paid by the end of the year, and he hoped it would be made up within that time. He prayed God that the institution might flourish and that the girls might receive such education as would make them ideal wives and mothers and ideal members of Society. Dr. J. S Nerurker then proposed a vote of thanks for the President and said he had helped the institution in a great many ways.


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# Social Reform Directory.

**Under this heading we propose to publish rom time to time a list and short accounts f Institutions of Social Reform, as we are eceiving enquiries regarding them. Secre- aries or other officials connected with such nstitutions are requested to send us, *free of harge*, in brief, accounts of their institutions n the model of those given below. We articularly request information regarding nstitutions for girls and young women such s Orphanages, Widows' Homes, Hostels for omen-students and Rescue Homes.**

### The Calcutta Protestant Home for Fallen Women.

The Calcutta Protestant Home for fallen women, 3, Upper Circular Road, Calcutta, is a Rescue Home r Christian women and girls. It was founded in 78 by Miss Lavinia Fendall and has accommodation r 25 girls and 15 babies or children. The girls remain the Home for periods of 2 years or longer during nich they receive vocational education enabling em to make a new start in life. The Home is in- rdenominational; is maintained by voluntary con- ibutions, and managed by a Committee of ladies presenting various Christian Communions. Each girl paid a percentage on the work done by her. The ome is for Europeans and Anglo-Indians only. Its st is about Rs. 15,000 per annum. The present idy Superintendent is Sister Eleanor to whom com- unications should be addressed. The property of e Home which stands in a fine compound in the orth of Calcutta is in the custody of a Board of ustees also representing different Christian Com- unions. The Convener of the Trustees is the Rev. erbert Anderson, 59, King's Road, Howrah.

### The Children's Rescue Home, Calcutta.

The Children's Rescue Home, No. 22, Dum Dum oad, Calcutta, is a Rescue Home for Hindu and ahomedan girls mainly rescued from the haunts vice in Calcutta. It is under the auspices and ntrol of the Calcutta Vigilance Society who collect- the funds for its opening and have undertaken to n it for 3 years as a social experiment. The Home s only just been started. Its Superintendent is Miss nsell. Matrons and teachers have been appointed d the girls who vary in age from 4 to 10 will have eir religious susceptibilities respected and, it is ped, will be so brought up that they shall find it pos- ble to return to respectability in their own commu- ities. The Home will be independent of Police con- ol or connection but will work in helpful co-opera- n with the Police who under the Children's Act are w in a position to prevent the exploitation of child e in the brothels of this City.

### Sir Ganga Ram's Widow Re-marriage Society.

The Society has extended its activities throughout dia. It publishes three monthly journals named *dhva Sahark* in Urdu, *Vidhva Bandhu* in Hindi and *idows' Cause* in English. The Society conducts an hram for invalid old men and women. It had ior to this a Widows' Home and a High hool for Girls. 9 paid workers of the Society sit 521 stations, mostly in the Punjab, several nes in the year. The Sabha has three Vidhwa hrams, in Lahore, Hardwar and Muttra and besides allowing contributions to several Ashrams in U. P. d other provinces to encourage this movement. he Society has its headquarters at Lahore and has ade several efforts to enlist the co-operation of milar institutions in other parts of India. The onorary Secretary of the Society is Lala Lajpat ai Sahani.

### Kanya Mahavidyalaya, Jullunder City.

The avowed object of this institution is to give useful and practical training to women so as to fit them for domestic life. The courses of studies pres- cribed have this object in view and students are not prepared for University Examinations. The Vidyalaya maintains also a Widows' Home and an Ashram or Orphanage. Mr. Dev Raj is the President of the Vidyalaya which has done much to improve the position of women in Northern India.

### Hindu Yuvati Saranalayam, Madras.

This excellent institution is still in its infancy and owes its existence to the indefatigable efforts of Ya- mini Purna Tilakamma. It is a Rescue Home for the uplift of the Devadasi community. Propaganda work on behalf of this institution is carried on both in Madras and the mofussil by the Kalavantula Sabha.

### The Pandharpur Orphanage and Foundling Asylum.

This institution is maintained at Pandharpur by the Bombay Prarthana Samaj. The Foundling Home is the only institution of the kind founded and maintained under non-Christian auspices. During the half a century the institution has been in existence, it has been the means of saving hundreds of Hindu widows from sin and crime. All communi- cations should be directed to the Secretary.

### Training for Social Work.

A course of training for Social Work is given for women students at the University Settlement, Vatchagandhi Road, Bombay. The aim of the course is to provide opportunities by which women of all communities, who have finished their general educa- tion, may prepare for a life of usefulness and service. The course, which extends over a period of one year, includes both theoretical and practical training. During the monsoon, students may prepare for the Social Diploma given by the Social Service League in October. Special training is given to any students who look forward to making Social Service one of their definite interests and activities in later life. The course of training begins in June. Further informa- tion may be had from Mrs. Maclean, Wilson College, Bombay 7.

### The Salvation Army Womens' Rescue Home, Matunga.

This Institution was opened by His Excellency, the Governor of Bombay, in March 1925, and is situated on the Sion-Matunga main road, some 10 minutes' walk beyond King's Circle, Matunga. The purpose of the Home is the reclamation of fallen women and girls irrespective of creed, colour or caste. It is also a Refuge and Home for women and girls who are in moral danger. The Home is fully equipped for its purpose, and includes a complete Maternity Ward. The Matron-in-Charge, Adjutant (Miss) Bassett, is a Certified Nurse, and is a Member of the Bombay Presidency Nursing Association. There is no inter- ference with the religion of those who enter the Home, and each inmate is free to maintain her own religious inclinations. Every effort is made to teach the highest possible moral standards, and to guide the inmates of the Home in the direction of higher ideals of living. Domestic industries are taught, including sewing, all kinds of needlework, and also household duties. There is also a Day School conducted.

### University Settlement, Bombay.

The University Settlement provides a Hostel for about 30 Women Students attending any College in Bombay and also supplies a place of residence for a few Indian professional women. The staff of the Settlement, who are usually British University Women, are prepared to take pupils in English and other subjects. For particulars apply to Miss E. C. Gedge, Vatchagandhi Road, Bombay 7.

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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**Bombay Police Administration:** The Annual Report on the Police of the City of Bombay for the year 1925 records a decrease in crime. There was a substantial decrease in every class of offence, *rioting, dacoity,* robbery, house-breaking and theft. Though the total figure of cognizable crime for 1925, viz., 100,629, shows an increase of 977 compared with 1924 and 9,987 compared with 1923, the number of Indian Penal Code cases in 1925 was the lowest recorded since the year 1917, while the number of Local Act cases was the highest ever recorded. In fact, it is said, the best indication of the efficiency of the Police is a substantial decrease in Indian Penal Code cases and a substantial increase in Local Act cases. During the year, there were 1,832 motor accidents or 191 more than in the previous year and American cars have a substantial hold of the motor market. Mr. Kelly's administration as Commissioner of Police is remarkable for the strong measures he has taken to put down bribery and corruption in the Police Department. During the year 525 officers and men were punished as compared with 349 in 1924 and 428 in 1923, and it has been brought home to all ranks that slackness, indifference and dishonesty will not pay in the long run. Discussing the common complaint that the public give little or no assistance to the Police, Mr. Kelly writes: "The complaint is true. But the fault is not all on the side of the public. Co-operation in full measure cannot be hoped for till the Police win public confidence in full measure. It is unfortunately true that they have not won it yet. The public at present do not trust in the honesty of the Police and they resent the incivility and the discourtesy with which not infrequently the Police discharge their official duties." It is not usual to come across such plain speaking in official reports. For the first time for some years there was no Pathan scare in 1925 and the Commissioner has kept himself in touch with the Pathan leaders and enlisted their help to keep away undesirable characters from the City. But the daring highway robbery which was committed only a few days back, shows the necessity for the adoption of more severe measures against the Pathans. The Commissioner regards the presence in the city of habitual criminals whose main occupation is the commission of crime as a greater menace than the Pathan menace, and we have no doubt that he will take adequate measures to deal with it. We are sorry to find not even a passing reference in the Report to the Prevention of Prostitution Act passed in 1923.

**Bombay Provincial Co-operative Bank:** Starting originally as a small concern consisting almost wholly of individual shareholders, this Bank which is so to speak the apex of Co-operative Banking in the Presidency, has gradually extended its activities until to-day it practically finances the whole of the Presidency. Credit for this is in no small measure due to the energy and enterprise of the Chairman and the Managing Director. The fifteenth annual report of the Bank for the year 1925-26 gives detailed information regarding the working of the Bank, its relations with shareholders, societies and banks dealing with it. The total working capital during the year increased by nearly a quarter of a crore, and despite an increase in expenditure on supervision, inspection etc., it has been found possible to declare a dividend of 8 per cent for the year, an increase of half a per cent over the dividend rates for the previous five years. There was an increase of 16 lakhs under the head of fixed deposits and of 5 lakhs under current and savings deposits, the increase being mainly due to deposits of societies and banks. Every attempt is being made to bring about closer relations between the Central Banks and the Provincial Bank. The Directors of Central Banks have an opportunity of meeting the Board of this Bank on various occasions including the annual conferences of Central Banks and, in addition to this, training is given to managers and inspectors of Central Banks at this Bank. The system of tagavi loans through the Bank is gaining in popularity, though the demand is confined only to a few districts. During the year, the Thana District Central Co-operative Bank was amalgamated with this Bank, owing to the inability of that Bank to expand its business with the limited resources at its disposal. One important event of the year was the organization of a Conference of Provincial Co-operative Banks from various States and Provinces of India, which was a striking success, mainly through the efforts of the Bombay Bank. Such an organisation is a long-felt want and will no doubt tend to establish closer relations between the Provincial Banks of the various Provinces. The Bank, in spite of its vast scope, is handicapped in its work by undue restrictions such as in respect of the investment of surplus funds in banks other than those approved by the Registrar and the financing of small traders, and with these removed, its utility will be felt throughout the length and breadth of the Presidency.

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**Women's Right to sit in the Legislatures:** Thanks to the Women's Indian Association, women are beginning to assert their political rights. An influential and largely attended meeting was held in Madras on the 9th instant, under the auspices of the Madras Branch, which called upon the members of the local Legislative Council to unanimously pass the resolution that has been tabled for discussion in the current session, removing the ban on women becoming members of the Council. It is necessary that the resolution should be passed in this very session so that women may exercise the right at the ensuing General Elections, and it is gratifying to note that notwithstanding the time allotted for non-official business being exhausted, H. E. the Governor has allotted special time for the discussion of the resolution. We have no doubt that the resolution will be unanimously passed, but, as Lady Sadasiva Iyer pointed out, that alone will not do, and educated men will have to allow and induce their educated women relatives to be nominated or to stand for election to the Council. We also print in this issue the appeal which the Poona Branch of the Women's Indian Association has addressed to the Bombay M. L. C's. urging their unanimous support to the resolution which Dr. Paranjpye has given notice of, to remove the sex-disqualification on women becoming members of the Council. We trust the M. L. C.'s will do their duty by the women. Women members, too, must interest themselves actively in social legislation and not be content to sit silent listeners to the eloquence of their men colleagues.

**State Official's Beneficent Act:** The following was contained in a recent issue of the *Hindustan Times*, Delhi: "A Jain of Kota-Gaota in Bundi State engaged his 10 year old girl with a 50 year old man of Anjangaon, C. P. and the marriage was to be performed on the 22nd June. The old bridegroom with a few of his relatives reached the girl's village long before the appointed day and all the preparations for the marriage were complete when, fortunately, the members of the Vaishya Sudharak Mandal, Kotah, coming to know of the coming marriage petitioned to the Dewan of the Bundi State, Munshi Dhannalal, to stop it and issue orders to ensure the protection of the girl. The Dewan very kindly issued an urgent injunction to the Nazim and Sub-Inspector of Police of the district to stop the marriage and send the parties concerned under custody to the capital for his personal inspection under the State law passed during the reign of the late Rao Raja prohibiting such incongruous marriages. The facts of the petition proving correct the previous orders were confirmed, and the Nazim was ordered to keep the girl under safe custody till further orders, while the girl's father was warned not to perform the proposed marriage and to select a young boy and celebrate the marriage in due course with permission and was handed over to the police to be kept under custody. The girl was saved from the grips of the old man and is now proposed to be married to a young boy of 18 of Lakheri." This is an old-world method which we cannot recommend as a practicable remedy in these days. But it is well that an Indian Minister should use his powers to put a stop to a social transaction which can only prove disastrous to the girl in ninety cases out of a hundred.

**Relief to Discharged Prisoners:** Elsewhere in this issue we publish the report of the work done by the Bombay Presidency Released Prisoners' Aid society during the six months ending 30th June 1926. The work for the most part consists of visits to jails and provision of help and employment to discharged prisoners. The Society also conducts a Home for such of the released prisoners as have neither home nor friends. We bespeak the earnest support of the public to the humanitarian work the Society is doing. It need hardly be pointed out that real prison reform begins only with the release of prisoners. It is the public that has to give a chance to a fallen man by starting him on his life and helping to remove the stigma that attaches to his name. The consequences of neglect of this duty on the part of the public will only be to make the released offender a confirmed criminal. Much credit is due to Mr. R. M. Salvi, J. P., who has consented to engage persons recommended by the Agent of the Society on his building and other construction work.

**Future of Christianity in India:** Writing on the future of Christianity in India and the work done by Christian Missionaries in this country, Dean Inge says in the *Manchester Guardian*: "Missionaries were accused of showing airs of superiority, of general sympathy with their own countrymen, the ruling race, and of great ignorance of the old Eastern religions. These three faults had existed in the past and existed now, but were much less than they were". Concluding he says: "What we need above all is real saints who will go out full of love and sympathy, without any racial prejudices, who will try to study the lives and beliefs of the people to whom they go, seeing on the whole what is best in them". How we wish the Christian Missionaries in this country take to heart the wise advice of the venerable Dean! Though Christian Missionaries cannot all be saints, they can do immense service to the country by appreciating and sympathising with the difficulties of the people. His Holiness the Pope has issued an admonition to Roman Catholic Missionaries in China to the same effect.

**Village Baby Scheme:** We are glad to note that gratifying progress is being made with what is known as the Lady Wilson's "Village Baby Scheme," initiated and organised by Dr. Da Gama, Asst. Director of Public Health, Poona. The scheme, shortly, is to bring batches of village *dais* or untrained midwives to undergo an intensive training in the elements of maternity and sanitation so that they may use the knowledge which they have acquired in the hospitals while attending delivery cases in the villages, thereby helping to reduce the appalling mortality among mothers and babies Poona District has taken the initiative in the matter and a large number of *dais* from the various talukas representing the various castes and communities have been successfully trained. The scheme has proved so successful that the District Local Board of Sholapur has already voted Rs. 1400 for the training of *dais* in their district, and it is to be hoped other districts will follow suit.

**Prohibition in Bombay:** The resolution which the Bombay Improvement Trust Board, at its meeting held on the 14th instant, adopted on the motion of Dr. Viegas that in future no shops should be allowed to be located on any property or part of the property belonging to the Board or any building or part of a building constructed or to be constructed thereon, is a welcome step towards prohibition in the city of Bombay. Far from ruining the labouring classes in the city as Mr. P. J. Murzban contended, it will be the means of saving many a labourer from the evil of intemperance which often consumes a large portion of his pay.

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INDIAN SOCIAL REFORMER.
*BOMBAY, JULY 17, 1926.*

## A SOCIAL CANKER.

Dr. Marie Stopes is known to the Indian public as a leading protagonist of the birth control movement. It is not so well known that she is a talented author and a keen student of the drama in all lands. This side of her life has come recently before the public by the banning of a play written by her by the Lord Chamberlain. The Lord Chamberlain in England has the power to veto the performance of a play which he considers objectionable on the stage, but he has no power to prevent its publication in the form of a book. Dr. Stopes has published her play "Vectia" and in an introduction she gives an account of her interest in the drama. "For years past," she writes, "the theatre has been my chief interest and delight, the complement to the hard intellectual grind of academic science on the one hand, and on the other to the torturing personal sacrifice involved in my sociological work for the community. Seeing, reading, studying, dissecting, writing and producing plays for years past has sharpened the edge of my enjoyment of dramatic creations of every type." Her facility in producing plays, is shown by what happened when "Vectia" was banned by the censor. She had arranged at considerable expense for the production of the play little expecting that it would meet with the disapproval of the Lord Chamberlain. When at the last moment that functionary refused permission for the play to be performed, she dictated another play entitled "Our Ostriches" to an expert short-hand reporter in about six hours. This substitute play was produced on the day appointed for "Vectia" and, according to her own account, it had a magnificent reception. It ran for three months and, when it was published, it had a large sale.

"Vectia," it may be supposed, was a propaganda play in the interests of birth-control and was, therefore, banned by the Lord Chamberlain. "Our Ostriches" which was permitted by him and put on the stage, *was* a propaganda play of that description, but "Vectia" was not. In her preface to the latter play, Dr. Stopes bitterly assails the arbitrary and irrational way in which the censorship over plays is exercised in England. She writes:

> The Lord Chamberlain approves or at any rate officially sanctions (whatever he may feel in his heart) the protrayal on the stage of men's illicit amours and intensity of lust. The man who plays with mistresses, whose wife is driven by his sex excesses to subterfuge, to degradation, to other men, to suicide, all are shown publicly. Our 'moral code' causes our Lord Chamberlain to approve (as in "The Vortex") of the portrayal of a mother who openly and flagrantly carries on a series of liaisons in the midst of her home. When, however, as in "Vectia," instead of a frail, worthless woman, a seriously beautiful girl is portrayed, who, desiring in a simple home life to fulfil her nature by the creation of her child by her husband, in her pure innocence cannot understand why she is childless—when, in short, you have a plot which depends not on the over-sexuality, but on the under-sexuality of a man (her husband), the play is considered improper and is banned.

The above passage gives a sufficient idea of the play. Dr. Stopes says that in writing the play she was voicing the dumb feelings of thousands of women in Britain "whose code is immensely in advance of our present surface social code, whose life stories are poignantly similar to that of "Vectia"; who are suffering to-day not from man's simple lust and over-developed and excessive virility, as do many of their sisters, but from his weakness, due to youthful ignorance and corruption, and his consequent marital impotence." Dr. Stopes avers that in the course of her sociological work cases more or less like that of "Vectia" have been constantly brought to her notice by sufferers pleading for help.

In Dr. Stopes' play, "Vectia" gets relief by the discovery at the critical moment that the English law holds marriages like hers to be null and void. In Hindu India the law seems to be inexorable. The writer vividly remembers a young woman some years ago calling on a number of eminent lawyers in Bombay begging for assistance, whose husband was not only impotent but utterly unscrupulous in his attempts to prevent her from trying to get the marriage annulled. All those whom she consulted, and there were leaders of social reform among them, told her that nothing could be done for her. There is a text of Hindu law—the same which sanctions the remarriage of widows—which also sanctions remarriage in the case of wives whose husbands are "paronoic". But this is not evidently recognised as authoritative by the British Courts. It is assumed that every childless marriage is due to a defect in the wife and the husband marries a second or even a third wife in the hope, often vain, of getting a son and heir. It is never thought that the defect may be in the husband and not in the wife. This is one of the reforms in Hindu law which is urgently needed. A few years ago, a case came before the Bombay High Court in which a woman belonging to a wealthy and reputable family resorted to questionable means with the object of getting a male child who would take his share in her husband's property. The Hindu law of succession makes the position of the wife in such a case specially hard. Western civilisation has many glaring faults but it has one saving virtue. No evil is long allowed to remain sheltered from exposure, criticism and reform. The stagnation of Asia is chiefly due to the absence of this corrective in her culture and civilisation. In this respect, more than in any other, we have to learn much from the West. Dr. Stopes' play should open our eyes to the social canker not less prevalent in India than in England. It would be well to translate Dr. Stopes' play into the vernacular languages so that the criticism which it embodies of our one-sided marriage laws, may be brought home to the Indian people. Instances of unhappy marriages resulting in the "kidnapping" or suicide of young wives, have of late been becoming alarmingly frequent. Hindu society cannot afford to follow the policy of "Our Ostriches" and hide its head in the sand. It must boldly examine its social institutions and firmly cut out of them whatever has become useless, injurious and hurtful to the self-respect of men and women.

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## JOHANNINE CONCEPTION OF THE LOGOS.

(By Mr. G. Y. Chitnis.)

(*Continued from the last issue.*)

The writer looked upon Jesus as the Divine Logos not simply because he was an intermediary between a transcendent unknown God and the errant humanity, not also because he was the cosmic principle of creation, but because—and here he definitely parts company with the Hellenised Jewish thought of Alexandria—he looked upon him as the Redeemer of man; his very first reference to Jesus as the Lamb of God taking away the sins of mankind is an indication of this. To him the life of Jesus appeared as the supreme tragedy, not the tragedy of the man who is the innocent victim of circumstances, but the tragedy of a perfectly holy and sinless divine being who willingly sacrificed himself for the love of humanity; and the tense dramatic interest is centred on this single theme. It is foreshadowed in the verse, "He came into the world and the world knew him not" and after this, every line we read seems to be leading to the great central fact—the fact of the redeeming and the self-giving love of a God-like man who was crucified. We from the vantage-ground of nearly nineteen centuries are not in a position to appreciate much of St. John's theology. It is very difficult for us to believe what he believed about Jesus, and yet in so far as we are able as by a kind of intuitive sympathy to enter into the mind of the writer and try to understand its varying moods, its moments of exaltation and depression, its sense of sin and the consequent experience of redemption, are we able to interpret in any intelligible way what he meant when he called Jesus the Divine Logos. He was not interested in the historical Jesus except so far as his death on the cross showed him, as nothing else could, that his death could not be accounted for except on the assumption that he gave his own life willingly for the sins of humanity; that he was pure, affectionate and loving; although his love sometimes expressed itself in fiercer form than hatred could, there is not a shadow of doubt, and his death, therefore, could not have been willed by any one except himself. It was self-willed, the motive being the redemption of man. Beyond this St. John does not show the slightest interest in the historical Jesus. He does not care whether Jesus was born at Nazareth or at Bethlehem, whether Joseph was his real father or a nominal one. All these details have not the least value for St. John. He is mainly concerned with interpreting to himself and others what he felt in his soul about this extraordinary man, how he was beset by a sense of sin and how he felt redeemed by the self-sacrificial act of this mysterious being who embodied in himself the character of God so completely, that he could only express his conviction of it by calling him the Word of God. Not that we can discover all this in the gospel, not at least in any explicit form. It needs an effort of imagination to understand this which seems to be the underlying prevailing note of this curious document.

There is a recent writer who agrees with St. John that the death of Jesus was self-willed; but he thinks that this act of willing his own death was due to certain apocalyptic illusions which Jesus cherished about his own life. Those illusions were shattered to pieces as soon as he was put on the cross; and he, therefore, died the death not of a divine Redeemer as St. John conceived, but that of a despairing, broken-hearted fanatical enthusiast. Now if there is one thing that srikes any impartial reader of the gospels, it is the amazing sanity of the man whose life they have portrayed. In none of his utterances or doings do we find the slightest trace of an unbalanced mind nor do we discover any fitful outbursts of religious enthusiasm that are so characteristic of a fanatic. It would indeed be extraordinarily difficult to find anything fanatical about Jesus but for the scholarly researches of Dr. Schweitzer. The more deeply we think of the matter, the more it becomes apparent to us how the modern school of eschatology has given an altogether wrong lead in the way of a systematic and critical and yet true appreciation of the life and person of Jesus.

Are we then to assume that St. John's conception of Jesus as the Logos and the Redeemer who gave himself for the love of mankind is true and valid? It is difficult to answer this question; but we cannot help feeling that the Johannine way of looking at the matter provides us with a much better insight into an otherwise mysterious life than the Schweitzerian way. The first is the way of a mystic, a poet and an artist; the second is that of a critic scholar and a historian. The one seeks to represent faithfully, devoutly, we might say lovingly, the life which redeemed and uplifted, transformed and transfigured millions of lives that came in touch with it; the other puts that life in a contemporary setting and examines it historically with the cool judgment of a critic. The one is concerned with the representation of a living experience, and the other with an interpretation of dead history. If, therefore, these two ways were offered us as alternatives, we would unhesitatingly choose the former; but who can say that a third way may not be found that will do justice to the claims of both and reconcile them in a higher synthesis?

(*Concluded*)

**Welfare Work in Currimbhoy Mills:** The Currimbhoy Ebrahim Workmen's Institute which has been in existence since 1918, continues to do much useful welfare work among the operatives of the eight mills of Messrs. Currimbhoy Ebrahim and Sons Ltd. The sixth annual report of its working, a copy of which we have received, records a further improvement in its activities. The Institute, during the brief period of its existence, has in no small measure striven to improve the lot of workmen in educational, economic and social matters. Among welfare activities may be mentioned schools and education classes, co-operative credit societies, sports and excursions. The Institute is conducting a creche and the proposal for a second one is under consideration. The Institute has also paid particular attention to women workers and the Association of Women Workers started in 1921 is doing much to interest them in educational, co-operative, maternity and child welfare work. The Institute has taken a commendable step in the establishment of co-operation between capital and labour by the organisation of Workers' Committees at which representatives of the workers and the Management are enabled to come together and understand their mutual views and difficulties.

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## PROF. RADHAKRISHNAN AT OXFORD.

The Editor, The *Indian Social Reformer.*

Sir,

In your issue of 3rd July on page 686 is the editorial "Professor Radhakrishnan at Oxford". I was interested in this and am delighted that our Indian Professor has given such a good account of himself at Oxford. I hope he will have a wide hearing in America.

But I could not quite understand the last sentence in the quotation from Dr. Jacks. It runs: "I hope will some day make me bold enough to say that I am a Christian." If that is what Dr. Jacks said it would seem to need some explanation. Can you throw any light on the mystery?

I agree with your editorial "Avaruddha Stree." But I think there should be a Hindu "Council of Trent" called to pass on what teachings are applicable to modern life and conditions Such a move would of course be opposed but it would help India to get on.

Balia U. P. Yours etc.,
6th July, 1926. P. M. Perrill.

[We understood Dr. Jacks to mean that he hoped to find in Christianity the same Spiritual Charity which, from Professor Radhakrishnan's presentation, he found in Hinduism. We think ourselves that Jesus Christ's attitude to other religions was the same as the Hindu's.—Ed., *I. S. R.*]

## HEALTH AND BABY WEEK IN SIMLA.

The Editor, The *Indian Social Reformer.*

Sir,

Her Excellency Lady Irwin, at the conclusion of the Baby and Health week, on Monday the 28th June, graciously distributed prizes to successful babies and mothers. It may be mentioned that less than a month ago, the Simla Municipality decided to celebrate a Baby and Health Week from the 25th to the 28th June. This celebration was the first attempt which had been made at Simla and it was decided to keep it on a miniature scale, because of the difficulty in selecting at Simla a sufficiently central and large building with spacious grounds, together with the limited time available for the successful organisation of a large exhibition before the approaching rains. The organisation was left in the hands of Major J. R. D. Webb, O. B. E., I. M. S., Medical Officer of Health, and the staff of the Maternity and Infant Welfare Centre.

The objects of a Baby and Health Week, i. e., to improve the state of maternity and child welfare work and to spread knowledge in relation to public health, were kept well in view. The Exhibition was arranged in eleven sections. Special feature was made of "Respiratory Diseases" which are responsible for half the mortality rate at Simla. Small-Pox, Cholera, Plague and Malaria were also dealt with by means of models, photographs and apparati. A typical labour room and a typical maternity ward was included among the exhibits.

The maternal section showed the advantages of employing trained *dais* as compared with untrained *dais*. At Simla 46 *dais* work in the town, 22 are fully trained and certified by the Punjab Government, 12 are under training, while 12 still remain untrained. Indeed, it is understood that no other town in India can claim such a record in regard to the training of indigenous *dais* of which Simla may be well proud.

Great interest was aroused, and indeed it amused many to find that their usual habits had been so closely studied in a special exhibit consisting of a dirty room, to illustrate the ways in which some of the uneducated Indians often reside. Arranged true to life, it included the usual goat and dog occupying the dirty dwelling room. In contrast was the exhibition of a clean room, showing how, quite simply, and by the use of similar furniture. and equipment as shown in the dirty room the ideal workman's home could be made sanitary and habitable.

From the day the celebration was declared open by the Hon. Major General T. H. Symons, Director General, Indian Medical Services, large crowds patronised the exhibition. Lectures were delivered in Urdu on maternity and child welfare work, and cinema films in connection with this subject were screened.

Her Excellency on the prize distribution day was met by the members of the Simla Municipal Committee and viewed all the exhibits with keen interest. Indeed Simla is to be congratulated for the successful organisation of the Baby and Health Week Exhibition.

Lahore, Yours etc.,
July 9, 1926. *Observer.*

## THE BOMBAY PRESIDENCY RELEASED PRISONERS' AID SOCIETY.

The following is the report of the work done by the Society during the six months ending 30th June 1926.

### Visiting of Jails.

The Society's Agent visits the two Jails in Bombay, viz., the House of Correction, Byculla, and the Arthur Road Jail every morning and sees all the persons to be released each day. He ascertains from them their future plans, their financial position and their needs and does all in his power to give the necessary help so far as funds permit.

### Help to Released Prisoners.

After a careful enquiry the Agent sorts out the persons requiring immediate relief. Those who require shelter are sent to the Society's Home opened in January last by His Excellency the Governor of Bombay. Those in need of food are given food tickets and are asked to see the Agent from time to time. In addition to this, prisoners are given clothing or railway tickets as required in individual cases. An attempt is also made to find employment in some cases. The Society is much obliged to Mr. R. M. Salvi, J. P., who has consented to engage persons recommended by the Agent on his building and other construction work.

During the period under review, the Society's Agent helped 328 released prisoners. This number includes 3 women. In the cases of 200 of these, steps were taken to supply them with food till they could arrange for themselves. Fourteen of the released were practically in rags and were provided with suitable clothing to enable them to approach employers for work.

In 12 cases it was found advisable to send away the persons to their native places to their friends and relatives and thus keep them aloof from the influences of city life. One Gujerati who was sent to his home in Baroda possessed absolutely nothing except the dhotee and shirt that he wore. This is only a typical instance which serves to show the useful work that the Society carries out. The number of persons helped by the Society includes 141 Hindus, 134 Mohammedans, 51 Christians, one Parsi and one Chinese.

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EMPLOYMENT FOR RELEASED PRISONERS.

The Society's Agent was able to secure employment for 30 persons; 8 of whom were employed by Mr. Salvi on construction work and 4 were found work in local mills. Others were employed as motor cleaners, electric firemen, typists and in similar other ways. In the case of one habitual offender, the Agent got him appointed as a watchman in a Mustafhar Khana where he has been found to work satisfactorily. For a certain first offender employment was secured as a general clerk on Rs. 130 p. m. at Baharein (Persian Gulf).

SOCIETY'S HOME.

Those of the released prisoners who have neither home nor friends whom they can approach are taken to the Society's Home. If they have no money they are supplied with food tickets till they can make some convenient shift. During the 6 months 54 persons were admitted in the Home and they stayed there for 2 or 3 days on an average. They are generally out in search of employment during the day and return at night for shelter.

During the past six months the Society has spent Rs. 300 in giving monetary help and with the assistance of the generous public the Society hopes to be able to extend relief to a still larger number.

WORK IN THE POLICE COURTS.

The Society's Agent attends the Esplanade Police Court every day and personally interviews the first offenders who are given the benefit of section 562 of the Indian Penal Code and who are bound over for a certain period. During the 6 months ending 30th June 1926 the Agent interviewed 130 first offenders and took the opportunity of talking to them and advising them. The friendly conversation is much appreciated by them at that psychological moment. It has been found that the first offenders at the Police Courts are not generally in need of money, clothing or food and the sympathy shown by the Society's Agent at the right moment cheers them up and fills them with hope. Out of the 130 persons approached 50 were homeless and their abodes were footpaths in the vicinity of the places where they work. Help is much required in this direction.

The offences were mostly under Sections 379 and 380 of the Indian Penal Code. Other cases under other sections were also found but these were very few.

Of the 130 persons bound over at the Courts of the 1st and 3rd Presidency Magistrates, 13 were women, 14 boys and the rest 103 adult males. This number includes 84 Hindus, 42 Mohammedans, 3 Christians and 1 Parsee. Their ages varied from 9 to 45. In the cases of 16, near relatives or guardians were approached and advised to extend sympathetic treatment especially in the cases of young boys. In the cases of 3 persons the Society offered help if the persons concerned were prepared to leave Bombay but they did not turn up.

## WOMEN'S RIGHT TO SIT IN THE LEGISLATURES.

The President and Secretary of the Women's Indian Association, Poona Branch, have addressed the following letter to the members of the local Legislative Council:—You are of course aware that, merely because of their sex, women cannot offer themselves for election to the local Council, or get themselves nominated as its members. The new amendments to the electoral rules, as you most probably have observed, considerably facilitate the removal of this sex disqualification. What is necessary is that the Legislative Council should carry a resolution demanding such removal.

This Association has always stood for the removal of this and similar artificial restrictions on woman's right to take her proper place in the public life of the country. And when the Reforms Inquiry Committee was sitting, the Association pressed upon it the desirability of withdrawing the ban upon women sitting in the Legislatures of the country as elected or nominated members. Recently it gave its careful consideration to the situation created by the amended electoral rules, and decided to enlist the support of all members of the Bombay Legislative Council, if a resolution should come up for discussion. You will agree that in view of the approach of the general elections, it is necessary that such a resolution should be discussed at the next session of the Council.

The Association learns with pleasure that Dr. R. P. Paranjpye and a few other members of the Bombay Legislative Council have already sent in notice of their intention to move the required resolution at the next session of the Council which commences in Poona on July 26th. In order that it may survive the ballot, it is essential not only that it should be sponsored by as many members as possible, but that many of them should express their readiness to make the same their first choice, should they get a chance of moving a resolution.

The justice and fairness of women's demand for equality with men, so far as membership of the Legislatures is concerned, is too patent to need demonstration here. We hope therefore that, when the required resolution comes up for consideration in the Bombay Council, the Association may count upon your whole-hearted support. The Bombay Council was the first in the whole of India to remove the sex disqualification in the matter of voting at Council elections. The Association trusts it will give a correct lead to the rest of India, carrying by an overwhelming majority, if not unanimously, the resolution conferring upon women the right to stand for elections to the local Council.

## THE GURKHA LEAGUE.

We have much pleasure in giving publicity to the following Appeal issued by the above League:

In pursuance of a resolution passed on the occasion of the second Anniversary of the Gurkha League, held at Dehra Dun, on the 6th June 1926, it is proposed to open as early as possible an Industrial and Technological Institute for the education, training, and subsequent employment of thousands of Gurkhas whose position, owing to lack of education and employment, is causing very grave concern to all well-wishers of this valiant and heroic section of the great Hindu nation. The Gurkhas are renowned throughout the whole world for their valour and warlike qualities. The Gurkhas are the only people who represent the independent sovereignty in the name of the Hindus. They number nearly twelve millions, and inhabit besides Nepal proper the entire vicinities of the Himalayan Mountains from Kashmir to Burmah and from Tibet to the Gangetic plains of British India. For the benefit of Gurkhas residing in British India, whose number is estimated to amount to about one million souls, this Industrial and

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# INDIANS OVERSEAS

## SUPPLEMENT TO The Indian Social Reformer.

No. 17. BOMBAY—SATURDAY, JULY 17, 1926. Price One Anna


### RACIAL SEGREGATION IN KENYA.

News from Kenya is rather disheartening. The infection of South Africa is spreading to Kenya also. It may be remembered that when the Highlands of Kenya were reserved exclusively for European occupation in spite of vigorous Indian protests, it was clearly understood that there shall be no segregation in the rest of Kenya. But assurances and agreements never trouble the White settlers. They are treated as nothing more than scraps of paper whenever it suits their purpose. No wonder, therefore, that attempts are now being made to go back upon that inequitable document, the White Paper of 1923, and the Colonial office has been forced to bow down to the power and influence of the White settlers in Kenya. Twenty-one plots of ground round about the Mombasa Light House—an area included in the Mombasa Township area and a place for health resort—were recently auctioned, but the right of bidding was confined to Europeans with the result that the Indian and Arab landowners were permanently excluded from that area. The Indian and Arab landowners have lodged a vigorous protest to Sir Edward Grigg, the Governor of Kenya, against the unjust action of the Government, the text of which we publish in this issue. His Excellency, while sympathising with the protest, pleaded helplessness against the mandate of the Secretary of State for the Colonies, who, it is said, has discovered a legal obligation for this particular procedure. His Excellency's sympathies are, however, scarcely genuine, for ever since he landed in Kenya, Sir Edward Grigg has taken an attitude favourable to White settlers and repugnant to Indian interests. It also appears that it was the Kenya Government which first made representations to the Colonial Office to confirm the sales of these plots to Europeans, but they were turned down. So, further representations were made, and this time the Colonial Office had to kneel down.

Once the principle of segregation has been recognised, the Kenya Government will undoubtedly extend it to other parts of the Colony. In the face of this calculated insult to Indians, we do not know what the Government of India is doing. Apparently, it is afraid to make strong representations, and hence the case of Indians will have to go by default for want of proper championing. Already the White Paper of 1923 has been condemned by Indian opinion in unmeasured terms and any extension of the principle of segregation to township areas will only further exasperate Indians. It is hardly necessary to point out that there is a fundamental difference between the position of South Africa and Kenya. While the former is a fully self-governing dominion, the latter is a Crown Colony, for the government of which the Colonial Office is responsible to Parliament and in which every class of his Majesty's subjects should have equal rights. The Kenya Government should therefore see its way to realise the folly of its action. Impartial observers who have visited Kenya have borne testimony to the important position held by the Indian settlers there. Only the other day, Sir James Wilcocks, who was formerly in India, in describing his experiences in Kenya in the course of an article contributed to the *London Evening News* said: "To put the position shortly, as far as the past is concerned, the Indian has been resident in British East Africa for a much longer period of time than the Brition himself and has great claims to consideration; and has been an absolute necessity both to the Government and to the modern settler." He further says that the Indian is more far-sighted than the European shop-keeper, that he has no false pride and that he is always most obliging and sometimes long suffering. Sir James, however, has many points against the Indian. According to him, the Indians "have neither the education nor the physical will-power necessary to govern and guide the African races," and on this ground alone he claims the Highlands of Kenya for the White population. Another point which Sir James Wilcocks urges against the Indians is that the Indian population of Kenya is not truly representative of India, "as it is drawn mainly from Cutch and Kathiawar and contains a Mahomedan majority." How it will be possible to secure a population exactly representative of the various classes and communities inhabiting India, Sir James only knows. In spite of all this, Sir James is forced to admit "that the Indian trader is not only most useful, but in many cases is an indispensable person." The White settlers, however, are determined to make the position of the Indian in Kenya equally hot as in South Africa.

### A TRIBUTE TO INDIANS IN EAST AFRICA.

The Editor, The *Indian Social Reformer*.

Sir,

It is with feelings of no inconsiderable satisfaction that one reads that at least in one part of East Africa the Indian is regarded as not only important, but positively indispensable. H. E. the Governor of the Uganda Protectorate welcomed, in the following words, the first representative of the Indian community to take his seat in the Legislative Council since the days of non-co-operation :—

"The first and agreeable task which falls to my lot on this occasion is to extend a cordial welcome to the new member who has taken the oath and his seat for the first time.

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It gives me, as I feel sure it gives all Honourable Members, much pleasure to see a representative of the Indian community on the Legislative Council of this Protectorate, in the activities and development of which that community has played, and is playing such a considerable part. Indeed I may say that the role of the Indian Community in Uganda's development has been not merely important, but positively indispensable. I refer not only to the larger commercial enterprises for which it is responsible, but also for its provision of the personnel necessary for many essential functions of Government. And I have been greatly impressed in my journeys throughout the Protectorate by the initiative and perseverance which has been shown by Indians in penetrating and establishing themselves in the most out of the way places, and thereby bringing about the extension of trade and commerce to a degree that could not have been achieved otherwise.

I am glad to take this opportunity of paying tribute to the valuable services rendered to Uganda by that enterprising and law-abiding community. I have observed with great satisfaction the cordial relations which subsist between the European and the Indian communities here and I feel that the presence on this Council of the Hon'ble Member is a step in the direction of still closer co-operation in the furtherance of the interests of the Protectorate as a whole."

This speech was made at the opening of the Legislative Council of Uganda and should be taken to heart not only in Uganda, but also in Tanganyika, Kenya and South Africa. It should lead to a wider recognition of the importance, the usefulness and value of Indians, in all these territories within the Empire.

Is it too much to hope that this generous tribute to the value of the Indian community, in Uganda at least, will be followed by a practical recognition of their importance in the body politic by increasing association of Indians in the Legislative Council? There are a hundred and one places where a little better spirit on the part of the Government and their officials would ameliorate the life and condition of the Indian. But why spoil the picture by a recital of same? What is needed is a change of heart.

Bombay, 28-6-1926. Yours etc., R. G. Saraiva.

## TRANSVAAL IMMIGRANTS' APPEAL BOARD.

### An Important Decision.

The following is the text of an important judgment delivered by the Transvaal Immigrants' Appeal Board in the case of an appeal heard before Mr. S. A. McCormick, Chairman, and Mr. P. J. H. Hofmeyr and Mr. B. W. Sprawson at Pretoria on the 6th May 1926:—

This is an appeal by an Indian woman named Hawa against an order by the Principal Immigration Officer declaring her to be a prohibited immigrant. She claims that she is entitled to remain in this country. Prohibition Notices were also served on her minor children Essop Adam and Mahomed Adam. The history of this matter is briefly this. Hawa was married in India by Mahomedan rites to one Adam Raja. Adam Raja has resided in the Transvaal for a number of years and is an exempted person. Hawa came to the Transvaal in 1920, being admitted by the Immigration Authorities on the ground that she was the lawful wife of Adam Raja, and she has lived here ever since. In 1924 a Cape coloured woman named Selina Smith sued Adam Raja in the Witwatersrand Local Division for damages for seduction and for the maintenance of a child born to her in 1918 and of which she alleged Adam Raja is the father. The action was decided by Justice Stratford in her favour. At this stage I may say that Mr. Ritch, who appeared for the appellant, stated that Adam Raja denied at the trial and still denies that he is the father of Selina Smith's child. As, however, that fact was definitely decided against him on trial and he was ordered to pay for the maintenance of the child I think this Board must regard that point as settled. When the Principal Immigration Officer became aware, in 1924, of the facts brought out at the trial he served a prohibition notice on appellant in December 1924. The appeal came on for hearing in September, 1925, but was postponed and in October 1925 Adam Raja married Hawa before the Magistrate of Johannesburg under the civil law of the Transvaal. The two children Essop Adam and Mahomed Adam were born in the Transvaal to Adam Raja and Hawa between 1918 and 1925.

The Immigration Officer bases his prohibition notice against Hawa and her two children on Section 3 (2) of Act 22 of 1914, which amended Section 5 (g) of the Immigrants Regulation Act No. 22 of 1913. It is true the notice purports to be issued under Section 4 (1) (b) of the latter Act, but this point was waived at the hearing of the appeal. It is because in 1920, when Hawa entered the Transvaal, her husband, an exempted person, had, in the Transvaal, offspring by another woman who is still living, that the Immigration Officer declares her to be a prohibited immigrant. The facts in regard to this offspring only came to light in 1924, and any argument based on the fact that Hawa was allowed to enter the country by the Immigration Officer in 1920 falls away when the provisions of Section 10 of Act 22 of 1913 are referred to. This Section says that no prohibited immigrant shall be deemed to have acquired a domicile in this country if he has been allowed to enter or remain owing to the fact having been undiscovered that he was such a prohibited immigrant. We have, then, to look at the position as it stood at the time Hawa entered the country. She could only enter at that time by virtue of the fact that she was the lawful wife of Adam Raja. "Wife" is defined in Section 3 (2) of Act 22 of 1914, which states in the proviso that no woman shall be deemed to be the wife of such exempted person if such exempted person has in any Province offspring by any other woman who is still living. Now *ex facie* that seems to conclude the matter because in 1920 he had in the Transvaal offspring by Selina Smith who was then still living, and who was alive in 1924. But Mr. Ritch argues that the words "any other woman" must be given a restricted meaning. He says the same meaning must be given to them as is given in the preceding paragraph i.e., a woman with whom there exists a union recognised as a marriage. If that were so then the only woman to whom subsection 2 (b) could apply would be one who had been divorced from an exempted person. The language of subsection 2 (b) is plain and its terms are very wide. It would have been easy for the Legislature to say that it was intended to apply to a divorced wife

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of an Indian, but in the absence of any qualifying words it is difficult to see how the plain language of the sub-section can be whittled down as Mr. Ritch suggests. But the point is concluded by authority, and therefore it is unnecessary to speculate upon the reasons of the Legislature for inserting this provision. If the ordinary rules as to the interpretation of statutes are applied there does not seem to be any difficulty in deciding upon the meaning of the words used. In the case of Nagan Gunpat vs. the Principal Immigration Officer (1925) T. P. D., it was held that if an Indian had children in this country by a woman still living, even if it were a purely promiscuous union, his lawful wife could not enter this country because she is a prohibited immigrant, and the same applied to her children. This case followed the decision in Nandkor vs. Principal Immigration Officer (1917) C. P. D. 309. That case dealt with a divorce, but the reasoning applies equally well to the present case, and was adopted in the case of Nagan Gunpat which dealt with a case of promiscuous union. Applying the law in this way it is clear that Hawa is a prohibited immigrant, because, by reason of the exception in Section 3 (1) (b) of Act 22 of 1914, she is not a wife within the meaning of that Act. And it seems clear that the decision must also involve her children. "Child" is defined as the offspring of the exempted person and of a "wife" as defined by the Act, and if Hawa is not a "wife" as defined by the Act, then Mahomed Adam and Essop Adam are not "children" as defined by it, and are therefore prohibited immigrants. This decision may seem extremely harsh but we are bound by the provisions of the Act, which we have to administer.

That the decision presses very hardly on the innocent wife and children is unquestioned, but cannot influence our decision. Any relief sought for must be obtained from the Minister, who has a discretion in these cases.

The three appeals are dismissed. The two members concurred in this judgment.—*Indian Opinion*, Durban.

## SAD PLIGHT OF IMMIGRANTS.

Last week an *Associated Press* message from Calcutta was received to the effect that about 100 Fiji immigrants who returned to India last year, were stranded in Calcutta and that these immigrants who hailed from the districts in the Punjab and the United Provinces, returned from Fiji last year and proceeded to their native places where they were subjected to social ostracism. It was also stated that they desired to go back to Fiji and had arrived in Calcutta, but were not in a position to pay their passage, having run through all they had earned during their sojourn in their native places. The Government and the Calcutta Port Police were, it was said, finding it difficult to help them beyond affording them shelter.

Immediately on receipt of this telegram Mr. J. B Petit, Hon. Secretary of the Imperial Indian Citizenship Association, telegraphed to Mr. S. K. Dutta in Calcutta for particulars regarding these immigrants. In reply Mr. Dutta telegraphed and wrote to the following effect:—

"I wish to say that I have got into touch with the Protector of Emigrants at last; he informs me that those persons desiring repatriation to the Colonies have passed out of his control and that recently an enquiry was made by the Magistrate of Alipore in whose jurisdiction Metiaburuz lies. A report has been sent to Government that conditions are not particularly bad, but most of the persons now at Metiaburuz are actually at work. But apparently there is some distress."

On receiving the telegram Mr. Waiz, Secretary of the Imperial Indian Citizenship Association, was sent to Calcutta to make enquiries personally and to help those who were in urgent need of help. Mr. Waiz telegraphs from Calcutta on the 13th instant:

"Just finished preliminary investigations. Problem much bigger than anticipated. Shall decide to-morrow. Probably will not recommend any one to be sent out at our expense. Have helped deserving indigent cases."

In an interview with the *Associated Press* Mr. Waiz said that there were about two thousand returned immigrants scattered all over Calcutta. Most of them were colonial born and came out to visit their motherland. Nothing would induce them to leave Calcutta. For one thing they had the bitter experience of social ostracism by their own people, and secondly they hoped that one day Government of India would send them out and if they were not in Calcutta they would be left behind. They were living a precarious life. If the Government of India were unable to help these unfortunate people the different colonial governments should be approached for securing free passages for them. They were all British subjects and their rights must be protected by the Government of the colony in which they were born and had spent the major portion of their lives.

The special Correspondent the *India Daily Mail* telegraphing to that paper gives some more information about the stranded immigrants from the Colonies: There are over 2,000 returned Indian emigrants scattered all over Calcutta. About 700 are living round about a district known as Garden Reach. They are from Fiji, Trinidad, Surinam and British Guiana. The desire to visit the motherland and the rumour that India had attained self-government were the two chief reasons which led them to leave their birth place, where they were certainly very happy. Their own people have ostracised them. So they are in Calcutta in the hope that one day somehow or other they will be sent out to those Colonies. Anywhere, Fiji or British Guiana, but out of India is their one cry and hope. Some of them have been in Calcutta in that hope for over five years. They all look famished. They have suffered very much, but the fortitude and cheerfulness with which they have borne it are remarkable. Their lot is at the lowest ebb of human misery. Most of them are living a precarious life by earning eight annas to a rupee a day. Their complaint is that the petty contractors under whom they work as labourers either do not pay them according to agreement or disappear without payment. It is very pathetic to see them begging to be sent out of India. The majority are colonial born and many of them do not know any Indian language. They are good-natured, hard-working and have *esprit de corps* which binds them together. None of them has so far been implicated in any theft case. If the Government of India for some reasons are unable to help them, different colonial governments have to be approached for securing free passages for them. They are British subjects and their rights must be protected. It is unfortunate that Kunwar Maharaj Singh does not include returned

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emigrants in his scheme of emigration of five hundred families to British Guiana. The Government of India must intervene and take the initiative in helping these very unfortunate people.

## RACIAL SEGREGATION IN KENYA.

Mombasa, May 15.

To

His Excellency, Sir Edward Grigg,

K.C.V.O.C.V.O., D.S O.

May it please Your Excellency,

On behalf of the India Association, Mombasa and the Coast Arab Association, Mombasa jointly, we the following signatories, respectfully beg to make the following representation to Your Excellency in regard to the proposed sale by the Government of 21 residential plots situated in areas bounded by Salim Road and Cliffe Avenues, Mombasa.

We understand that the sale of the said plots will be restricted to Europeans only and the non-Europeans will legally be prohibited from bidding for the said plots and from living in the buildings erected thereon.

We believe that there is no enactment in this country either directory or mandatory to the Land Department to restrict the sale of the said plots to Europeans only and we also believe that in view of the Non-Segregation Policy in Township areas decided upon by His Majesty's Government in July, 1923, the Land Department has no discretionary authority to adopt such a course. Even assuming the Land Department has such discretionary authority under the local Law to restrict the sale there are no grounds or justification, is our submission, for using the said authority in such arbitrary and inequitable manner.

We submit it will be highly inequitable and unjustifiable to debar Indian and Arab-landowners from buying and owning the said plots when these very landowners are shortly expected by the Government to part with their 20 per cent. land without compensation and to pay heavy taxes for the town planning of this island. We feel very strongly that there is no moral justification to prevent the non-European section of His Majesty's subjects from enjoying all proprietary rights in any area of this town.

We most respectfully beg to draw Your Excellency's attention to the fact that under the proposed policy of sale, we, who are British subjects, will be prohibited from taking part in the sales while some non-British subjects will enjoy all rights of sale under the directions of our own Government.

Lastly, the proposed restrictions on the sale, is our submission, will mean upsetting the emphatic decision of the Imperial Government regarding Non-Segregation in Townships. The Arabs and Indians resent very strongly this breach of the Non-Segregation Policy and consider that the proposed action is unfair, inequitable and unjustifiable.

We trust and earnestly hope that our submissions will favourably be considered by Your Excellency and the unjust and inequitable restrictions on sales will be abandoned.

We beg to remain,

Your Excellency's Most Obedient Servants,

(Sd.) 1. T. M. Jiwanjee (Indian landowner). 2. Rahid bin Sud (Arab landowner). 3. P. E. Jiwanjee (Indian landowner). 4. J. B. Pandya (Indian landowner and member of Kenya Legislative Council). 5. A. B. Patel (Indian barrister). 6. R. S. Nehra (Indian barrister and landowner, member on the Kenya Legislative Council) and 7. Hame bih Mahomed bin Issa.

**Death of Kenya Indian Leader:** The *Bombay Chronicle* correspondent wires from Mombasa that the Hon. Mr. M. A. Desai, the veteran leader of the Indian community there died on the 15th inst., at Bukoba of heart failure. Mombasa, Nairobi and other places observed complete hartal. Mr. M. A. Desai was a prominent leader of the Indian community in East Africa. He was one of the leading members of the Kenya Indian deputation that visited India and England in 1923.

**The Colour Bar Bill:** In the House of Commons Mr. Thurtle asked whether the representations made by the Indian Government to the South African Government as regards the effect of the Colour Bar Bill upon the settlement of questions would be discussed at the Conference of the two Governments. Lord Stanley replied that the Government of India would, doubtless, make every representation that they considered relevant, adding that Earl Winterton thought it would be more appropriate that any public statement should be made in the first instance by the Indian Government or by the South African Government.

**Round Table Conference :** A South African correspondent writes to the *The Times of India* on the authority of the Ministerial organ *Die Burger* that the Indian Government has accepted the Union Government's invitation to hold an Asiatic Conference in the Union and it will probably meet in December next. "To show its good faith" the Indian Government has invited the Union Government to send a delegation to India in order to enquire personally into the feeling there. The Union Government has not yet come to a decision in the matter but, the invitation having been given, it is absolutely essential that it should be accepted at the earliest moment. This view is strongly advocated by the *Rand Daily Mail*.

**Crimes Against White Women in Kenya:** Governor Grigg announced in the legislature on May 31st following a number of recent crimes of violence against white women by natives, that Government intended to tighten the law relating to the punishment of crimes, thus giving greater sense of security, and also enlist assistance of the Chiefs and headmen who themselves did not countenance such acts. A Reuter's message from Nairobi dated July 1st says that a special meeting of the Legislative Assembly passed that day an amending bill to the present Criminal Ordinance providing for the maximum sentence of death and a minimum of three years for rape, imprisonment for life for attempted rape and imprisonment for 14 years for assault and outrage of a woman's modesty. The power is also given to the courts to impose whipping in addition to the sentence. This amendment follows the South African and Rhodesian law brought in owing to the anxiety arising from a number of recent cases, but it will not be retrospective. Thus it will not affect one outstanding case which is now *sub judice* in which rape was committed on a poor old lady of 70 years of age. It remains to be seen, however, whether the law will equally apply to outrages against non-White women.

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Technological Institute shall be opened. We appeal to the noble and generous people of India, the Hindus, the Parsees, the Sikhs, the Europeans, as well as all others to contribute liberally for the uplift of a race whose heroism, loyalty and truthfulness have won the admiration of the whole world.

All contributions may be remitted either to the General Secretary of the Gurkha League, Head-quarters, Dehra Dun, or to the Allahabad Bank Ltd., Dehra Dun, or the Branch Treasurers of the League which shall be most gratefully and publicly acknowledged. Total contributions up to and including the 30th June 1926 amount to Rs. 3169.

## NEWS OF THE WEEK.

**Das Anniversary:** Glowing tributes were paid to the memory of the late Mr. C. R. Das on the occasion of the first anniversary of his death on Sunday last in several parts of the country. Bombay also held a representative meeting to commemorate in a fitting manner the memory of the departed leader.

**Widow Re-marriage:** A widow re-marriage took place on the 7th inst. at 7 p.m. at 116/1, Harrison Road, Madho Bhavan, Calcutta, under the auspices of the local Vidhava Vivaha Sahayak Sabha The bride and bridegroom belong to a respectable family of Bengal.

**Widow Marriage at Ellore:** At the public meeting of the Vysya Sangam of Ellore held in the Kanyakaparameswari Choultry at 5 p. m. on the 5th instant under the presidentship of Mr. Mothey Narayanarao, zamindar, it was resolved as follows: "We congratulate heartily those Vysyas of Ellore who in accordance with the 11th Vysya Conference at Vizagapatam have taken part in the Vysya widow re-marriage at Ellore on the 4th instant and have conducted it most successfully and we request them to extend their help hereafter in the same manner in such functions which are going to take place soon."—*Swarajya*, Madras.

**Racial Arrogance:** An interesting case of racial arrogance came up recently before a Bombay Magistrate. Three members of the crew of a steamer, all white men, made a row when a negro was appointed fireman, and refused to join the vessel. "We refuse to work with a negro," they said, "and we resent his appointment as fireman while heaps of white-men were unemployed." The Magistrate sentenced the crew to two weeks' rigorous imprisonment for disobedience of the Captain's order, but refrained from making any comment about the temper of the men which caused the disobedience.

**A Devadasi's Gift:** The Coimbatore correspondent of the *Hindu* writes:—The ceremony of inaugurating the Kausalya's charities was performed on the 6th instant at 8 a. m. at the residence of Srimati Kausalaya Ammal by Sir T. Sadasiva Aiyar. Among those present were Mr. R S. Sankara Aiyar, Sub-Judge, Rao Bahadur C. S. Rathnasabapathi Mudaliar and Mr. C. K. Subramania Mudaliar, B. A., F. M. U. Mr. M. Sambandha Mudaliar, B. A., B. L., read out the trust deed by which Srimati Kausalya Ammal had set apart two immovable properties worth Rs. 9,000 for charitable purposes. In inaugurating the charities for the Gita class and other purposes, Sir T. Sadasiva Aiyar said that the attitude of the "Avatars" such as Krishna and Christ towards the fallen sisters had been one of mercy, the only standard of acceptance being the presence of God consciousness and the desire to lead a pure life after due repentance. He then gave a lucid exposition from the Gita and the function came to a close with the distribution of *pansupari*.

**Law and Social Reform:** Thus the *New India* of Madras; That social reform is expedited and rendered effective in practice by law is borne out by the latest instance from the Punjab. In a village there, the orthodox Hindus would not allow the submerged classes—whom, however, they claimed to have "reclaimed"—to take water from the wells used by themselves. Naturally, the former resented this, and wished to assert their rights. The Magistrate of the place feared that this might result in a "breach of the peace," and consequently bound them over "to preserve peace and order". In appeal, Mr. Justice Harrison of the High Court quashed the order, on the ground that once the community had been reclaimed by the Hindus, it had automatically gained the right to use the same wells with the latter. The judgment ought to assist the movement, all over the country, among the submerged classes to enjoy the right of using public places. It would, also, we hope, help the conservative section of our countrymen who oppose the idea of our Legislatures composed of elected majorities, enacting laws for the reform of various social evils in the country, to revise its views.

**Saharanpore Social Conference:** The following were among the resolutions passed by the Saharanpore Social Conference held recently: (1) Condolence with Srimati Basanti Devi on the death of Syt. Chittaranjan Das and with the families of Lala Murli Lal Bhagat and Lala Jai Bhagwan Sarup, *raises* of Saharanpore; (2) the minimum marriageable age of Hindu boys and girls to be 21 and 14 years respectively; (3) widows to be remarried and, as far as possible, widowers to marry widows (An amendment to this resolution was proposed to the effect that a widower should marry none but a widow. A warm discussion followed and the amendment was lost); (4) the reform of the depressed classes by throwing open to them public wells, schools, societies and clubs; (5) women to have equal civil rights with men; (6) proper use of religious endowments and temple properties; (7) superstitious worship of non-Hindu gods and saints to be given up at mosques and tombs by Hindus; (8) establishment of a civic guard for service on public occasions and protection of people on emergencies; (9) readmission into Hindu society of such non-Hindus as had been outcasted or voluntarily desire joining Hindu society; and (10) discouragement of beggary and of Sadhus who live on Hindu charity, but render no service to Hindu society.

**The Late Seth Maganlal Thakoradas Mody, C. I E.:** In the death of Seth Maganlal Thakoredas Mody, C.I.E., who passed away on the 13th inst., at the age of 74 after a short illness the cotton trade of Bombay has lost one of its oldest and most respected members. Seth Maganlal Thakoredas Mody was a partner of Messrs. Narandas Rajaram and Co., the well-known cotton firm of which Sir Purshotamdas Thakurdas is the Senior Partner. The passing of Mr. Mody will be a great personal loss to Sir Purshotamdas Thakurdas, who found in him not only a business partner, but a personal friend. Born in 1852, Mr. Mody passed the L. C. E. examination in 1882. But his taste led him from Engineering to business and he joined the firm of Messrs. Narandas Rajaram and Co., a year or two later. Here by dint of hard work and perseverance he rose steadily, till he was invited to be a partner in the firm. In his active years Mr. Mody was a well-known figure not only in the Cotton Trade, but also in the seed and grain Exchanges It would hardly be an exaggeration to say that the Surat Arts College, which is named after him, owed its very existence to Mr. Maganlal's princely munificence of Rs 2 lacs. It will be recalled that on February 1st, 1926, His Excellency Sir Leslie Wilson, the Governor of Bombay, unveiled the portrait of Seth Maganlal Thakoredas, and in doing so paid a high tribute to his generosity and public spirit. The deceased leaves behind him his younger brother Mr. Chhaganlal Thakoredas and two nephews Mr. M C. Modi and Dhirajlal Chhaganlal and a daughter.

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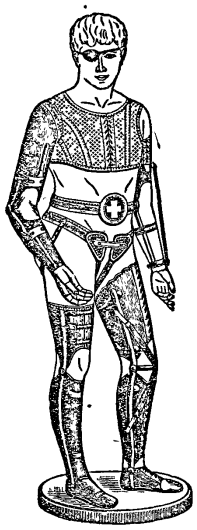

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Vol. XXXVI. BOMBAY—SATURDAY, JULY 24, 1926. No. 47

"I will be as harsh as truth, and as uncompromising as justice. I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Campaign against Leprosy:** The British Empire Leprosy Relief Association deserves the earnest support of all in its ruthless campaign against leprosy. Undoubtedly, leprosy is the most terrible of all the diseases which afflict humanity. There are at the lowest computation 300,000 lepers in India and other British possessions, but the real number is probably greater. The Census returns do not accurately represent the number of lepers, owing to the fact that many who are in fact lepers try to conceal their disease from public notice. Leprosy was long regarded as incurable, but recent researches have led to the discovery of methods of treatment which, if given at a sufficiently early stage, cause the disappearance of all signs of the disease. The British Empire Leprosy Relief Association has been formed with the avowed object of stamping out leprosy from all countries over which the British flag flies, and it is gratifying to see that it has received support from the highest quarters. The Prince of Wales, the Patron of the Association, is taking the greatest interest in the campaign against leprosy. During the year 1925, detailed information has been collected regarding the prevalence of leprosy in all parts of the Empire and the best way of dealing with it, having regard to varying local conditions. In addition, pamphlets and books on the subject have been published. Feeling encouraged by favourable reports from America where as nearly as 50 per cent of the cases admitted to the Asylums have been discharged recovered, the Association hopes to launch the campaign in right earnest as soon as funds permit. The Association is doing all in its power to encourage the formation of local branches in all parts of the Empire where leprosy is prevalent. Mr. Oldrieve was deputed to India to assist in the formation of the Indian branch and it is encouraging to find that a sum of over £40,000 has been collected for the work in India.

**World Migration Congress:** The World Migration Congress which held its sittings in London from June 22-25 was the first of its kind. It was convened by the International Federation of Trade Unions and the Socialist International. 17 European and 6 overseas countries were represented in it. India was represented by Lala Lajpat Rai and two others. Owing largely to the fact that the Congress was not held under Government auspices, it has not attracted much notice, but it has drawn attention to some outstanding problems relating to emigration. The questions which the Congress had to consider were of momentous importance. The great War produced on its wake great unemployment and millions of workers were compelled to emigrate in search of work. But difficulties were placed in the way of immigrants. The United States of America, for instance, closed its doors to Europe with the result that Italy and Poland found it difficult to dispose of their surplus population. Then, again, there were differences of opinion, status and customs between the local and immigrant workers and, in the interests of labour, it was advisable to bring about the mingling of various workers in every country. There was further the danger of groups emigrating to new countries adhering rigidly to their own forms of living and refusing to mingle with the native population, often ending in bitter racial antagonism and wars. To these and other problems the Migration Congress had to offer solutions. Under ideal conditions, the population of the world will be distributed on a scientific basis. Thus, providing the climate, soil and other conditions favoured, the country which is congested will send its surplus population to the country which is sparsely populated. But this is very far from being the case at present. Countries which can afford to take in some more population are closing their doors against other countries on purely political grounds. The action of the United States of America, Canada and Australia in slamming their doors on the overflowing population of Japan, India and China, is fraught with the gravest danger to the peace of the world. Lala Lajpat Rai rightly pointed out at the Congress that the migration policy now pursued by the European nations would inevitably lead to a split between the white and coloured races. Lala Lajpat Rai also gave a well-merited warning to the European delegates that the Asiatic peoples demanded as much freedom to move about in the world as the people of Western countries and that the policy of segregation and exclusion of coloured races, which the Whites are attempting in South Africa, would strike direct at the international solidarity of labour which they professed to be seeking. Judged by its practical results, however, the Congress cannot be pronounced a success. It has failed to come to grips with the racial and colour factors governing emigration. It has passed a number of resolutions chief among which was one demanding a study of the emigration problem with reference to social, economic, racial and colour factors affecting it. The resolution that purely political reasons should not interfere with freedom of migration, that economic conditions alone should weigh when decisions are being made, and that only in exceptional circumstances other factors should influence the decisions, did not even

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find favour with the Congress. But, it is something that the majority of the delegates present (with the exception of those from Australia and Canada) favoured the principle of free emigration from one country to another without any distinction of race or colour. South Africa was not represented at the Congress, but we have no doubt that the South African delegates would have taken the same view as their Canadian and Australian colleagues.

**The Himalayan Custom of Reet:** We publish in our news columns the proceedings of the Conference of Chiefs of Simla Hill States which recently met at Simla under the presidentship of Col. Coldstream, the Deputy Commissioner of Simla, who is also the Superintendent of the Hill States. It is a significant sign of the times that the Hill States are realising the need for the abolition of absurd social customs prevailing in their midst, and it is gratifying to note that Government is also in sympathy with it. The abolition of the curious custom of Reet was one of the subjects discussed at the Conference. We have referred in the past to this cruel custom which is nothing more than a form of "contract marriage." No ritual or ceremony attaches to it, and it is contracted by the mere payment of a mony-price, varying from Rs. 100 to Rs. 2,000, to the parent or guardian of a girl, if unmarried, and to the husband, if married. In the latter case the contract also functions as a divorce from the former husband. Where marriage ties are so very loose, it is no wonder that domestic felicity and peace is sadly lacking. Several attempts have been made by social workers to bring home to the people the vices and evil effects of this custom. The Himalayan Vidiya Parabhandani Sabha has been working much in this direction by organising meetings etc. But the evil shows no signs of abating. The Conference finally appointed a sub-committee of Chiefs and representatives of the States to go into the question fully and chalk out a scheme for the gradual abolition of the practice. While we appreciate the efficacy of propaganda for educating public opinion against the evil, we would urge that nothing but a radical legislation abolishing the evil can put an end to it. We are glad to see that the Conference at its next meeting is also to consider the question of forced labour which prevails in many States from time immemorial.

**Reforming Criminals in the Punjab:** No less than 150,000 persons in the Punjab Province are classed as belonging to criminal tribes. The term "criminal tribe" means tribes or gangs who make their livelihood by the commission of systematic offences against society. Economic reasons are principally responsible for these tribes becoming criminal. In some cases persons who were made outcasts owing to social and moral crimes adopted a nomadic and more or less criminal life, and gradually the descendants of these people developed into wandering criminal tribes. As early as 1856, the Punjab Government tried to check the activities of the criminal tribes who had become a pest to the Province. But it was not until 1913-14 that thorough investigations were completed and a definite and strong policy laid down by the Criminal Tribe Act of 1911. A general round-up was arranged and resulted in the registration and subsequent restriction of 33,000 male adults belonging to these tribes, including 12,000 members of the wandering tribes. Definite schemes for the reformation and reclamation of these tribes were inaugurated at an initial outlay of 3½ lakhs and a recurring expenditure of 2½ lakhs. The following account from a correspondent of the *Sunday Times*, Lahore, of the work done by the Salvation Army in the reclamation and reformation of the tribes in the Settlements under its charge will be read with much interest: "The first and most important part of the institutional programme is to teach the people a means of honest livelihood. For this purpose farming, poultry keeping, spinning, weaving, forestry, carpentry, etc., are taught in the Settlements. With a view to imposing habits of thrift and economy, Co-operative Supply and Credit Societies have been established, and have achieved marked success, the net savings of men, who shortly before lived by theft and dacoities alone, now totalling approximately Rs. 75,000. Naturally the greatest success in the Reclamation Settlements is achieved among children. But even among the adults a few months' residence makes a great change for the better. The results of ten years of reclamation work show that the wandering criminal tribes have ceased to exist as such, and there has been a remarkable decrease in crime in the Punjab. The life of the inmates of the Settlements has been completely revolutionised. They settle down peacefully, enjoy sports and holidays and celebrate their marriages and religious festivals in the orthodox manner."

**Wise Advice to Viceroys:** We cordially endorse the wise advice which Mrs. I. J. Pitt, who understands India as only a devoted woman can, offers to Viceroys and Governors in her article on "Kindness to Animals" which we publish to-day. It should be brought home, she writes, to Viceroys and Royal Visitors to India that "it is not a *sine qua non* to attainment of popularity and the country's good-will, that they must invariably spend some of their time in killing something. Yet I believe that in more than one case this is the reason they do it, misguided as they are by thinking it a customary pastime of the Ruling Princes and not having comprehended that it would be better to conciliate the sentiment of the greater part of the people of India to which the wanton destruction of life for mere pastime is extremely abhorrent" In the programme of Lord Irwin's short stay in Poona, two mornings are given up for "hunting" and one afternoon to attending the horse races "in State." We think that they could be utilised to better purpose.

**The South African Conference:** It has been announced that the Round Table Conference is to meet at Pretoria in December next. It is also understood that a Union Deputation is to visit India before the Conference meets to acquaint itself with the state of feeling in India. The Deputation, we have no doubt, will find how Indians feel strongly over the unjust treatment meted out to their country-men overseas. Meanwhile, however, the indiscreet utterance of one of the responsible Ministers of the Union makes us sceptical about the results of the Conference. Mr. Boydell, Minister for Labour, is reported to have said at a meeting of the Labour Party "that it has been made plain to the Indian Government that the Union Government has no intention of departing from its expressed principles on the Asiatic question, but that it will be willing to consider any suggestions from the Indian Government which might ameliorate details in the application of those principles." If this is really the case, we do not see what useful purpose will be served by the Government of India wasting its time, energy and money over a fruitless Conference. It would be also interesting to know whether the Government of India has accepted the humiliating condition imposed by the Union Government.

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INDIAN SOCIAL REFORMER.

*BOMBAY, JULY 24, 1926.*

## LORD IRWIN ON COMMUNAL CONFLICTS.

On the eve of starting on his first tour since assuming charge of the Viceroyalty, Lord Irwin, in responding to the toast of his health at a banquet given in his honour by the Chelmsford Club, made an important speech. In it, His Excellency dwelt on the seriousness of the situation created by the tension in Hindu-Mahomedan relations and exhorted the leaders of both communities for the good name of religion to exert themselves to the utmost in order to promote harmonious co-operation between the two communities. Earnestness and sincerity marked every sentence in this remarkable speech which has created a profound impression in the country. Lord Irwin made it clear that he does not intend to be content with the passive role of a giver of good advice, much less that of a critical spectator of our struggles, but that he means to take the lead himself in bringing about a better state of feeling between the two communities. He referred to the Unity Conference held at Delhi in October 1923 and observed that its failure was due to the lack of sufficient previous preparation of the mental atmosphere favourable to unity. The bitter results of strife have since then amply showed themselves and, it may be, that if Lord Irwin calls another Conference, as he said he might, he will find the ground more ready to receive the seeds of union and friendship between Hindus and Mussalmans. His Excellency based his faith in the achievement of this desirable and much-desired result on the fact that India in the past has shown herself capable of assimilating very varied elements among her people. Has this power of assimilation become weaker or stronger under British rule? Lord Irwin indignantly repudiated the charge that British officials viewed, if not with favour at least with indifference, the growth of antagonism between the two communities and that they had not always exerted themselves energetically to put down outbreaks of violence. We fully believe that officials have not consciously failed in their duty in either of these respects. At the same time, we are not able to adduce any evidence of their having actively attempted anything by way of promoting intercommunal unity. This, indeed, is the natural consequence of a conception of government in which the maintenance of peace and order plays a more important place than the creation in the people of the qualities which by increasing their capacity for self-government correspondingly reduce their tendencies to disunion and communal conflict.

Lord Irwin referred to the complaint that the introduction of communal electorates has led to the accentuation of communal differences and were responsible for the communal conflicts. His Excellency did not contest this charge, but pointed out that these electorates were incorporated in the recent Reform scheme with the unanimous support of all political parties in the country. This is quite true, but there has been a complete change of opinion even among those who were principals or parties to the Lucknow Compact, which they now publicly condemn as a great mistake. Lord Irwin said that the statutory Royal Commission which will sit in a year or two to consider the future of constitutional reforms will have to decide upon the question of communal representation, but declared on behalf of his Government that they would not allow the principle to be extended beyond the point where it rested at present pending the report of that Commission. This can only mean that the communal considerations will not be allowed to enter into the composition of and recruitment for the Services under the Government of India. This, we think, will be no easy matter, because the largest number of appointments to the Public Services is made by Provincial Governments which, under the influence of the communally recruited Legislative Councils, are being pressed hard to lay down communal preferences and restrictions not only in making appointments but even in making promotions in the Services. And several of them have more or less frankly yielded to the pressure. In fact, it is difficult to see how they can do otherwise, as they have to carry on the administration with the help of a majority in the Legislative Councils and they can secure it in most of the Councils only by satisfying the communal claims of members who have been sent to the Council with the object of putting forward these claims with most effect. The original mistake of recognising communities as electoral units, was made by Lord Minto and, we are afraid, it will have to work out its worst consequences before the communities which enjoy a separate suffrage voluntarily agree to relinquish it. The time for this is perhaps not so far distant as may be thought from appearances. The Sikhs have already publicly expressed their opinions formed from their experience of the past six years, of the futility of communal electorates, and another six years may bring the same truth home to Indian Mahomedans also. At present, the latter are deeply attached to communal electorates which they regard as the palladium of their communal interests. Violent attacks upon them only rouse them to greater belief in them. There is no doubt that communal electorates are largely responsible for giving undue prominence in the Legislatures and outside to the communal aspect of public questions. Even when there is naturally no such aspect, the communal representative has to invent one to every question to justify his existence. In the pre-Minto-Morley Reform days, a Hindu or Mahomedan representative would be almost ashamed to stress the communal aspect of any public question. Nowadays, one has to apologise for calling attention to the national as superior to the sectional view. This is the direct result of basing the franchise on communities. It was a great mistake, but it will be a greater mistake still to think of rectifying it now by a stroke of the pen. We must let the mistake be, meanwhile creating the impulses which will by their natural operation undermine the belief in them.

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## THE SOCIAL EVIL IN BOMBAY.

To anyone who is truly concerned about the progress of mankind, it cannot but be a matter of grave regret that so large a portion of the intelligent classes regard the most important questions of the day as matters with which they have absolutely no interest. The problem of social evil in Bombay demands all the attention that the public can bestow on it. And yet there are people who either deliberately refuse to think about the matter for fear of disturbing their equanimity or imagine that the problem will cease to press for solution if it is persistently ignored. The only bodies that feel it incumbent on them to do their bit towards fighting this crying evil in the heart of the City are the League of Mercy and the Bombay Vigilance Association. Ceaseless in her efforts to awaken the conscience of the people to the needs of this evil, Miss Katherine M. Davis of the League of Mercy has been delivering lectures to bring home to them the extent of this disease eating into the vitals of society. In a recent lecture, at the very outset, she emphasised the need for a radical change in the angle of vision of the citizens of Bombay if they were to tackle the problem successfully. She indicated the lines on which those who aimed at social purity and social hygiene should work and pointed out that they should not merely be content to scotch the evil but kill it outright, which can only be done by discovering the causes of the evil and seeking remedies to eradicate them. All the efforts made to rid society of this vice will be of no avail unless, as Miss Davis said, a new standard of morality is set up, which would be the same for men and women.

Prostitution as a social institution involves for the women who are forced into it the most unspeakable degradation. One cannot help echoing the words of a great writer on this subject who says that as long as it is possible to purchase the use of women's bodies by the payment of certain wretched coins of gold, silver or even copper, our much-vaunted civilisation is, in sexual matters, no better than a beautiful painted scene, behind which are concealed foulness and crime.

It behoves the State which represents this civilisation to see that none of its subjects sells her soul for material gain. Miss Davis enumerates the various ways in which the State could effectively help, but she has nothing but condemnation for the system of segregated toleration adopted by the Government of Bombay, as being based on the wrong principle that vice of this nature could be prevented by concentrating it in particular localities. There is much force in her objection to this system. Social workers in England and on the Continent have tried this system and found it wanting. They discovered that to adopt segregation was to establish a prostitution market. "It requires no profound study or prolonged consideration to ascertain that segregation, whether of sheep in a market or of prostitutes in their allotted pens, stimulates the trade and leads to increased business; and when the market is scattered, the traders will seek incessantly to establish another, but it will usually be a less advantageous one, and it will always have the disadvantage that belongs to a market, that being in its essence public, either sectionally or to all, its existence cannot long remain unknown." Persistent scattering tends to make it descend to a more and more obscure level where bereft of its glamour and reduced to the mean and contemptible, the vicious traffic in humanity will altogether disappear.

A superficial glance at the figures shows that Bombay if left to itself threatens to surpass some of the most notorious cities in Europe so far as this vice is concerned. Those engaged in private prostitution are said by far to outnumber those openly professing it. When it is an open secret that Turkish baths and pleasure haunts exist for nefarious purposes, it stands to reason that they should not be allowed to ply their trade with impunity.

Social work among these classes of women should assume the form of social therapeutics. It is not enough to try to reform them, they must be made to realise what is good for them and thus their co-operation must be secured. This is the method adopted in some parts of Madras with much success.

## THE MONKS OF INDIA.

( By Mr. S. K. Jain. )

How the monks serve humanity, is a question which engages our thoughtful attention. Some say they are malingerers and parasites. Some contend that great services have been rendered to mankind only by them, and that the community cannot live exclusively without their help and guide. While great thinkers like Mrs. Rhys Davids, D. Litt., call these bruised and emaciated bodies as so many parasites on the working community, it rouses man from his deep slumber and sets his thinking faculties in motion. Her remark is pretty just if we see things as they stand. We have no quarrel with the monks or ascetics, but the fact cannot be denied. The editor of the *Jaina Gazette* disagrees with her in her views about the ascetics. This disagreement is due purely to a misunderstanding of her opinion. His analogy of Mahavira and Gautama Buddha, though it is on all fours, is contradictory to what she means. Her remark applies to the world of monks as it is and not as it was or as we imagine it to be. I cannot conceive of any man who would employ such wild terms as parasites and malingerers to great teachers like Lord Mahavira, Buddha, Christ and Mahommed to whom the great religions of India owe their origin. How happy the world would be, and how non-injury would have gained supremacy over this world, if these homeless monks of to-day would follow the right path chalked out by these prophets! But it is not so. The world of these folk-fed monks is topsy-turvey. The institution of monks has fallen into degradation. It admits all. It needs no qualifications save a piece of yellow loin cloth and bald head. The aim of these homeless wanderers is nothing but the worship of the belly-god and not service to humanity as monks of yore did. It requires a thorough overhauling. Instead of bringing amity between the diverse religions, these monks, in several instances, create discord and disunion. Why then think of their service to humanity!

Why is this battalion of sanyasins and fakirs in India? The causes are not far to seek. The dumping poverty, the misplaced generosity of the people, the misconception of the institution of ascetics and the peculiar influence of the religions of India on the

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people are the sources. Though it pains me on the one hand to mention the above causes which have led many people in India to take the life of an ascetic, there is pleasure and hope on the other hand to see many whose aim is not only to attain salvation but to elevate the ignorant and to establish the religion of Ahimsa on earth.

We know many naked Munis do penance even to-day in the jungles and mountains of India. Their aim is self-realisation. They know that humanity suffers from the karmic bondage and that bliss lies in the annihilation of this bondage. Knowing as they do the sufferings of humanity, how do they help their brothermen and sub-human beings to free themselves from the sufferings? They are a living example of the Practical Path to salvation. We cannot call these noble souls a burden to community, for they rarely come and mingle with the people. But however severe and pure might be their penance and however quick their salvation might be, they must not be indifferent to the ignorant brotherman who falls down in the ditch of sin every day for want of light and to the innumerable animals that are being slaughtered without anybody to save them from the butcher's knife.

What about the monks of the Mutt? They are like the Popes of Rome in mediaeval times. They are autocratic. They live in palatial buildings and enjoy a life enviable even to Princes and Maharajas. To them the miseries of humanity and the sub-human beings are unknown. If the taxes of Government are heavy, those of the monks are no less heavy. They are so painstaking in the sense that they least take steps to settle even petty disputes, religious or otherwise, among the people. They waste people's money in building temples—an institution which has fallen into decadence and degradation. The Scheme suits, Government intervention even in matters religious, and the appointment of Receivers, reflect in all their nakedness the cardinal blunder of these monks of the Mutt and the criminal mismanagement of these institutions. Malingerers and parasites are terms which are too mild for them.

Then there are the threatening faquirs! About them words are too poor a medium to discuss with the readers. They ask for alms and, if we do not give for very good reasons or if we cannot afford to pay, they threaten us with disease and death. They make the air sulphurous, injure their hands and feet with knife and break their heads with the result that blood flows from every part of their body. A spectacle too horrible and revolting to look at!

There is another class of sanyasis who play upon the avarice of man. They boast themselves to be possessed of miraculous powers of converting iron into gold, of granting children to the childless, of curing incurable diseases by mere look and of various other nonsenses which man, it is regrettable, believes and falls in the deceptive net prepared for them by these sycophants. They must be shunned as something unworthy to breathe nature's atmosphere. It is an unpardonable sin to help these white liars.

As if the idlers in India are not enough, there is a type of sanyasis whose only work is to eat and sleep. It is a fact that these sadhus who are expected to be teatotallers and pure vegetarians, in this later and more civilised age, love the smell of the burnt flesh. The savoury odours of meat are a balm to their gastral appetites.

This is the position of the various types of sanyasis in India. How can they serve humanity and what methods have we to suggest to be worked out? They must be organised after the model of Ramakrishna Paramahamsa's Mutt. They must equip themselves with sound knowledge in the religion of 'Non-injury.' Knowledge of medicine is imperative even as the Buddhist monks of yore were moving physicians and doctors. Service to brothermen and sub-human beings must be their sole aim.

It is wrong to believe that salvation lies only in doing penance in secluded places in forests and caves, leaving man and other lower beings to suffer. Non-injury is the highest religion, and those who practise it, therefore, are alone entitled to obtain *Nirvana*, for they shall speedily acquire the divine grace that shall put an end to their transmigration.

They must go about, town after town, village after village, preaching to man the doctrine of Ahimsa and drawing his attention to the truth that man breaks the laws of nature by eating flesh-food and thus brings ruin not only to his physical well-being but buries himself into the unfathomable depths of horrible hell. Wherever there is human suffering such as plague and pestilence, floods and famine, these good samaritans must run to the spot and bring relief to the suffering humanity.

Killing must be completely stopped, for there is neither Divine warrant nor God's command to slay. Killing is only a mandate of stomach lust but never a God's command.

Every slaughter house must be visited in season and out of season by these messengers of peace in order to wean the buyers and the butchers away from their hellish practice.

Then there is the 'Drink Crave'. The inflammatory nature of flesh-meat is now generally recognised by the medical profession; and the close connection between its use and the drink habit has been unmistakably traced and exposed. It is imperative, therefore, to stop the drink evil, and the sanyasis must preach to the drinkers and the dealers the evils of drink and flesh-eating.

If such be the noble service of every monk or ascetic, sanyasi or faquir, man would be subject to very few evils, vice would yield place to virtue, Non-injury would reign supreme, and the world would acclaim the jubilant victory of these good samaritans who would be crowned with divine grace.

## KINDNESS TO ANIMALS.

(By Mrs. I. J. Pitt.)

Under this heading appeared an article in your edition of June 5th by Mr. S. K. Jain. This was a plea for recognition of the "rights" of animals—a condemnation of cruel practices of barbarity masquerading under the term "sport", ending

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with the hope that there is an awakening to the necessity of putting an end to these iniquities. So strongly am I at one with him, that I am constrained to add some further remarks on the subject.

The lover of animals, those to whom the animal's helplessness and innocence make so powerful an appeal, and especially those who have been blessed with the friendship of animals, who know how love can bring out the most divine qualities in these "our little brothers," as St. Francis of Assisi called them, will not easily consent to name them the "lower creation," and towards such, cruelty appears even among the most heinous of crimes, for which humanity will have to pay "to the uttermost farthing."

That true Mahatma, King Asoka, realized this, and animals had "rights" in his day, but, alas, his great influence died away, and there seems to have been no awakening since in India to a sense of duty towards these lowly creatures of God.

But let us thank the Father Who takes cognizance of "every sparrow that falleth to the ground," that noble souls are now "up and doing," such as members of the Deccan Humanitarian League (and others as referred to lately in an article on the same subject in your paper) of which I happen to know individual workers, and which has a large part of its activities devoted to Animal Protection. These are giving not only their money, but their life and strength, to save animals from all kinds of cruelty, especially in the wholesale and simply ghastly slaughter which still goes on at some religious, (save the mark!) festivals and animal sacrifices to village goddesses, as investigated by Bishop Whitehead in his book on the "Worship of village goddesses in South India."

Those whose hearts are wrung in face of cruelty by their feeling of powerlessness to do anything, can set to reflect that they may surely do a great deal by speaking and teaching on the subject amongst those around them, who allow cruel acts, and especially neglect of animals, to pass unnoticed, or are guilty themselves, not from innate hardness or depravity, but only from the blindness of ignorance. And indeed it should be easy to bring light to those who have inherent in them, though it may be lying dormant, a conviction of the sacredness of all life, and the doctrine of ahimsa.

Much more could be done also if it were generally known that even in places where there is no R. S. P. C. A. branch, a perpetrator of cruelty to animals can be reported to the Police, by anyone with a witness, and prosecuted before a Magistrate. I have known advantage taken of this successfully, the Indian and English Magistrates taking up the case with alacrity, glad of the opportunity to bring home the lesson.

Is it not that the first thing is to educate the public opinion, which would receive its training and find its voice in the Press? In this way, too, by a strong Press representation, it might be brought home to our Viceroys and Royal visitors, that it is not a 'sine qua non" to attainment of popularity and the country's good will, that they must invariably spend some of their time in killing something. Yet I believe that in more than one case this is the reason they do it, misguided as they are by thinking it a customary pastime of the Ruling Princes and not having comprehended that it would be better to conciliate the sentiment of the greater part of the people of India to which the wanton destruction of life for mere pastime is extremely abhorrent.

If people "in high places" discontinued this relic of barbarism it would no doubt discourage the desire of emulation or "going one better" which would seem to be, from Mr. Jain's account, lamentably prevalent amongst some Maharajahs and Rajahs.

## RANDOM JOTTINGS.

(By Mr. K. T. Dange).

During their leisure, the lower classes of people take pleasure in visiting nautch and tamasha theatres, haunting the quarters of low class of prostitutes and drinking. Some of the men of the labouring classes have no houses to sleep in and spend their time at night in wandering or in lying down on the corners of streets or on the verandhas of houses or shops. At day-break they get up and purchase some bread at the bread-shop and go to work. Those who are a bit well-to-do and economical, hire a room and bring their families and stay in the small and ill-ventilated places like huddled animals. Naturally the home life of the village from which they come is lost and forces of love and morality dwindle. All the members of the family work and all earn money, but nothing is left with them on the next day. Pathan money-lenders, Marwadis, Tamashas, nautches, races, gambling, prostitutes and hundreds of other enemies which the city life has created do not allow them sufficient food or clothes or any other necessaries of life. Government is always keen on proscribing seditious publications, lectures, or actions; but they never take care of the well-being and preservation of the morality of the lower classes. The objectionable songs and actions which are played and acted upon in Tamasha and nautch theatres are more harmful than the propaganda of Bolsheviks. They defile the conscience of the masses and the soundness of society. Many women of the lower classes are trained for becoming good nautch girls or prostitutes and upon their earnings hundreds of people who are the dregs of the society live. Legal restrictions are therefore urgently required to put a stop to tamasha plays and nautches and any approach to the abuse should be severely punished.

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Cinema pictures are constantly seen by the masses and the scenes of daring robberies, love intrigues and cunning thefts make a permanent impression on the audience. Dramas are at present very much badly written. Many third class writers without any originality or high ideals write dramas for the sake of money, but they do not know what responsibility they take upon themselves by writing vicious thoughts, spreading them like infectious germs in the society. The taste of the society has lost its purity and the manners of life are being changed by the dramas and cinemas. People talk nowadays in a dramatic politeness without any stuff. The poor imitate the rich, the lower classes

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imitate the higher classes and a careful observer will not fail to observe that Hindu society is day by day losing ground.

* * * * *

Our public institutions like Municipalities and Local Boards are filled up with men seeking their own interest. Generally masses are never truly represented. Naturally, therefore, the gullies and by-lanes in which the poor people reside are the worst in sanitation. They are ill-lighted, ill-dusted, and ill-ventilated. Conservancy arrangements are not generally good and the poor people suffer always from cholera and other fevers. Our Indian doctors are far behind the European medical men. They lack sympathy and are stone-hearted, looking more to their fees than to their patients. They can scarcely be approached by the poor people owing to their exorbitant fees and chilly touch-me-not behaviour. So the masses in the city die groaning, under sickness, debt and poverty.

## THE SALVATION ARMY.

The Editor, The *Indian Social Reformer*.

Sir,

In the editorial notes in your issue of the 10th inst., under the heading, "The Salvation Army," you state, in the last sentence, that you think that the Salvation Army has, in its methods, avoided some of the mistakes of other Missions.

Being a great admirer not only of the Salvation Army but of other Missions as well, I would like to know what you consider to be the "mistakes of the Missions," so that your charge might be examined.

Jamshedpur, Yours etc.,
13.7.26. C. SUNDRIER.

[ The "denationalising" tendencies of other Missions have been avoided at least in externals by the Salvation Army—Ed. *I. S. R.* ]

## REFORM AMONG DEVADASIS.

The Editor, The *Indian Social Reformer*.

Sir,

I am a subscriber of the *Indian Social Reformer*. I have read in the paper about the Hindu Yuvati Saranalayam, Madras.

I should be very thankful to you if you could kindly give me some informations (or inform me about some literature) about 1. Devadasis, the origin of this custom and to what time it dates back. 2. Has something been done (besides Hindu Yuvati Saranalayam, Madras,) to save such girls? 3. Is there a movement amongst the Devadasis to escape from this kind of life?

In Mayavaram, the caste in which prostitution is permitted is called "Melakarer," because the men are the musicians (Melam=drum in Tamil).

This caste held some years ago in a village 3 miles off from Mayavaram a meeting, in which the resolution was taken not to let their girls live a bad life in future, but to give them a good education. Female Secretaries were travelling about, giving lectures and trying to enlist members. Now, I should like to know if such a movement is going on also in other parts of India.

I should be very thankful to get some informations according to your convenience.

Swedish Mission, Mayavaram, Yours etc.,
(Madras Presy). MISS E. VON GERNET.
12th July, 1926.

[ Devadasis originally were "nuns" who dedicated themselves to the service of the Deity. As in other countries, the monastic ideal came to be lost sight of. There are movements in several places for reclaiming this class, but no single organised attempt as yet—Ed. *I. S. R.* ]

## INTERNATIONAL WOMAN'S SUFFRAGE ALLIANCE CONGRESS, PARIS.

The tenth session of the Congress fixed to take place from 30th May to 6th June, was held in the buildings of the Sorbonne University, Paris. The arrangements for the delegates, who came from no less than 25 different countries all over the world, were excellent.

The Congress was opened by the President of France, Monsr. Herriot. Mrs. Corbett Ashby of England was the President.

The following are the Indian delegates :—Mrs. Monet, Dr. Mrs. Muthulakshmi, Mrs. Swaminathan, Mrs. Lakshmi Pathi, Mrs. Sen and Mrs. Bari.

The following were the main subjects that were considered :

An equal moral standard and the fight against traffic in women. Like conditions of work for men and women, Family Endowment, Nationality of married women, Position of the unmarried mother and her child, Women in the Diplomatic Services, Women Police, The methods of work of the woman voter, Methods of work in countries where women have not yet got the Franchise, Women and the League of Nations.

The subjects were divided into five groups, each of which was handled by a Committee, having a President. Judged by a perusal of the printed Report with which is appended a questionnaire and replies thereto, of one of these Committees, one is struck with the high standard of culture, the thorough grasp of the subject and the keen interest the office-bearers took in arriving at the means for the amelioration of the condition of women at large. The publications which reveal a systematic search after truth are highly useful to all interested in the emancipation of women.

The following are among the resolutions that were passed in connection with the subject of equal moral standards and against the traffic in women.

(1) That all laws, measures, or regulations dealing with public morals shall be so framed as not to differentiate between the sexes either in wording or in enforcement. (2) That public health measures for combatting venereal diseases shall be the same for men and women, in wording and in enforcement. (3) That there shall be no special laws or regulations against prostitutes as such. (4) That the International Suffrage Alliance condemns all systems of State regementation of prostitution under which prostitutes are licensed or registered and subjected to periodic compulsory medical examination. It further condemns the system of *maisons tolerees* and declares all these measures to be morally indefensible, medically useless, and socially pernicious, leading to the corruption of youth and the traffic of women. (5) That morals police shall be abolished. (6) That in all questions of public morals the functions of the police and the functions of the health authorities shall be absolutely separate. (7) That stricter measures, national or international, shall be taken by every country for the repression of procuring to include measures against brothel-keepers and *souteneurs*. (8) That the age of consent shall be eighteen years inclusive. (9) That the International Woman's Suffrage Alliance being deeply concerned with the health and welfare of the race, urges all National Governments to promote and give financial support to such vigorous medical, social and educative mea-

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sures against venereal maladies as are compatible with freedom and equal justice. That it is, however, strongly of the opinion that systems of compulsory notification, treatment and detention of persons suffering from venereal maladies tend to deter infected persons from seeking medical treatment in the early and more curable stages of these maladies and also lead to impartial and inequitable administration resolutions—equal morals which not infrequently discriminates rich and poor, and men and women, to the disadvantage of women and of the poor. That the International Woman's Suffrage Alliance asks that the campaign against venereal maladies be dealt with by the diffusion of information and by the provision of ample facilities for free, confidential treatment in General Hospitals and Clinics, without any deterrent compulsory conditions being imposed on the patients. That the International Woman's Suffrage Alliance points to the excellent results achieved in Great Britain and Holland by voluntary method, and urges the Governments to adopt them. (10) That biological instruction based on knowledge of Natural Science and on the principle of moral and social responsibility of every individual of either sex should be available in all systems of public instruction in every country—*New India*, Madras.

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### Interview with an Indian Delegate.

A representative of Madras Press Bureau called on Dr. Muthulakshmi Ammal, M. B. & C. M., one of the six Indian ladies who represented India at the tenth International Woman's Suffrage Alliance Congress held at Paris during the early part of June. Mrs. Muthulakshmi Ammal, it will be remembered, was sent to England on a Government Scholarship to make special studies of the system prevalent in the Women's and Children's Hospital in London. During the interview she gave an impressive account of the equipment and modern treatment and care exhibited by the doctors towards children in the London Hospitals. She said there are about 100 hospitals specially intended for women and children where free medical aid is rendered to the patient. All hospitals are being supported by public donations and the house surgeons work honorarily while the Resident Medical Officer gets a small sum hardly enough to make both ends meet. She said she received special training in the Great Ormond Street Children's Hospital. Women render very valuable work towards the welfare of children and especially rich people do not sit idly at home. Most of the hospitals are being maintained by public funds and the State looks after the venereal disease hospitals where excellent treatment is meted out to the patients. She finally observed that almost all the hospitals in London have been fitted with the latest equipments including the X-Ray.

### The Paris Congress.

After finishing her training in London she proceeded to Paris as a delegate representing India. There she met five other delegates from India, viz., Mrs. Swaminathan, Mrs. Rukmani Lakshmipathi, Mrs. Sen, Mrs. Bary and Dr. (Mrs.) Monnet. In the Congress she spoke on behalf of India and the following are extracts from the speech:—

"The Women's Indian Association which I have the pleasure to represent in this great Assembly of learned Women has been in existence since 1917, has now 61 branches and over three thousand members all over India, and has been doing very good and useful work in promoting the social, political and educational advancement of our women. Considerable progress has been made during the last three years in the gaining of political rights. First with regard to Parliamentary franchise owing to the efforts and agitation of this Association the vote has been granted to women also. Madras was the first province to secure it. Further I feel glad to carry you the happy news that the Central Government has asked the local Government to remove the sex disqualification in their election to the Legislative bodies. I may tell you also that in most of the Indian States, as Cochin and Travancore, women members are sitting in the Council. Some of our women have been appointed as Honorary Magistrates in Madras and we have been also returning members to the Senate. I must admit in this connection that the majority of our women are favourable to women taking part in the affairs of the country and do not oppose the demand on our part for our equality of rights. This Association also agitated for the inclusion of girls in all schemes of free or compulsory primary education, as the result of which, in certain areas in Madras, the scheme is in actual operation. It has also been the organiser of the "Girl Guide Movement" in Madras. At the same time we have not been blind to the social and moral welfare of our sex. The most important step has been the passing of the "Age of Consent Bill" last year. This Association did much by holding meetings all over India to support the Bill which was first introduced into the Assembly by Sir Hari Singh Gour. The W. I. A. has been interesting itself in the Child Welfare Movement in all its aspects as the result of which we have now in Madras a "Children's Aid Society" and the appointment of Women Honorary Magistrates in the Juvenile Courts. We Indian students who have had the peculiar fortune of visiting Great Britain and other Western countries cannot but admire, not unmingled with a feeling of envy, the numerous hospitals conducted on the volunteer system, the health organisations and other associations which exist to prevent and to fight out diseases to produce useful and healthy citizens for the country, and our attention cannot but be drawn to the fact that in carrying out the measures for the well-being of the nation both the State and the people move with one mind and with only one common interest before them."—The *Hindu*, Madras.

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### WILL ASIA BECOME CHRISTIAN?

Speaking at St. Anne's, Gresham Street, the Dean of St. Paul's said it was a mistake to suppose that Asia was calling to Europe for more light. On the whole, the settled opinion of the East was that the less they had to do with Western ideas, thought and policy the better for the East. It did not follow that we ought to abstain from sending to them what we had to give. Missionaries were accused of showing airs of superiority, of general sympathy with their own countrymen, the ruling race, and of great ignorance of the old Eastern religions. Those three faults had existed in the past and existed now, but were much less than they were.

Having given impressions of Christianity by members of the Asiatic religions—Judaism, Buddhism, and Maho-

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medanism—Dean Inge said: What are we to make of these testimonies? There is a common ethical and religious ideal influencing the whole civilised world, and each people tries to find it in its own religion, and does find it there. Uncongenial elements are quietly dropped. Judaism drops its fierce anti-social racialism, Islam drops its militant propaganda, its sensual heaven, its contempt for women. Buddhism modifies its mystical quietism and takes to itself a personal saviour. Hinduism is ashamed of its obscene rites and various other customs like infant marriage and suttee, the sacrifice of widows, and tries to acquire the alien virtue of helpfulness and charity. Christianity itself may no longer emphasise some things that seemed to be integral to Catholic faith and practice of former days. All the other religions agree in veneration for the character of Jesus Christ, although they think that myths have gathered around his name, and yet none is quite satisfied with Christianity even apart from what they call the myths. The Jew thinks that his own religion has something precious which is not given with the same emphasis in Christianity. I am afraid that all fail to see in the European nations as they find them true followers of the gospel which they profess to believe in. They condemn our religion as ineffective.

CHRISTIANISING THEIR OWN RELIGIONS.

The question is: Is it likely that Asia will become nominally Christian or will Christianity modify still further the old religion but without destroying it? I think it quite certain that the Asiatics will never become Anglicans, Romanists or Scots Presbyterians. If they become Christians they will develop a Christianity of their own, and although some may think that we have the divine promise that Christianity will ultimately be victorious everywhere, I think on the whole that it is likely that they will prefer to Christianise their own religion. After all, is not that mainly a matter for them? Supposing they worship a being with the same attributes, it does not very much matter whether they call him Buddha or Christ. We must look to things rather than words.

What we most need in all our missionary work is a few saints, a few men who are really living such a life as apostles of Christ ought to live, whose lives are a living testimony not only that they believe what they teach, but that what they teach is the most holy and beautiful creed that could be believed and professed. That, surely, is the way in which from the very first Our Lord both taught himself and wished his religion to be propagated, not by any mass movement, but by personal influence—like the ancient torch race in which the tired bearer handed on the lighted torch to another. That is the only way, I believe, in which Christianity can really be transmitted, and, as I say, what we need above all is real saints who will go out, full of love and sympathy, without any racial prejudices, who will try to study the lives and beliefs of the people to whom they go, seeing on the whole what is best in them, and so try to bring them to the foot of the Cross.—The *Manchester Guardian*.

## A JUVENILE COURT FOR BOMBAY CITY.

The following memorandum has been sent by the Women's Indian Association (Bombay Branch) to the Law Member of the Government of Bombay on the establishment of a Juvenile Court for the City and Presidency of Bombay:

The Bombay Branch of Women's Indian Association requests the Government of Bombay to make provisions for the establishment of a Juvenile Court in the City of Bombay for the following reasons.

(1) The Bombay Children's Act No. XIII of 1924 contains provisions for the establishment of Juvenile Courts but the Act remains almost a dead letter for want of such Children's Courts and Detention Homes or places of safety.

(2) The public conscience has wakened up to the value of child life, and to its responsibility for looking after children, whose circumstances force them to become beggars or vagrants or delinquents. It is urgent that these children be removed from the streets for moral, health and humanitarian reasons.

(3) Institutions are available in Bombay to which such children can be sent.

(4) A Juvenile Court has been working in Calcutta for some time and lately in Madras but not yet in Bombay, although the provisions for Juvenile Courts have been made in the Bombay Children's Act.

(5) The present seems an opportune time for starting these Courts in the City and the Presidency of Bombay, as interest in child welfare is ripe for welcoming the new step.

(6) The appointment of Women Justices of the Peace recently in the Presidency can call the assistance of women with legal powers to the helping of Juvenile Courts and we press for the appointment of Women Magistrates in Bombay in this connection.

(7) We request that rooms in the law courts be set apart to be used as a Children's Court, that a Magistrate (or a woman or man Magistrate together) shall be appointed to preside over this Court assisted by a lady probationer officer, special plain clothes constables, and such other officers as may be necessary; that orders be given that cases connected with children and young persons shall be remitted from the ordinary courts to these Juvenile Courts, and that the Juvenile Courts be established as soon as possible.

Women welcome the establishment of Juvenile Courts and will co-operate, we believe, in making them effective for the rescue and protection of the child life in the City.

We, therefore, appeal to you as the Member of Law to provide for the immediate establishment of the first Juvenile Court in Bombay as provided for in the Bombay Children's Act of 1924.

## TUBERCULOSIS AND PURDAH.

The Calcutta correspondent of the *Times of India* writes:—Remarkable figures on the prevalence of tuberculosis in Calcutta are contained in the annual report of Dr. H. M. Clarke, Medical Officer of Health. Dr. Clarke states that in Calcutta almost the whole of mortality from tuberculosis is from a pulmonary type. The disease runs a very rapid course. This is, apparently, related to the fact that signs of old tuberculosis infection are comparatively rare among Indians. In European countries where 85 per cent. of the post-mortem examinations reveal old tuberculosis, the proportion of the so-called galloping phthisis is small.

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Commenting on what he describes as terrible mortaty amongst girls and young women Dr. Clarke points ut that between the age of 15 and 20 years for every oy that dies of tuberculosis six girls die. "What is e reason for this appalling state of affairs?" asks the ledical Officer, and proceeds: "I am convinced that is the retention of the purdah system in the densely opulated gullies of the congested city that dooms so any young girls to early death from tuberculosis. In ss densely populated areas, where detached houses ith compounds are possible, purdah system could be lhered to without seriously affecting the health of the mates of the zenana. In a great city it is difficult secure absolute privacy without shutting out light d air, as houses in narrow lanes and gullies are almost rtain to be overlooked. Consequently the zenana is ually situated in an inner portion of the house, ill-hted and ill-ventilated, but effectually screened from servation."

"I would again draw attention to many thousands of ses of tuberculosis always present in Calcutta. This apt to be overlooked. At a very modest estimate suming that there are four or five living cases for ch death registered, there are probably about 10,000 ses of tuberculosis in the city at any given time. In e great majority of cases no precautions are taken ainst the spread of infection. To speak plainly, thouds of consumptives are constantly spitting all over e place. Now can any one wonder at the prevalence white plague in Calcutta? An anti-tuberculosis heme which included the appointment of a tuberculis officer with eight assistant medical officers (for stematic house to house visiting), a dispensary and a blicity bureau has been approved by the Health mmittee".

## NEWS OF THE WEEK.

**Women and Councils:** We are glad to see that, th only two dissentients, the Madras Legislative Council s passed the resolution removing the ban on men becoming members of the Council. We hope mbay will not lag behind Madras when a similar olution comes up for discussion in the Legislative uncil.

**Successful Temperance Work in Jaffna:** anks to the efforts of temperance workers in Jaffna, ly one tavern will be kept in that place by the end of e year. In 1923 Jaffna boasted of 17 taverns which re reduced to 12 three years later. At the beginning this year a regular campaign for closure of "arrack" ops was started by temperance workers and the resse that they got has been stupendous.

**Back Bay Inquiry Committee:** The Governnt of India has announced the personnel of the Comttee which it has appointed to inquire into the Back y reclamation scheme. Sir Grimwood Mears, Chief stice of the Allahabad High Court, is the Chairman d the members are Sir M. Visvesvaraya, Sir Frederick omas Hopkinson and Mr. S. B. Billimoria. Mr. R. W. rbank is the Secretary. The terms of reference to Committee are to inquire into the history of the eption and conduct of the Back Bay scheme and to ke recommendations as regards future operations.

**Gift of Hindu Daughter to a Christian:** A *Free Press of India* message from Madras dated July 13 says:—The story of how a Hindu minor girl was given away to a Christian and how the Government kept quiet over the transaction was told in the Council to-day. One Marichetti of Palatholai, near Palghat, gave his daughter to one Paul of Pollachi for a small consideration. The document under which the transaction was registered was a deed of gift by which the Hindu gave his daughter to a Christian on the ground that he was unable to maintain the child. A sum of Rs. 5 was paid to the Hindu for travelling expenses. The Government considered all facts and found there was no need to take any action.

**Naik Girls of Almora:** A correspondent from Almora writes to the *Hindustan Times*, Delhi, under date July 9:—A city music conference was held here last week under the presidency of Prof. D. Pant. It was decided to use the proceeds in opening a school of music on a very small scale at present. It will help the Naik girls out of the life of sin that they are now leading. The Naik girls who have been condemned by the reformers as prostitutes were originally known as *dev kanyas*. In the then social organisation their function was to look after the art of music and dancing. The poverty and degradation of the intellectual class all over the country is responsible for the degradation of this class. It is to be hoped that with the great awakening in the country, the social lot of those women will be improved.

**Untouchables and Temple Entry:** The Kusthia correspondent of the *Forward* writes to that paper under date July 15:—There is an ancient temple of Goddess Kali at Bheramara, a place of much commercial importance. This temple is owned by the Narain Zemindars. Large number of pilgrims assemble every Saturday and Tuesday for worship and sacrifice. For sometime past, the "Yugis," "Namasudras," "Hely Nais," "Sutradhars" and these suppressed and so-called untouchable classes had engineered a movement demanding the right of entrance into the shrine and was stoutly opposed by the social bureaucrats. The so-called untouchables formed themselves into an association and dissociated from the oppositionists. The movement was being led by a well-known merchant and Congress-worker of the district who persistently started a campaign against this tyrannical man-made custom of the Brahmins. The Narain Babus on the 12th of July last extended the right of entry to the temple to these suppressed classes and on the 12th of July last men belonging to the suppressed classes entered the temple amid acclamations of joy and paid their homage to the deity.

**Story of Previous Birth:** The *Leader*, Allahabad, published a few days ago a communication from Kr. Kekai Nandan Sahay, Vakil, Bareilly, in which he stated that his son of about two and a half years of age was giving an account of his previous birth. The child gave the name of his father in his previous birth as Babuaji Pandey who lived at Benares and related a number of details about the house in which the said gentleman lived, his personal habits, and several domestic matters. Our contemporary published a further communication from Kr. Kekai Nandan Sahay

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from which it appears that corroborative testimony has been forthcoming of the statements made by the boy from two respectable citizens of Benares, one of them being Munshi Mahadeva Prasad, the Chairman of the Municipal Board. The testimony of Pandit Babua Pandey, as he is popularly known at Benares, is of particular interest and value in this connection. The Hindus have long believed in re-birth and this is not the first case of survival of memory after death which may establish, if a satisfactory and scientific inquiry is made, the truth underlying the Hindu belief. The question of scientific importance is whether memory survives the destruction of the physical organ, the brain, which is supposed, according to western notions, to record and preserve the impressions.

**New Vihara at Saranath:** Those interested in Buddhist revival will be glad to learn that Dr. C. A. Newavivata, leader of the Ceylon Deputation, returned to Madras recently after selecting the site for a New Vihara at Saranath and left for Ceylon after a successful termination of his mission in this country. New Vihara at Saranath will enshrine the relic of Buddha which is one of the relics enshrined by Emperor Asoka; and the Vihara will be built in the eighth century style of Buddhist architecture. He said the present settlement will be welcomed by Buddhists all over Asia, as marking a historical gesture at the revival of Buddhism in India. He hoped the liberal attitude of Government will make the contending parties in India to recognise Buddhist claims with regard to Buddha Gaya shrines. Buddhism is not alien to be kept out of India, when the West was today attempting to bridge the gulf by introducing the compassionate teachings of Buddha and shake off the effects of materialism in spite of its conflict with the sentiments of the East. He asked why there should not be greater co-operation between Hindu India and Buddhist India, which comprises Ceylon, Burma and Nepal, to bring about greater co-operation and happier life in the motherland.

**"Darwin of Botany":** According to *The Englishman*, Sir Jagadish Chandra Bose was entertained at luncheon by the British Indian Union. Lord Lee of Fareham, who presided, paid a tribute to Sir J. C. Bose's work in the cause of science and humanity. He stated that he understood that this "Darwin of Botany" hoped to make it possible to substitute plants for animals for vivisection. It was Sir J. C. Bose's dream to make the Bose Research Institute in Calcutta a "Microcosm of the League of Nations." Sir J. C. Bose, emphasizing the importance of science, said that, for the economic welfare of a vast continent like India, there must be two complementary activities, industry and agriculture, both depending on science. The present unrest in India was due to severe economic distress. The Universities were turning out a large number of science-trained men who did not find scope for their activities. For the removal of the threatened economic danger a comprehensive State policy was required. Sir Jagadish said: "I am sure India will willingly meet the necessary large expenditure, provided the money is spent on enriching India and opening out wider spheres of activity for her children." He declared that the peaceful penetration of foregin nations "not over-friendly to Indian interests" would inevitably lead to forceful occupation and the division of India into different spheres of influence. "There," he added, "lies India's great peril."

**"Otherness" in Sex:** Students of the science of physiognomy have been deeply stirred in Berlin by a totally new theory propounded at a meeting of the Lavater Society by Dr. Wilhelm Fliess, writes "The Westminster Gazette." A number of photographs were shown with half of the face darkened. In practically every case the members of the audience pronounced the photograph to be that of a man when the left half of a woman's face was shown, and in the case of the left side of a man's face, to be that of a woman. This occasionally remarkable difference in the two sides of a person's face, which every photographer notices and of which film actors are acutely aware, Dr. Fliess explains by the presence of feminine elements in every man, while fundamental male characteristics are to be met with in every female. These "other sex" attributes have a habit of coming out more strongly on the left than on the right side. The greater the preponderance of these elements in any individual, the greater is the difference between this character and the normal type of the same sex. This is one explanation of the so-called "artistic temperament"; photographs showing very wide differences between the two sides of a face were in all cases those of persons of peculiarly distinctive gifts in one form or other. That this "otherness" is not confined to human beings alone was sufficiently demonstrated by various leaves being folded down the middle: the two halves invariably displayed slight differences.

**Abolition of "Reet" Urged:** News has been received that the Conference of the Chiefs of the Simla States with the Deputy Commissioner of Simla, who is also the Superintendent of the Hill States, in the chair, has concluded after two sittings. The Conference, it is understood, discussed the curious "Reet" custom, under which matrimonial ties are of the loosest kind and can be broken off by a wife being sold to another at a price mutually settled. This question of "Reet" custom has been exciting considerable interest and a number of social workers in the Hill States have been for some time urging its abolition. Col. Coldstream, Superintendent, Hill States, is reported to have declared at the Conference that Government favoured the abolition of the custom as soon as practicable in the interest of the administration of the States. Government would render every help, but to stamp out that custom concerted action should be taken by the combined efforts of the Chiefs of the Hill States and by their people. A discussion took place for and against the "Reet" practice. While it was generally agreed that the custom was primitive and constituted a blot on the social life in the hills, it was, nevertheless, pointed out by some of the speakers that its prevalence was due to the illiteracy of the hill people and their poverty. The Conference finally appointed a sub-committee of the Chiefs and representatives of the States to go into the question fully and chalk out a scheme for the gradual abolition of the practice. The Conference adjourned *sine die* and when it meets again the sub-committee will report its recommendations to it. The Conference is also expected to consider the question of forced labour which is prevalent in these States from time immemorial.

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Vol. XXXVI. BOMBAY—SATURDAY, JULY 31, 1926. No. 48

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**The Communal Problem**: The serious and protracted Hindu-Mahomedan riots in Calcutta and the influential representations of the Hindu population, have forced the communal problem in India on the attentions of British statesmen. Lord Olivier, who was Secretary of State for India in the late Labour Government, wrote a letter to the *Times* (London) calling attention to the feeling that the executive officials did not sufficiently protect Hindus in communal conflicts. The Viceroy in India and the present Secretary of State in the House of Lords have repudiated this accusation, and have declared that the policy of Government continues to be to give equal protection to all communities and religions. Lord Irwin, our new Viceroy, has gone further and pledged himself with the help of Hindu and Mahomedan leaders to put an end to communal dissensions. His Excellency's confident assurances have produced an excellent effect, and if Government have the will, it will not be difficult to find a way for bringing about a settlement of at least the more acute points of difference. There is no country in the world where people more readily take their cue from the persons in power for the time being, and when the public come to realise that His Majesty's Viceroy himself is determined to end the state of communal tension, it will not be long before a considerable section of it come into line with him. Of course, there is always a small section which likes to have troubled waters to fish in, but its power for mischief will be greatly at a discount when it comes to be generally realised that calm water is the order of the day.

**"As A Farmer to Farmers"**: It is fast becoming a fashion that when a person of eminence is addressing a set of people such as agriculturists or weavers to preface his remarks by describing himself as one of them. Mahatma Gandhi who is nothing if not original set the example in the palmy days of the Non-Co-operation movement when virtually a return to nature was advocated and any pretensions to Western culture or learning was condemned as savouring of slave mentality, by calling himself a weaver and a farmer. Last week, His Excellency the Viceroy in the course of his speech to the Agriculturists of Central Provinces and Berar said that he was talking as a farmer to farmers. The principle underlying this mode of expression is sound. It amounts to no less than this that to understand the people, to realise their difficulties and to inspire confidence in them, nothing so much is needed as a complete identification of oneself with them and their interests. Once this principle is grasped it will tend to establish harmony and good-will. No doubt a good deal of versatility is needed to be able to shed one's occupational mentality to be able to do so. After all, no one can claim to have dropped down on the planet as the finished product of this or that profession, for

When Adam delved and Eve span
Who was then the gentleman.

**The "High Table" Practice**: The *Swarajya* of Madras has in one of its issues reproduced an article from a local contemporary depicting at length the humiliation to which the students of the Women's Christian College are exposed by the "high table" practice in vogue in that institution. An idea of the high table practice will show that it is neither elevating nor ennobling. Briefly it is this. A specific number of students are accorded daily the rare privilege of sitting at the lady Principal and professors' table which is called the "high table" for their meals. But the honour is more in the nature of an ordeal, as the students, instead of being served with the same food as that of the Principal and professors, are put on short commons. A single helping of a plate of rice and curry is all that is vouchsafed to them and, as etiquette demands that they should not rise from the table before the Principal, they have to put up with unwashen hands and much discomfiture until the Head of the Institution and her colleagues have finished their elaborate meal consisting of many courses. The only parallel to this practice that suggests itself is the fable of the Fox and the Crane with this difference that the same kind of food was served at this banquet. We are glad, however, that the students of the College did not adopt the mode of retaliation suggested in the fable. But we cannot understand why the students did not signify their disapproval of such a practice. The tactful way would have been to decline with thanks the invitation accorded them or failing that to enlist the Indian professors', as we believe all of them are not Europeans, service to bring to the notice of their European colleagues the obvious defects of this practice. To Indian feeling it is abhorrent to have a differentiation in the kind of victuals served to people sitting together at meals and that is one reason, though not the only one, why different castes do not eat together. Any difference between rich and poor, young and old, at a caste dinner, would be keenly resented by social opinion.

**The Children's Act of 1924**: Following the meeting of the Women Justices of the Peace of Bombay, a public meeting was held last Wednesday under the auspices of the Bombay Vigilance Association and 24 other Associations, to urge Government to bring into force Parts II and III of the Children's Act of 1924 at once and also to convene a conference of representatives of different Associations and individuals interested in the question of child welfare with a

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view to taking concerted action to ensure the proper working of the Act. As Miss Katherine Davis rightly pointed out, this Act is the key-stone in the arch of child welfare, which recognises the child's right to live and society's right to protect. The criminal is not born, but is often made, owing to the surroundings in which he is kept, and if he is removed from bad surroundings, as the Children's Act proposes to do, then the problem of juvenile crime will fairly be solved. The Act roughly falls into two divisions, Parts II and III dealing with the offended-against child or young person and Parts IV-VIII dealing with the young offender. Two types of children and young persons are dealt with under Parts II and III: first, those in a bad environment, i.e., who are wandering about, without proper guardianship, destitute with no home, or the inmate of a bad home owing to the criminal habits of parents and guardians and immoral associates like thieves and prostitutes, and secondly, those who are the direct victims of other people's misconduct including neglect, ill-treatment, incitement to begging and the causing or encouragement of the seduction and prostitution of young girls. It is under this part of the Act that it is made illegal for anyone between the ages of 4 and 16 to reside in a brothel and definite penalties are levied for malpractices towards children and young persons. Provision is also made in these sections for the removal of young people in such circumstances to a place of safety and for the production of the juvenile before a Magistrate. The Magistrate is empowered either to remove the children or young persons entirely from their bad environment and commit them to the care of a relative or a fit person, or to send them to a certified school, or leave them in the charge of a parent or guardian on his giving an undertaking for their right treatment. It will thus be seen that Parts II and III are the most important sections of the Act and Government will not be put to much expense in immediately putting them into operation.

**Where the Public are to Blame :** Much was said and rightly said at the meeting in condemnation of the delay in bringing into force the Act which was passed two years ago. But Government is not alone to blame for it. The Act was introduced by Government after over ten years' cogitation and pushed through the Legislative Council where there was some strong opposition to some of its original provisions. Government, therefore, may claim that at least it was on their initiative and not on account of any public demand that the law for the better protection of children was passed. But when it comes to apply the provisions of the Act, Government cannot go an inch beyond the limits set by public opinion, up to which it can get the support of public opinion. Unfortunately, the free flow of human sympathy is hindered among us by political, communal and caste divisions. There is, in addition, the modern tendency for the economically well-off to regard the economically ill-off as belonging to a different race and even species. There is no use shutting our eyes to the fact that the social conscience amidst large sections of our communities is not sufficiently awake to the danger of infection from neglected nooks and corners. We are too much taken up with communal and political matters to feel humanly for human beings. By all means, let Government be blamed when they are blameworthy, but let us not forget now and then to look into ourselves and remedy any deficiencies in our outlook which may help Government in their indifference to public interests.

**Local Self-Government Conference:** The Local Self-Government Conference which was held last week in Poona under the presidentship of the Hon. Sir Ghulam Hussain Hidayatullah, Minister of Local Self-government, was the first of its kind ever convened to discuss problems relating to local self-government, and deserves to be copied by other Provinces. The local bodies and municipalities form the training ground for self-government and Conferences like the one held at Poona will no doubt tend to create a civic enthusiasm and public spirit in the people which will ensure the successful working of local self-government institutions. The education of public opinion, the founding of a Local Self-Government Institute, the appointment of a Local Self-Government Board and the encouragement of Village Panchayats, these were some of the subjects discussed at the Conference. Finance is the root of all problems and especially after the provincialisation of finances the position of local bodies has become very difficult. The recurring and non-recurring grants that were given to the local bodies by the Government of India have now been stopped with the result that they have to depend upon the provincial governments which are themselves in a bad position, while, on the other hand, as the President remarked, the demand for extra services, conveniences and amenities from the local bodies is steadily on the increase. The Conference has demanded that a fourth share of the income-tax and the super-tax should be assigned to local bodies, and, if this is not possible, that a levy of one anna in every rupee of income-tax and super-tax collected should be imposed by Government and assigned to local bodies. The proposal to impose a terminal tax on exports and imports in rural areas met with much opposition and was finally voted down by the Conference. The resolution which the Conference passed in the teeth of the Minister's opposition, urging the establishment of an Advisory Local Government Board consisting of the Minister as the President and two representatives elected by the Presidents of Municipalities and Local Boards among themselves, is not calculated to achieve its purpose. If it is intended by it to control the Minister, it is superfluous, since it is already being done by the Legislative Council, while, on the other hand, if it is intended to advise the Minister in deciding all questions regarding local bodies that come before it, it is incompetent to do so, which only a body of men with administrative experience can do. The success of local self-government depends in no small measure upon the co-operation which the local bodies receive from the public and the resolution passed by the Conference that organised and systematic and sustained efforts should be taken by Municipal and Local authorities, with the co-operation of voluntary associations, to educate public opinion on the rights, duties and responsibilities of the people, is a step in the right direction. The founding of a Local Self-government Institute and the publication of an Year Book of Local Self-government are all necessary to educate public opinion efficiently. We are glad to see that the Conference also passed a resolution calling upon Government to establish Village Panchayats throughout the Presidency within the next ten years.

## MANAGER'S NOTICE.

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INDIAN SOCIAL REFORMER.
*BOMBAY, JULY 31, 1926.*

## EVOLUTION OF HINDU MARRIAGE.

The first place in the current number of the Mysore University Magazine is given to an article headed "The *Sanatana Dharma* of Hindu Marriage" by Mr. V. Venkatachalam Iyer, B.A., B.L. It is an attack on the belief that Hindu marriage is a sacrament and that the religion of which it is a sacrament cannot be called *Sanatana Dharma*. Marrying and giving in marriage has nothing to do with *Sanatana Dharma*. The term is, no doubt, used in Upper India for orthodox Hinduism to distinguish it from the Arya Samaj. But this is a palpable misuse. The differentia between the two is more correctly expressed as that between the Vedic and the Puranic religion. *Sanatana Dharma* is the sum of the principles underlying religion and means really the law of righteousness. It has nothing to do with any social custom or institution. Sir Narayan Chandavarkar in his memorable address to the Indian National Social Conference at Benares in December 1905, brought out the distinction between the *Sanatana Dharma* and the popular Hinduism of the day very clearly. The ancient Rishis, he said, gave the name of *Sanatana Dharma* or *Shaswata Dharma* to the religion of the eternal verities unconditioned and applicable to all human beings of whatever caste, class or creed, embodying the laws of the universal mind and the principle of universal morality, as distinguished from the *Varnashrama Dharma* or the laws applicable to particular castes or condition of life. There were also the *Dharmas* of time and place, *Yuga Dharma* and *Kshetra Dharma* which were also distinct from *Sanatana Dharma*, which is the subjective aspect of the law of righteousness. The contents of *Sanatana Dharma* as defined in the Mahabharata and the Bhagwat Gita are in the ultimate analysis the same as those of St. Paul's definition of "charity" in his letter to the Corinthians. Mr. Iyer's heading "*Sanatana Dharma* of Hindu Marriage" is about as inapposite as would be "Christianity of the British Constitution." The latter has changed and will change from time to time but the truths of Christianity will be always the same, and British statesmen whether they are monarchists or Republicans, if they are Christians, must abide by them. Even so, the marriage customs of the Hindus have changed and will change to suit changing conditions, but the truths of *Sanatana Dharma* do not change, and every righteous man, whether he is a monogamist like Sri Rama or a polygamist like Sri Krishna, will have to conform to them.

So much for Mr. Iyer's misconception of *Sanatana Dharma*. He is equally at sea about the exact meaning of the term "sacrament." He assumes quite gratuitously that a marriage which is a sacrament is the same as a strictly monogamous marriage in law and in fact; and in the manner of the clever lawyer which he evidently is, he cites case after case and text after text to show that Hindu marriage at no time answered to that idea. The mistake here is also Mr. Iyer's. The sacramental relation between husband and wife is created or symbolised by marriage, but once created, it is not affected by any vicissitudes of the physical tie. That is the Hindu conception as evidenced by the fact that even the death of the husband does not break the sacramental bond to the widow. Not only that, but the sacramental relation is created among Hindus not by the consummation of marriage but by the religious ceremony which may be and is often several years antecedent to it. And if the husband dies before consummation, the wife becomes as much a widow as if she had lived with him, and co-habited with him for many years. Among the Nairs of Malabar, the sacramental ceremony is gone through with one man, but the actual marriage takes place subsequently with another man of the same caste. All the cases and texts which Mr. Iyer cites as discrediting the idea of a sacramental marriage among Hindus from ancient times, considered from the sociologist's point of view and not from the criminal lawyer's, reveal a continuous and consistent evolution of the institution from the earliest to the present time. Amidst all the vicissitudes of time and circumstance, amidst much that was discouraging, irregular and grotesque, the Hindu people have clung to the idea that marriage between man and woman does not begin and end with the sexual relation, but is something essentially spiritual which is not and cannot be interrupted or perverted by any interruption or perversion of the physical relation. Mr. Iyer, eager to establish his case for the secularity of the Hindu marriage, begins at the wrong end. The student of social evolution, possessed of the master-key that every human institution grew from the impingement of reason upon a felt necessity, sees harmony where the lawyer sees only discrepancy. The article is, indeed, a very good illustration of the danger of applying the principles of the Evidence Act to the elucidation of social phenomena. Mr. Iyer makes another assumption, namely, that Hindu marriage rules have remained absolutely unchanged from the Vedic times to our day. For instance, taking the famous case of Satyakama Jabala, he denounces the poor lady for pretending not to know her husband's *gotra* and the commentators for finding excuses for her. Does Mr. Iyer know that *gotra* was not always the same important consideration which it is to-day in Hindu marriages? In this Upanishadic episode we are in the fascinating region of social evolution where the Hindus emerge from the matriarchal to the patriarchal conception of the family. The patriarchate was not yet well-established, but the matriarchal system was coming into disfavour, just as to-day among educated Hindus though monogamy is not legally established and is, indeed, sometimes followed, polygamy has come to be looked upon with disfavour. Draupadi protests against having five husbands foisted upon her and has to be persuaded to accept them by the citation of Shastric precedents. Satyakama does not even feel that there was anything requiring explanation in her not being able to identify the father of her son. She clearly belongs to an age even anterior to Draupadi who, notwithstanding her polyandrous marriage, has passed into tradition as one of the five or seven ideal women of the Hindu race. Nevertheless, Mr. Iyer would interrogate Satyakama in his imaginary witness-box as he would a Hindu woman of our day for an alleged irregularity in her matrimonial life!

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## GRIEVANCES OF KHOTI TENANTS.

In July 1925 resolutions were brought forward by Mr. A. N. Surve and Mr. S. K. Bole in the Bombay Legislative Council regarding the grievances of the khoti tenants in the districts of Ratnagiri and Kolaba, but were withdrawn on the understanding that the Commissioner, S. D., would make personal inquiries and report the result to Government. The Report of Mr. L. S. Mountford is now available with the Government Resolution thereon. In the Kolaba district, grievances are confined to the "upri" tenants alone, while in Ratnagiri the discontent is general among all classes of tenants. The root causes of discontent among the tenantry in Ratnagiri seem to be based upon two factors, one economic and the other legal. The first is the pressure upon the land, and more particularly upon the rice land, due to the large and increasing population of the district, which affects both tenants and khots. The tenants are affected by the extreme sub-division of the holdings and the increased competition for land which reduce the means of subsistence per head of population and, in the case of tenants-at-will, tend to force up the rates of rent, while in the case of the khots the increase in the number of sharers makes it impossible for them to reduce their demands and in numerous cases leads to the harassment of the tenantry under the claims of a multiplicity of masters. The second cause is the existence under the Khoti Act of different classes of khoti tenants, privileged and unprivileged. Even among the privileged classes of tenants there is discontent and no wonder, therefore, it is most acute among the "upri" tenants or tenants-at-will who not only have no rights in the land, in spite of long and continuous occupation extending over 70 years, but have to pay higher rates of rent than other tenants. This discontent has been further accentuated by assertions based on the incorrect entries in the settlement registers of 1866-73, that many tenants-at-will are really permanent tenants who have been unjustly deprived of their rights, and the result is a general demand for the abolition of the Khoti system.

One can understand Government's adherence to the Khoti Act of 1880, for under it it was agreed that permanent occupancy would be confined to tenants who had cultivated continuously for the 20 years previous to 1865 and that no new tenant rights would accrue in future, unless they were formally granted by the khots themselves, but Government's attitude towards the legitimate grievances of the tenants is most deplorable. Government contents itself with merely reminding the khots "that it is their duty to behave towards their tenants with the greatest possible consideration, as harsh and overbearing treatment can only result in justifiable resentment and agitation". That the grievances of the "upri" tenants are not imaginary, but are real and, in some respects, unbearable, is made amply clear by Mr. Mountford's report. The upris who have improved the land and are wedded to the soil, have no alternative but to submit to all the exactions of the fathers and grandfathers and in some cases great-grand-fathers had cultivated before them. They have to provide labour to plough the khots' lands and to thresh the harvest where the khots themselves cultivate; they have to cut fuel and take it to the khots' houses and so forth on a miserable pittance ranging from ⅛ of a seer of grain up to 2 annas a meal. The fruit of jack trees raised by their forefathers, which is an important item of food in the Konkan, is taken by the khot. Then, again, they have to live on the khots' land and use it also for grazing purposes. Any refusal to work for the khots entails refusal of grazing, impounding of their cattle and the danger of eviction from their houses. They no doubt enjoy the privilege of free grazing and fuel, but in return are subject to any amount of "veth" (forced labour, in the sense of labour for the khot on his lands at less than the market rate) the khots may demand under pain of losing their privileges. And last of all the Government official in the village is the Police Patil who is invariably a khot and hence no complaint is listened to. Mr Mountford also depicts in true colours the exactions of the khots. With a few exceptions he says, the khot has done nothing to improve his tenants' conditions. He has no conception of the obligations of the landlord and has demanded the service of the kul for generations as a matter of course. He uses him as his cooly, as his woodcutter his ploughman, his thresher etc., and takes from the upri as much as and often more than half the gross produce which has to be paid in good as well as bad years. These are only some of the disabilities under which the upris are labouring Nothing but the strong hand of law can protect them from the cruel exactions of the khot Government, we see, has approved of some minor recommendations made by the Commissioner to alleviate their difficulties, but the least it can do under the circumstances is to pass a Tenant Act, as suggested by him, to limit the power of the landlord to take more than a certain amount of rent and to force him to pay the ejected tenant for the improvements he has effected, in order that this might afford him some security of tenure.

## BORDERLAND SECTS.

The usual official theory recently propounded by Earl Winterton in the House of Commons is that the Hindus and Mahomedans are always seen cutting each other's throats and the moment the English leave India there will be a general massacre. Unfortunately for this facile theory, the early History of India abounds in facts clearly tending towards a rapprochement between the two great Indian communities. The religious reform movements of Kabir and Nanak are well known as attempts to coalesce the best in the two religions. Even more interesting from a sociological point of view is the existence to this day of what may be called intermediary commu-

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practices are an admixture in varying proportion of Hinduism and Islam. Of such a community is the Molesalam Thakurs who, according to the Kathiawar correspondent of the *Indian Daily Mail*, recently suppressed a school started a week ago for the children of the untouchables. The Bombay Census Report of 1911 describes this community as one whose people were originally converts to Islam from Chohan, Vaghela, Gohel, Parmar, Solankhi and other Rajput clans in the reign of Mahmud Begada (A. D. 1459–1513). Molesalams are found throughout Gujerat proper and as far South as Broach. They follow half Hindu half Musealman customs and would revert to Hinduism if they could secure their old position in the hierarchy of caste. They employ Kazis, Sayads and Maulvis as well as Brahman priests. There are five other similar communities mentioned in the Report from which we take the following :—

*Matias.* Matias are found only in the Jalalpur and Bardoli talukas of Surat. Originally Lewa Kanbis, they adopted Islam about three hundred years ago under the guidance of Imamshah, a Mussalman recluse who lived at Giramatha. In 1880, about 160 families of Matias, reminded of their respectable Hindu origin, formed themselves into a separate caste, calling themselves Vaishnava Matias, as distinguished from the original one Pirana Matias. They gave up all Mussalman customs, stopped eating with the Pirana Matia, and returned to Lewa Kanbi customs. The Lewa Kanbis do not, however, recognise them as Hindus. They employ Audich or Modh Brahman priests, conform to the Atharva Veda and call themselves Satpathis or followers of the truth. They worship the tombs of Mussalman saints and bury their dead.

*Momnas.* Momnas are found almost entirely in Cutch. Siahs in faith they are Mussalman in little more than name. They do not associate with Muhammadans, eat no flesh, do not circumcise, do not say the five daily prayers or keep the Ramjan. Among themselves their usual salutation is the Sravak phrase "Johar, Johar," and with others the ordinary Hindu "Ram, Ram." They keep the Janmashtami and Divali holidays, weich are purely Hindu festivals. Originally Lewa Kanbis, of late they have shown a tendency to call themselves Lewa Patidars or Lewas. They worship the Hindu Triad and look upon Imamshah as an incarnation of Brahma. About a century ago some families of Momnas adopted the Swaminarayan creed and formed themselves into a separate group. They do not marry, though they will eat, with other Momnas.

*Sheikhs.* The Sheikhs who are found chiefly in Broach claim descent from, and, like the Matias and Momnas, are followers of Imamshah, who 300 years ago gathered Patidars, Brahmans, Vanias and others into one sect. They refuse to be classified as Hindu or Mussalman, though of late years they have shown leanings to Hinduism and some have taken to worshipping at the Swaminarayan temples. They bury their dead for reasons not connected with economy and employ a Fakir, who is maintained for this purpose by the community, at marriage and death ceremonies. In the case of marriage the Fakir performs the *nika* ceremony and the rite is then completed according to Hindu practice. In all other respects they are Hindus. They worship the ordinary gods of the Kanbis, employ Borsada, Audich, and Shrimali Brahman priests and do not reverence the Kuran. They are admitted into Hindu temples and make pilgrimages to the tomb of Imamshah at Pirana near Ahmadabad. They swear by Khuda, the God of Islam, though they worship Hindu deities.

The influence of the Pirana shrine on the Hindus of Cutch and Gujarat is still active and it is certain that the Census failed to return correctly all these Hindu–Muhammadans. Many secretly profess an allegiance to this shrine who would return themselves to an enquirer as Hindus.

*Sanghars.* Sanghars who are found chiefly in Kathiawar and Cutch are said to be Sind Rajputs who came with the Jadejas to Cutch in the 13th and to Kathiawar in the 16th century. They were once daring pirates but are now indifferent seamen. They bury their dead and are Hindus or Muhammadans and equally lax whichever religion they profess.

*Sanjogis.* Sanjogis come principally from the Shahdadpur taluka of the Upper Sind Frontier, Larkana and Sukkur. They were forcibly converted to Islam under the Kalhora and Talpur rule in Sind not more than 150 years ago. The Hindus call them Sanjogis and the Muhammadans Sheikhs. Their customs are either purely Hindu or purely Mussalman or a mixture of both according to their environment. Thus in the Kakar taluka of Sukkur they are Nawakpanthis, follow Hindu customs, worship Hindu gods and employ Sarsudh Brahmans as priests. Instead of the Vedic they observe the Anand or Sikh form of marriage. In the Rohri division the main influence affecting the Sanjogis has been Mussalman. They call a Mulla for their ceremonies, perform *nika*, worship no Hindu deities and are disciples of Mussalman Murshids and Sayads and bury their dead in the Muhammadan position, In the Mehar and Kambar talukas we get an intermediate type following mixed Hindu and Muhammadan customs.

An exactly similar case is to be seen in the veneration in which Sai Baba, a Mussalman ascetic in Ahmadnagar (who teaches nothing and preaches nothing) is held by Brahmans of high position, some of them Government servants, who have built dharmshalas in his honour.

The tolerance and elasticity of Hindu religion is also to be seen in the variety of Hindu castes that flock to the tomb of St. Francis Xavier at Goa whenever an exposition of the saint's body is held.

Since the above was in type, news has been received that about 150 Molesalam Thakurs have reverted to Hinduism.

## 'ALL CASTES BUT UNTOUCHABLE.'

(By Mr. S. K. Jain.)

Mr. Din Dayal Jain, Superintendent, Shri Gopal Digambar Jain Siddhant Vidyalaya, Morena (Gwalior), calls the public, through the pages of the *Jaina Gazette*, to take advantage of the above Vidyalaya. He says that it 'admits all castes but untouchable.' So touchable Hindus, Mahomedans, Parsis, Christians, Jews, Jains, etc., can get admission, except the poor so-called untouchable Hindu brethren. I doubt if the Superintendent knew that there exists in South India one other class called unapproachables, otherwise he would have included that also. The principle of teaching Jaina Siddhanta to all castes with almost all other necessary subjects is laudable indeed, and his earnest appeal to the 'public' for funds deserves delightful and ready compliance. But, I suppose, the Superintendent does not mean by the term 'public' people other than the untouchables and the unapproachables and as such any monetary help from them is not unwelcome. To take help from a certain class of people denying them, at the same time, the benefits

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of the Vidyalaya is a grave injustice. Or, to reject help from the untouchables as unworthy to be received is as sinful as to refuse them the benefits of education. It is against the principles of Jain Siddhant which the noble founders of the Vidyalaya have proposed to teach to 'all castes.' Let us see how far the position of the Vidyalaya is morally defensible.

I was under the impression that untouchability was the curse of Hinduism alone. It is the curse of Jainism too! Jainism—as the Editor of *Jaina Gazette* rightly calls it—is the most democratic of all the religions. It not only preaches the brotherhood of all mankind, but proclaims the equality of all the souls in the Universe. The soul in a plant or bud or animal is potentially equal to that of a human being. All souls are equal in point of their intrinsic nature to God. So the soul in an untouchable is equal to that in a Jaina monk in its inherent nature.

Souls are primarily divided into two classes—the *Bhavyas* and the *Abhavyas*. The former class is capable of annihilating the Karmic bondage and of attaining eternal bliss whereas the latter class is not. Man is a *Bhavya* Jina and is qualified for salvation and therefore entitled to be taught religion. The animals are *abhavya* and are debarred from salvation because of their general deficiencies in respect of intellect and other bodily and mental functions. Performance of *tapas*, according to Jainism, is imperative to attain salvation which man alone is fitted to do. Even the residents of heavens and hells are not entitled to salvation as they are not fitted to perform *tapas*. Therefore man is the principal recipient of religious injunctions. An untouchable or unapproachable is also a man, who is in one sense a degree higher than the heavenly beings and entitled to salvation, as he is fitted to do penance. So he must be taught dharma and to neglect him as untouchable is to deny the above truth.

Love, being the attribute of soul, knows no distinction. All living beings are alike before it. It has a unifying influence. Before it there is no untouchable or unapproachable even as all living beings are equal before God. Hence love is God.

It is this kind of love that the Jinas taught : they not only preached not to injure any living being but to love all. Their followers are abusing it and call a section of the humanity untouchables and neglect them. The duty of a Jaina is not only to practise ahimsa but try to decrease the sufferings of others and increase their happiness. He must try to raise the fallen humanity and show them the path to *moksha*. He must have mercy on the ignorant unlettered untouchable brethren and uplift them.

The religion as preached by the Liberated Souls is a universal one. The Jainas cannot monopolise it. An untouchable has as much right to know it as a Jaina has, even as Truth is not an exclusive commodity of anyone. He has also a right according to the Law of the Jina to ask a Jain to teach him the Jaina Siddhanta.

Being a Jain myself, I am at a loss to know on what moral grounds the authorities have deliberately denied admission to the untouchables in the Vidyalaya.

Is it because some of them eat carrion and live far away from the town? Is it because some of them are scavengers? Or, is it because they work in the field in the rain and in the hot sun to maintain the abnormal standard of life of the aristocrats?

Let every Jaina, nay, every Indian, bear in mind that we, the touchables, are responsible for their degradation. We do not consider them as human beings : we never try to educate them. Generosity lies not in despising but in elevating those who are placed in less fortunate circumstances. We would keep the parrot at home and teach it. We would have dogs and cats on our laps. We would keep cows and buffaloes and plant trees in our backyard. But we would not consider our brotherman, the so-called untouchable, as equal, much less allow him to pass by our street. Is he less than a bird, or animal or plant? It is virtue to teach an untouchable and elevate him from his filthy life ; but it is more absurd than vice to cage a parrot or a *mina* and teach it one or two arrogant words. A man from Germany or England can have free access not only to Jaina Shastras but to the sacred books of Hindus also, because he looks neat with his hat and boot. But an untouchable is prohibited! Is there rhyme or reason in this absurd man-made law? Man at times displays his brutish nature ; and this attitude of him towards brotherman, the untouchable, demonstrates the fact.

We treat a certain portion of our own countrymen as untouchables, and we are in turn treated by the Whites as untouchables outside India. How pretty right Dr. Besant is when she says that an Indian has no home of his own. He is treated as a foreigner in his own country and an outcast in every other.

Jainism aims at the establishment of brotherhood, not simply between man and man, but between man and God himself. Every being could attain that bliss. So long as man is infected with the slavish and selfish mentality, salvation is impossible. Slavishness must go and selfishness must be annihilated. Seclusion and narrow-mindedness must yield place to love and broad-mindedness. It is no use boasting of exalted principles of Ahimsa and love. They must be shown in practice. Let us hope the dignified and noble authorities of the Vidyalaya will admit the poor untouchables also and uplift them and thus proclaim to the world that their religion is not an exclusive and narrow one, but a universal religion.

## A TRAGIC MARRIAGE.

The Editor, The *Indian Social Reformer*.

Sir,

It is with painful feelings that I am seeking the hospitality of your columns, for exposing the heinous social scandal involved in the marriage of an orthodox Brahmin, aged about 72, and leading the life of an astrologer and a priest. The second marriage of this individual, at such an advanced age, took place recently in a village in the vicinity of Junagadh, the premier State of Kathiawar. His first wife aged about 60 is still living, and by this wife he has got two daughters, the eldest being about 30 and the youngest about 21

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years old. The eldest daughter has five sons and daughters and the second is the mother of one female child. The man had a son by his first wife, who died some years ago leaving behind him a widow whose age at present is said to be about forty years. It is this patriarchal individual, leading a priestly and "religious" life and maintaining himself by reading "shastras" and "puranas" who has not hesitated to enter into the bonds of matrimony with a young victim of about 12 years only, about the same age as his youngest grandchild. It is really most shocking to any one with the smallest grain of humanity in him. The man's action is intolerable in these days of civilization and progress and I wonder how such a man is allowed freely to continue his social relations with the Shree Gaud Brahmin community to which he belongs. Such a man deserves severe condemnation by his caste people and, with a view to give him and others of his ilk a lesson, he should be socially boycotted in every respect. It is, as I honestly feel, the sacred duty of the Dewan of the State to look into such marriages with interest and punish such moral and social culprits by inflicting due punishment, thereby giving a lesson to others like him.

Navsari Chambers, Yours etc,
Fort, 21st July, 1926. C. P. NANAVATY.

## THE IMPORTANCE OF THE CHILD.

(By. Mr. Bhagat Ram.)

Throughout all the ages mankind has realized that children are the best crop of a country. The hope of the race lies in the children. So, in our day, protect the child, and you have protected the race. If the child is not looked after, all family welfare work is in vain.

A nation rises or falls according to the health of its children. The health of the child depends upon the health of the mother. It is heart-rending to witness almost every day that the victims of wrong customs are Hindu girls in the very flower of their womanhood. The handicaps from which Hindu mothers suffer react most injuriously on the condition of their children too.

Each time that a child dies, it is perhaps a great teacher, a noble ruler, an angelic judge, a capable doctor, a good mother, or a saintly person who disappears.

It is easy to enjoy good health when one is young. The first 7 years of life are the constructive years; if during these first years the health of the child remains sound, the child will have resisting powers throughout his or her life. But if during this period the child is neglected, he or she will grow up like a slender plant with no stamina even to bear its life's burden.

It is an undisputed fact that the mother is the most natural guardian and the greatest benefactor of the child. The child's senses, imagination, reason and expression are best trained under the selfless love of the mother. It is the glorious mission of the mother to serve, and to serve all the time. Hers is the duty to brood over the child through all its earthly existence. The dear mother is ever one with her child even in its dreadful sufferings. It is why the mother is called the Child's Paradise. Hence the child has always a claim upon the mother.

The earlier part of life is the time when impressions are received that last throughout the whole life-period. It is the time that decides whether the life is one of usefulness or failure. How just and natural it is that the child should be trained up to 7 years under the loving care of the mother. Can any one else serve the child with the same generosity, loyalty and friendship as springs spontaneously from the mother's heart?

If all the leaders of our society devoted a day or two in the year to studying the importance of child life, thousands of children would be brought up in a more sensible manner, and would be happier, healthier and stronger to meet the battles of life.

Good diet, care, education, good companions, opportunities for play, healthy atmosphere, happy surroundings, and contentment of mind—, are factors bearing strongly on the early life of the child. Children have the right to demand these things, but they are too young to obtain them for themselves.

It is therefore hoped that all liberal-hearted and public-spirited people would bear their share in carrying out the ideal of the child-welfare movement. So long as the infant mortality here is dreadfully high, so long as Hindu mothers suffer from the peculiar unjustness of our society,—so long will the necessity exist for arousing the patriotic public to a vivid realization of the importance of child-welfare.

## CONFERENCE OF ASIATIC NATIONS.

### Move to Promote Good Relations.

The promoters of the Pan-Asiatic Society, Tokyo, have issued the following statement:—

Our ultimate ideal as human beings is to make sure that all the races in the world must have the right to exist and share a common prosperity.

Such a great ideal, in our opinion, can only be realized by beginning the gradual working out of the great principle with our neighbours. We cannot expect a world-wide friendship until the time when neighbouring nations have been found helping one another on the principle of mutual existence and common prosperity of all. With this object in view we are calling a conference of all Asiatic races.

It is, moreover, our desire to see the renaissance of the glorious Asiatic civilisation of four thousand years ago effected by the co-operation of all Asiatic races, as a prelude to the establishment of world peace based on the principle of equality and justice to all, irrespective of caste, creed, colour and religion.

### Provisional Rules of the Conference.

The following are the (Provisional) Rules and Programme of the Conference:

The Conference will be held under the auspices of the Pan-Asiatic Society of Tokyo and the Great Federation of Asiatic Races Association of Peking. The place and date of the Conference follow: Place: Nagasaki, Japan. Date: Executive Committee Meeting on and after July 15th 1926. Main Conference on and after August 1st 1926. Delegates to the Conference shall be elected in the following way: Japanese: By Pan-Asiatic Society. Chinese: By Great Federation of Asiatic Races Association. Others: Left to the discretion of the races concerned. Invitations will be sent to each country (through the newspapers) or to public bodies representing the race, provided that in case such bodies are unknown, invitations may be sent to individuals for the sake of convenience. The

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Executive Committee shall decide the following matters: A. Order and method of the meeting. B. All affairs concerning the proceedings of the meeting. The resolutions to be introduced at the Conference, names and addresses of delegates and their dates of birth should be sent to the Executive Committee Office before July 15th, when it is expected to meet. The Pan-Asiatic Society of Tokyo will be responsible for all arrangements in connection with the boarding and lodging of the delegates, the securing of the Conference hall, etc. The Executive Committee Office address is No. 1—1, Uchiyamashita-cho, Kojimachi-ku, Tokyo, Japan. Telephone: Ginza Nos. 215 and 216.

(Provisional) Programme.

I. Meeting of the Executive Committee to be held at Nagasaki from July 1st to July 17th 1926.

It is desirable that each race is represented by more than one member, if possible. Order of business and method of meeting, arrangement of resolutions, and all other matters concerning the Conference will be discussed.

II. Main Conference of All Asiatic Races.

August 1st: Opening ceremony, greetings by delegates, introduction of resolutions, and referring of resolutions to special committees.

August 2nd: Meeting of special committees.

August 3rd: Main Conference, closing ceremony.

III. Investigation Tour.

From August 4th an investigation tour party will be organised and delegates wishing to visit Kyoto and Tokyo will be afforded all facilities.

## VICEROY'S ADVICE TO STUDENTS.

The following are extracts from His Excellency the Viceroy's speech on the occasion of laying the foundation-stone of the New College of Science at Nagpur:—

I wish first to assure you of the pleasure I feel in coming here at your invitation to lay the foundation-stone of this College of Science. I am grateful for the opportunity of expressing my warm interest in the scheme itself and my admiration for those who have laboured to make it a success. I must also thank Mr. Tambe for the cordiality with which he has welcomed me in the address to which we have just listened. His reference to my grandfather touched me deeply and it is a special gratification to me to be associated as I am to-day with the cause of Indian education which he had so much at heart. I thank you also for your welcome to Lady Irwin who, I can assure you, joins with me in wishing that every blessing may rest upon this College.

Importance of Science.

The importance of science in modern life, in industries, in agriculture and in every department that affects the public weal has become a common place. Scientific enquiry will take its part, an increasing and vital part, in the great future which lies before this country. India was slower than many western countries to recognise this truth and to give science its proper place in her schools and colleges. For this there were obvious reasons. The traditions of education in India have been largely literary and philosophic. The poet and the mystic breathe a different atmosphere from that expressed by test-tubes and scientific formulae. Moreover the careers generally sought by students were the legal profession or clerical and administrative appointments under Government. And to these men science made no great appeal. The heavy cost of well-equipped laboratories was another difficulty. But if science lagged behind in the early march of education, she is advancing with no uncertain stride to-day. The increase in the number of students of science even during the last four or five years has been remarkable and the annual meetings of the Indian Science Congress have been growing rapily in size and importance.

Scientific Quest.

I am glad to see that this province is taking its share in this great advance and that, in doing so, it is proceeding on such wise and sound lines. For although the study of science has its own high ideals of exactitude and close reasoning, it has much to receive from as well as to give to the students of history, philosophy and literature. It is by contact of different types of mind of diverse lines of enquiry that the spark of true knowledge may be struck. I see that this thought has not been absent from the minds of those responsible for the design of this University. Here will be the cross roads of learning where science will advance hand in hand with humane studies in the common search of truth. The search is no easy one. Whatever be the road along which man may seek the goal, it is certain often to be rough and difficult. Yet those who steadfastly pursue this quest are able to rejoice in a boundless and always expanding liberty. They are pioneers in a country that knows no bounds, not like explorers of the earth surface where every fresh discovery reduces the range of mystery lands, but as travellers in a wider universe, the universe of spirit and intellect, where each new conquest widens the horizon of undiscovered knowledge that we scan. I trust that of the students who are listening to me to-day many will also be ready in due time like runners in the ancient race to hand on the torch to their successors. Gentlemen, as you watch this stone being laid in its place to-day, I would, as you too, remember that the fabric which is to rise from it will stand for the opportunity of bringing precious knowledge to those of your children and your children's children who will be attracted within its walls and that on successive generations will be laid the high duty of keeping its name untarnished and its honour bright.

## AN EGYPTIAN LADY EDUCATIONIST.

Miss Zakiya Sulaiman, the Egyptian lady tourist, who arrived at Allahabad a few days back, was interviewed by a representative of the *Leader*, Allahabad, who called on her at the residence of Major Ranjit Singh, with whom she is staying. Miss Zakiya Hanim Abdul Hamid Sulaiman Bey (as her full name is) is the directress of the kindergarten system of education in Egypt and is in direct charge of Roudatul-Atfal Kasrul Darbar. She is a pioneer of the movement in her country and is one of the strongest advocates of woman's cause in Egypt. After receiving her education in Cairo, Miss Zakiya Sulaiman went to England and was for four years, from 1916 to 1920, at the Cheltenham Ladies' College. Thereafter she made an extensive tour on the Continent and studied the condition of education in various countries, especially that of the infant school in France and the Montessori system in Rome. Asked as to the purpose of her tour Miss Zakiya Sulaiman replied that she was on a visit

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to India to study her social and educational conditions and added that her mission was to popularise the kindergarten movement wherever she went. In Egypt itself, she said, kindergarten was first introduced in 1919, and upto 1924 it was in a dormant state. Till then there were only two schools for infant boys in charge of an English lady. But they had not become popular institutions and people hardly knew of them. Though Miss Zakiya Sulaiman has been working for the cause of education in Egypt since 1920 it was only in 1924 that the department came under her effective control. And the progress has been so rapid that to-day there are as many as six kindergarten schools proper and a kindergarten department attached to every primary school. A striking feature of these schools is the mixed classes, in which boys and girls up to the age of 8 years read together. The credit of introducing co-education first in Egypt also goes to Miss Zakiya Sulaiman, who is a great believer in co-education and hopes to see before long grown-up girls and boys reading together even in the universities. She is not in favour of direct introduction of co-education in the universities forthwith. She is of opinion that while separate classes for girls and boys accentuate sex differences, a hasty step may not give good results.

### Education in Egypt.

On being questioned as to the attitude of her Government towards education, Miss Zakiya Sulaiman was filled with pride and exclaimed, 'We have state education in Egypt.' The Government provides free elementary education to the masses throughout Egypt, male and female alike. The grants to education are most liberal and she gets the fullest support from the Minister of Education. The Government does all to encourage foreign education and every year sends out girls and boys to Europe and America for the purpose. An idea of the Government's keen interest in the cause of education can be formed from the fact that in the current year alone the Egyptian Government has spent more than £15,000 for the students' (both boys and girls) excursions all over Egypt.

### Status of Woman in Egypt.

Miss Zakiya Sulaiman stated that the Egyptian woman was never kept in *purdah* in the manner in which the Mussalmans of India kept their women. The Arabs having no *purdah*, it was introduced in Egypt for the first time by the Turks, whose *yashmak* is a double veil worn in public, the eyes being uncovered. With their *yashmak* on they could go about. But of late along with the political awakening in Egypt, the social progress has been tremendous. Since the great war and the national upheaval (1919), whatever little *purdah* there was, it has completely vanished and the Egyptian woman to-day freely takes part in national movements. Miss Zakiya Sulaiman mentioned the name of Kassim Ainin as the first man to start the woman movement in Egypt.

### Hindu-Muslim Relations in India.

When invited to express her opinion on the present tension between the Hindus and Mahomedans in this country, she felt extremely concerned and sad. 'If the Muslims in India gave more attention to the teachings of Islam,' said she, 'they will learn that there should be no persecution in religion. Islam is essentially a religion of peace and progress.' If they understand the teachings of the Qoran better there will be no trouble.

Readers will be interested to learn that Miss Zakiya Sulaiman repeatedly resented the expression 'Mahomedan.' She insists upon being called a Muslim and objects to being called a Mahomedan.

In Egypt, she went on to say, people placed country before religion. During the national upheaval the Muslims and the Christians worked under the same flag of 'Cross and Crescent'—an emblem of unity and signifying 'Egypt first and religion next'—instead of the old and traditional flag of Egypt having the Crescent and the Three Stars.

It is yet early for her to give expression to her impressions about India. On being asked as to what struck her most in India she promptly replied, 'Diversity of dress. You have no one national head dress'.

Miss Zakiya Sulaiman will stay at Allahabad up to the first week of August, whereafter she intends to visit Calcutta, Benares, Lucknow, Nainital, Agra, Delhi, Lahore and other places. She is having a busy time in this city, and her stay will not be without an advantage to the cause of female and infants' education.

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## BABY WEEK CAMPAIGN.

The Standing Committee of the National Baby Week, Bombay, held its second educational campaign in the Damodar Thackersey Hall, Parel, on the 25th instant. The hall was overcrowded with visitors composed mostly of mill-hands and workmen.

Several models prepared by the Poona Seva Sadan Society were exhibited explaining sanitary and insanitary wells, ventilated and unventilated houses, the correct and incorrect methods of handling maternity cases and the evils of drinking. Miniature models of a labour room and maternity wards in hospitals were also exhibited. There were also several other models showing how babies should be brought up, etc.

There was a magic lantern show and several slides showing the high rate of infant mortality in Bombay and how to prevent it were exhibited. Dr. Patel explained in Marathi each slide to the audience. He said that children were the wealth of the family, without which a family was sure to be no more, so also was the case of a nation. A nation was sure to decay if the would-be generation was not properly taken care of. In Bombay, out of every 1,000 babies born, 402 died and in Poona the death-rate among babies was even higher. Twenty years ago the mortality figures in India were very much higher than at present, but in England the figures had greatly improved chiefly due to welfare work. The birth-rate in Bombay was nearly the same as in other large cities but the death-rate was much higher and infant mortality even higher. The chief cause of the high rate of infant mortality was the health of the parents. The death-rate of the children increased with the quantity of wine and spirits taken by the parents. Another cause was the hard work extracted from our women even in their pregnancy. Their poverty compelled them to work for their livelihood even up to the day of delivery. The next cause was the crude methods adopted by the village Dais at the time of delivery. To ensure a safe delivery the services of a trained Dai should be secured and if that was not

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possible they should be sent to Maternity Hospitals, which were not an uncommon thing in Bombay at present.

Some women give opium to their babies when they cry in order to soothe them. This was very harmful to the baby and opium would cause constipation and obstruct digestion.

Babies should be brought up with all possible care. They should not be kissed but no mother would abstain from doing it. In that case they should be kissed only in the cheeks and not in the mouth. Babies should be taken out every evening for airing either in open hand carriages or in the arms. Only if proper care was taken of our babies they would turn out worthy citizens of India.

Lectures were delivered in Marathi on Health and Maternity problems and with the exhibition of Cinema films the proceedings terminated.

## HOW TO FAIL.

One would scarcely look among a list of "best-sellers" for a book bearing a title such as this; books on success are much more in the line of the average reader. Yet, at the risk of being accused of pedantry, one might safely aver that such a treatise would minister to a more widely-felt want, would bear more enlighteningly upon the horizon of the plain man. For where you have one man who can faithfully claim to have succeeded, even according to the world's standard of success, you have a full million who must frankly confess their shortcoming. And strangely enough, the vast majority of the characters which stand out in history as having borne the marks of true greatness are to be found among the larger class. According to the general norm applied by society, what would you say, for example, about the success or failure of men like Moses, Lincoln, Paul, or Jesus?

Having read the apostle's confession, so ingeniously expressed in the words "I count not myself to have apprehended that for which I was also apprehended," we feel a sudden check in our pride, and we begin to wonder if, after all, we have not been entirely wrong in our valuation of life. Here was a man who, of all men, you would have expected to have succeeded: a man seized in his tracks by the overpowering hand of Almighty God, swung around in the opposite direction to that which he himself had chosen to travel, endowed upon his journey with every needed grace, the requisite mettle, unfaltering perseverance, yet a man who never did fully grasp the prize. If one like Paul must speak in such terms, where do we stand? Place his simple acknowledgment of failure beside the coarser pride of Napoleon and you begin to perceive how mysterious, how paradoxical a thing is life. Yet had you been in quest of genuine contentment, where would you have sought it—in the saint within his death cell or in the militarist at the zenith of his career? Paul did not count himself to have apprehended the prize, but he had learnt, in whatsoever state he was, therewith to be content. And that is the one lesson that never seems to be learnt by your deeply-coffered plutocrat, your Rand gold-magnate, your plaudit-sickened political leader.

But the fault does not lie in the coffers, in the gold, or in the applause of the crowd. It lies rather in the homely fact that few men ever learn the most elementary of all the principles of conduct, that happiness depends in no measure whatever upon success. It is not in self-realisation, even in its highest and most spiritual forms, that deep peace of soul is to be found. It was that for which he had been apprehended by Jesus Christ that Paul had not apprehended. And if we could only be happy on condition that we had succeeded in life's loftiest pursuits we should all be sad; for we are all failures. There is nothing worth having in life that can be had. "Man's reach must exceed his grasp." The student, the philosopher, the scientist, the musician—none of these is happy with the happiness of achievement. Satiation is for the glutton and the hog. The most hopeful of all the world's great social movements are anything but successful.

"What's the score?" asks the so-termed sportsman of his friend behind the newspaper, and the unwary question reveals the whole tragic epitome of the waywardness of modern sport. Surely it is not the score, but the game, that counts. Yet we go on counting the value of a man to society by the capacity of his cheque-book, the progress of the Church from her annual "returns," the whole of life in figures on a dial rather than in heart-beats. We worship still the tawdry goddess of success, and we forget that we were really meant to fail. On any other supposition this world is a very hopeless place and there are few that are saved!

To fail—yes; but to fail in good spirits! Not to cherish failure for its own sake, not to make our inevitable "non-apprehension" of the prize a mere excuse for lethargy and flabbiness. Paul had little patience with luke-warmness and the half-hearted. There is a fine honour in never consenting at all to our failure. This great man had so far come short of the ideal, but one thing he was doing—he was pressing on! If we are not intended by a wise God to succeed, we are intended to fail as men should fail, with a brave scramble to our feet after each stumble, a smile upon our streaming brow, and a sprightly dash after the prize again!—The *Student Movement*, America.

## NEWS OF THE WEEK.

**Lord Irwin at Poona:** Poona accorded a hearty welcome to their Excellencies Lord and Lady Irwin on Wednesday last. This is probably the first time when a Viceroy pays an official visit to this great historic city, for although both Lords Curzon and Chelmsford paid flying visits, these visits were more or less unofficial and not accompanied by elaborate ceremonial. Immediately after arrival, Lord Irwin received and replied to an address by the Poona Suburban Municipality. Later, at Government House, Lord Irwin received a deputation from the Moslem community, and in reply to their address he appealed for their help as well as that of the Hindus to remove the communal dissensions in India.

**A New Departure:** We understand that H. E. the Chancellor of the Bombay University has decided to invite Dr. Brajendranath Seal, Vice-Chancellor of the University of Mysore, to address the annual convocation of the Bombay University, which is to be held on August 17 for conferring degrees. This is the first time in the history of the Bombay University that a gentleman from outside the Presidency will deliver the convocation address. Sir Leslie Wilson will preside at the convocation.

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**Whom to Vote for:** A correspondent writes that now that the electors will soon have to consider whom to vote for, during the coming Council elections, they should use great care in making their choice. They should not vote for a candidate, merely because he is recommended by a political party. He humbly suggests two tests. (a) One test is that he does not drink or has left the habit and is sure to put a strong fight for obtaining prohibition in as short a period as possible. (b) Another equally good test is that he practises Swadeshi honestly, and has been working for it among his countrymen.

**A New Law in Mexico:** A Reuter's Message dated the 24th July from New york says that 'newspapers are considerably preoccupied with the troubles of the Roman Catholics in Mexico where a new law regulating religion becomes effective from August. The President, General Calles, has issued a proclamation prohibiting religious instruction and worship in all schools and forbidding any cleric to direct a private school. A telegram from Nogales Arizona reports that the Archbishop of Mexico and Bishop Tobasoo have been arrested on a charge of violating the law by calling the Catholics to exert economic pressure on the Government with the object of obtaining an amendment of the church laws.

**Miss Bondfield's Election:** A message has been received that Miss Margaret Bondfield, who was Parliamentary Secretary to the Ministry of Labour in Mr. Ramsay MacDonald's administration, won Walls-end by-election by a large majority on the 22nd instant. The vacancy was caused by the retirement of the Labour member, Sir Patrick Hastings, who was Attorney-General in the Labour Government. There are now six women members of Parliament, of whom three are members of the Labour Party.

**Representation for Labour and Depressed Classes:** In the House of Commons on the 20th inst., Earl Winterton announced that Lord Birkenhead had adopted the proposal of the Government of India in favour of additional seats in the Legislative Councils for four labour representatives, and eight representatives of the depressed classes. There would be two representatives of Labour in Bombay and one each in the Punjab and Central Provinces. There would be five representatives of the depressed classes in Madras, one in Bombay, and two in the Central Provinces. They would be nominated. The question of such nominations for the Legislative Assembly is being considered.

**"Justice" Editor Apologises:** A suit for the recovery of damages filed by Mr. O. Kandaswami Chetty against the editor and publisher of the "Justice," Madras, in connection with the publication of an alleged defamatory speech delivered by the Raja of Panagal, came on for hearing on the 22st inst. before Mr. Justice Beasley. The defendant tendered an unqualified apology in the following terms to the plaintiff: "We the editor and publisher of the "Justice" feel sincerely sorry for having published and commented on the speech of the Rajah of Panagal delivered at Tenneri on 1st October 1922. We feel we should not have published the speech. We hereby offer unqualified apology for having done so." The suit was then withdrawn with the consent of both parties and His Lordship awarded Rs. 500 as costs to the plaintiff.

**The Punjab Vidhva Vivah Sahaik Sabha:** The Hony. Secretary writes: Reports of 260 widow marriages have been received from the different branches and co-workers of the Vidhva Vivah Sahaik Sabha, Lahore (Punjab), throughout India in the month of June 1926. The total number of marriages held in the current year, i.e., from 1st January to the end of June 1926 has reached 1364 as detailed below: 1. According to Castes: Brahman 263, Khatri 171, Arora 188, Aggarwal 194, Kaisth 35, Sikh 159, Rajput 121, Miscellaneous 233. Total 1364. 2. According to Provinces: Punjab and N.W.F.P. 940, Sind 40, Delhi 43, U. P. 263, Bengal 45, Madras 5, Bombay 4, C. P. 6, Assam 4, Behar and Orissa 14, Total 1364. 3. Voluntary donation received during the month is Rs. 58 and the total amount during the year is Rs. 581.

**Protection of Children in India:** The Society for the Protection of Children in India is now going to be reorganised and registered under the Societies Registration Act. The Society will thus henceforward be an independent and properly constituted body able to carry on its useful activities unfettered by the District Charitable Society to which it formed something like an appendage hitherto. The Memorandum of the Association and the Rules thereunder drawn up under the presidentship of Mr. Justice Rankin, which are of far-reaching importance and based on experience from various viewpoints, have been accepted at a meeting of the members held recently. The case of destitute children will now receive careful attention of the Committee of the new Society. The Secretary, Miss Arbuthnot, gave a brief account of the work which was being done by the Society. We gather from it that 175 fresh cases have claimed the attention of the Society during the present year, they being English, Indian, Anglo-Indian, Italian, Jew and Singhalese. The cases are classed chiefly under destitution, insufficient means, evil surroundings and want of protection. Much of the work of the Society is confined to taking the destitute and unprotected children under its care and giving them proper training, so that they may come out as useful citizens. The want of such a Society is felt all over India and if the Society can open various branches properly equipped to carry on the work more vigorously, it would indeed be taking a step forward in which it is bound to receive the support of all classes of people.—The *Express*, Patna.

**Reconstituted Milk:** We came across sometime back in the columns of the *Guardian*, Calcutta, a new process of preserving milk by turning it into a powder. Our contemporory after referring to an article by Dr. Blackham wrote: "In this connection we have just come across the interesting fact that in Singapore the Cold Storage Co., Ltd., of Australia actually has got a factory at work, which out of the milk powder imported by them reconstituted locally as required a milk, which, according to the Principal Medical Officer of the Straits Settlements (*vide* Straits Legislative Council: Proceedings of 1st February), "tastes like fresh milk and on analysis is found to be *above* the standard laid down for fresh milk." This reconstituted milk apparently is now used in the Government Hospitals of the Colony, as also extensively by hotels and private families, replacing the nauseating "tinned" milk which hitherto constituted the bulk of the local milk supply. What, exactly, one would like to

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know, has been done in India in this direction? On the face of it, the technique of dried milk powder opens up large possibilities for dairying in India, where hitherto distance has militated against such large-scale developments. Possibly this may form the solution of our milk problem and incidentally give a considerable fillip to our agricultural resources." We think it a wise suggestion well worth the consideration of Government.

**Additional Delegate to the League of Nations:** The Hon. Sir C. P. Ramaswamy Iyer, Member, Executive Council, Madras, has been nominated as an additional delegate to the League of Nations Assembly which meets at Geneva on September 7th 1926. Sir Ramaswamy Iyer will sail from Bombay per S. S. "Razmak" on August 7th and proceed straight to London to confer with the authorities there before leaving for Geneva. The Hon'ble member will leave Madras on the 2nd or 3rd of August.

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Vol. XXXVI. BOMBAY—SATURDAY, AUGUST 7, 1926. No. 49

"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Lord Irwin's Visit to Poona:** The Viceroy's visit to Poona lasted for a week. Unlike the usual routine of such visits, there was little speech-making and few ceremonial functions. Lord and Lady Irwin spent most of the time in inspecting important institutions engaged in nation-building activities, and there is good reason to think that their visits and words of encouragement were highly appreciated by those connected with the institutions. The visit has produced an excellent impression among all classes, and we have no doubt that similar visits to other parts of the country in the early months of his Viceroyalty will be of considerable help in enabling Lord Irwin to understand the several problems which come before him in the next five years in relation to the needs and conditions of the various Provinces.

**The Currency Commission Report:** The most important event of the week is the publication of the Report of the Royal Commission on Indian Currency and Finance. The Commission consisted of the Right Hon. Hilton Young (Chairman), Sir Norcot Warren, Governor of the Imperial Bank, Sir Reginald Mant of the India Office, Sir Maneckji Dadabhoy, Sir Henry Strakoch, Sir Alexander Murray, Sir Purshottamdas Thakurdas, Professor J. C. Coyajee, and Mr. W. E. Preston. The Commission's terms of reference were very wide. They were to examine and report on the Indian Exchange and Currency system and practice, to consider whether any modifications are desirable in the interests of India, and to make recommendations. The Commission have found that the present system does not enjoy the public confidence and must be changed. They reject a scheme proposed by the Indian Finance Department for a Gold Exchange and Currency and recommend a complicated one of their own which they call the Gold Bullion Standard, the main feature of which is gold will not pass into currency but will be made available only for exchange purposes; and they propose to fix the gold rate of the rupee at 18d. Sir Purshottamdas in a minute of dissent objects to the last proposal and pleads for a 16d. rupee. The Government of India have announced their intention to legislate only for the stabilisation of the rupee at 18d. at the forthcoming session of the Legislative Assembly, leaving the larger questions for future consideration. This has been strongly protested against in the Indian press.

**An Ill-Advised Step:** The Chief Presidency Magistrate of Calcutta has served an order on Pandit Madan Mohan Malaviya not to enter Calcutta for the next two months, on account of the effect of the feeling created and likely to be created by his speeches on Hindu-Mahomedan relations. The general opinion is that the order is a great blunder, and that it is calculated to make matters worse instead of better. We think that if sufficient time had been allowed, the pressure of public opinion on the authorities would have led them to recognise their mistake and withdraw the order. Unfortunately, Panditji has taken, for him, the unusual course of resolving to disobey the order and has notified the Magistrate of his intention to arrive at Calcutta to-day (the 7th August). It is a great pity that at a time when the recent communal troubles in Calcutta had barely subsided, a fresh fillip should be given by this unfortunate incident to a controversy which is bound to assume a communal character.

**The Ramkrishna Mission, Benares:** The noblest form of service that one can conceive of is that rendered to suffering humanity. The Ramkrishna Mission Home of Service, Benares, which has recently published its annual report, has made this service its life-work for the last 25 years. The Mission owed its existence to the direct inspiration of Swami Vivekananda whose boundless compassion for the poor could only be compared to that of the Lord Buddha. The Swamiji's exclamation "My heart bleeds for the poor, the ignorant and the suffering" struck a responsive chord in the hearts of young men who started forthwith the Home of Service which, true to its ideal, has held out a helping hand to the old, the poor and the helpless. Through its quarter of a century of untiring activity, the Mission has come to be recognised as one of the greatest and the most useful institutions in Benares. Besides relieving the distress of those who flock to it by providing accommodation, medical aid, doles and pecuniary help, it has been housing strangers to the city and maintaining a spinning and weaving department. It has now extended its activities into many additional branches. In its work of organised charity, the Home of Service knows no caste or creed. The workers of the Home try impartially to bring succour to all those in need of help and keep them in the path of righteousness, filling their wants and teaching them honest ways of earning a livelihood. Though much has been done still the demands made on it to widen its scope are ever increasing. The claims of orphans, widows and those who are poverty-stricken are pressing on the attention of the Home. We hope the Mission's appeal for funds to carry on the war against disease, squalor, sin and iniquity, caused by poverty and by adverse circumstances, will not fail to meet with a liberal response throughout the country.

**Landlords' Disastrous Negligence:** It would be hard to believe that there were so many dilapidated houses in Bombay verging on collapse, were it not for the fact that as many as ten buildings came down, causing considerable damage to

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life and property, since the monsoon broke out. Without exception all the cases of house collapse were shown to be due to the neglect and callousness of the landlords. The avarice of this class of men coupled with the grinding poverty of the people leads to the occupation of ricketty and dangerous houses which are unfit for human habitation. The Section of the Municipal Act which empowers the Commissioner to deal with this matter is too limited in its scope to enable him to take effective steps. As the Municipal Executive Engineer in a recent interview said that, beyond serving a notice on a landlord calling upon him to pull down or repair his building, the Commissioner can do nothing. He cannot personally inspect a building that he considers unsound and dangerous nor can he compel the tenants living in it to vacate. Under these circumstances, it is imperative that the Municipal Act must be so amended that it can ensure the safety of the people living in Bombay. The housing problem in Bombay has been of late woefully neglected. Sure sign of it is that although the local Council has been in session for a fortnight no member has thought it worth while to break ground on this subject in spite of the considerable excitement caused by recent disasters. The root cause of all the trouble is that in the attitude adopted towards the poor and the ignorant the human factor is totally lacking. They are regarded as so many cyphers.

**Prohibition and Bombay Government:** The Bombay Government, in spite of its professions about prohibition, does not show any signs of decreasing the facilities for drinking. To a question put by Mr. S. K. Bole in the Legislative Council as to why the owner of a certain liquor shop near Dadar was permitted to sell liquor till 11 p.m. in the night, the Hon. Minister for Excise replied that extension of time was granted to him since the liquor shop was very convenient for Railway passengers at Dadar. The Minister, however, did not explain how it is a necessity for Railway passengers to drink liquor at the beginning or end of a journey. The Minister added that he had consulted the Commissioner of Police and some Railway officials and that they had no objection to the same. So, then, it comes to this, that people living in the locality are to have no voice at all in a matter which vitally affects their health and well-being. The Minister's reply is also indirectly an inducement to other liquor shop-keepers near the railway stations to apply for permission to keep their shops open till a late hour in the night. The same indifference to the welfare of the poor was exhibited by Government when it was urged that the liquor shops near mills should be closed on pay day and the day following, in view of the abnormally heavy sales that take place on those days. It was only after repeated requests that the Hon. Minister agreed that he would try to close the liquor shops on pay days. The attitude of Government in regard to the proposal to concede to the Corporation the right to determine the number and locality of liquor shops in the town and island of Bombay, is also deplorable. Government is adamant in its refusal to reconsider its decision. Government's reply naturally came in for a good deal of criticism at a recent meeting of the Corporation, when Mr. Nariman moved an amendment that as a protest the Corporation representatives should resign from the Excise Advisory Committees. This, however, was an extreme step, and eventually the matter has been referred to the Excise Committee.

**Wise Advice:** The Hon. Mr. S. R. Das, the Law Member with the Government of India, who is now on a tour in Southern India, in replying to an address presented to him in Madras, gave some good advice to the Non-Brahmins of that Presidency. The Brahmin-Non-Brahmin trouble in the South, if it has not attained the dimensions of the Hindu-Muslim quarrel in the North, has been productive of much bad blood between the two communities and, especially after the introduction of the Reforms, it has degenerated into a scramble for the loaves and fishes of office. Not even the most bigoted Brahmin can deny the legitimate rights of the backward communities, but to penalise the Brahmin simply because he is a Brahmin, is nothing but a tyranny of the majority over the minority. The Hon. Mr. Das rightly pointed out that the question of raising the backward communities should be viewed as a national question and not as a communal problem, and that the raising of the backward classes should never be done to the exclusion of the communities that have already risen. He also advised the Non-Brahmins to put a little more of faith and trust in the Brahmins and warned them not to mistake the opposition of a few die-hards among them to the opposition of the community as a whole. This advice, coming as it does from a disinterested source and a Non-Brahmin to boot, is worth the earnest consideration of his brethren in the Southern Presidency.

**The Children's Act:** We are glad to see that the public meetings held in Bombay in connection with the Children's Act of 1924, have had some effect upon the Government. Replying to a question by Dr. Paranjpye in the Legislative Council as to why the Children's Act has not been given effect to, the Hon. Mr. Hotson replied that the intention of the Government was to follow the example of other Governments in introducing the Act by degrees and that Parts II and III of the Act, rules for which have been framed and circulated to several societies and persons interested in the matter, will soon be brought into force. The difficulty seems to be that many societies are reluctant to be certified under the Act, unless Government would pay for them a capitation grant for each child admitted. Government pleads inability to find the necessary money in view of financial stringency. It is a pity that whenever questions intimately affecting the welfare of the people arise the plea of financial inability should crop up. If only Government has the will, it can find the requisite money in a thousand and one ways. It is gratifying to note that Mr. Hotson is in favour of the suggestion for a Conference made by Mr. Kanji Dwarkadas to discuss the whole subject and to appeal to the charitable public for financial support. We have no doubt that the public of Bombay will make a response worthy of the cause.

**Purchase of Stores:** Mr. Lalji Naranji, addressing the second quarterly meeting of the Indian Merchants' Chamber, dwelt upon the unsatisfactory policy pursued by the High Commissioner of India in regard to purchase of stores. He referred in particular to the indents for cement placed with foreigners whereas cement of sufficient quantity to meet the needs of the country and of equal, if not better, quality can be had in this country. The High Commissioner issues a statement of his purchases every six months and meanwhile the public of India are kept entirely in the dark. Like the Indian Stores Department, the High Commissioner should issue a weekly statement so that the public may have an idea of the purchases made. Mr. Lalji also referred to the practice of indenting officials asking for urgent deliveries when a short delay would not matter much. These officials may not care, but it is India that has to pay for their lavishness.

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# INDIAN SOCIAL REFORMER.

*BOMBAY, AUGUST 7, 1926.*


## THE NEW ARCHIMEDES.

The week opened with the publication of a verbose document signed by a number of gentlemen, Hindu and Mahomedan, constituting themselves into a new party to be known as the Indian National Union to carry on a persistent propaganda against communalism in all forms. All persons who do not belong to a communal organisation are invited to join the party, in the opinion of whose promoters, "the only real remedy which can save us from disaster is the deliberate establishment in our midst of a national consciousness and national atmosphere, in which religious and communal conflicts and passions will be relegated to a subordinate and lower plane." Pandits Sir Tej Bahadur Sapru and Motilal Nehru distinguished themselves some months ago by making certain "drastic" proposals for stamping out communal riots, which were laughed out of court by the whole country. That was a striking instance of how men of great reputation and great ability can, in a moment of impulse, lend themselves to wild-cat proposals which clash against elementary principles of government by law. The present scheme scarcely displays greater insight into them. We assume, of course, that it is seriously intended to quell communalism by the operations of the new Society. There are people who suggest that the movement is merely a device of the astute leader of the Swaraj Party to dish Pandit Madan Mohan Malaviya who is becoming a dangerous rival to power in Upper India with his Hindu Mahasabha and the Maharashtra politicians who are nearly all Responsive Co-operationists and adherents of the Hindu Mahasabha. A wag also suggests that the aim of the new party, put briefly, is to put God in the third place and Pandit Motilal Nehru in the first place. The Pandit is a clever politician and it is impossible to say that he has no ulterior object in view in starting this Society, especially as he does not propose to wind up the Swaraj Party which is pledged to support communalism in the shape of communal electorates. The presence among the signatories of the Right Hon. Srinivasa Sastry, Sir Tej Bahadur Sapru and one or two other Hindus, is easily explained. They find that communal troubles have been increasing, that Lord Birkenhead and others are making the most of them to retard political progress, and that something has to be done to meet the situation created by these two facts. In default of anything better, the Nehru-Azad scheme may be given a chance, especially as it expressly assures every one that he need not give up any of his political convictions and may continue to remain in his own special political party. We cannot regard this as a serious attempt to grapple with the communal problem. On the contrary, it may do harm. There are many liberal-minded men, Hindus and Mahomedans, whose presence and influence in the communal organisations is likely to do more to temper communal exacerbations than their coming out of them, leaving them to be guided solely by communal extremists. A philosopher undertook, with the aid of a short and simple lever to divert the globe from its present orbit, *provided he was given a point in space to operate from.* The new party is such a point from which its Pandit-Maulvi originators undertake to divert the Indian communal system from its course by means of their "persistent agitation." The manifesto, as might have been expected, has not created even a ripple on the surface of communal politics. The country has simply ignored it.

## EVOLUTION OF HINDU MARRIAGE—II.

We showed last week how Mr. V. Venkatachallam Iyer's paper in the *Mysore University Magazine* on the "*Sanatana Dharma* of Hindu Marriage" is vitiated by his complete misunderstanding of the meaning of the words "Sanatana Dharma" and sacrament. Hindu Marriage is not a part of Sanatana Dharma, because Hindu marriage, as Mr. Iyer shows, has passed through many phases, while Sanatana Dharma is as the words mean something eternal, unchanging and unchangeable. Hindu marriage is a "sacrament" because the relation which it creates is conceived as subsisting for ever notwithstanding the cessation, interruption, perversion or diversion of the sexual relations between husband and wife. The common factor between Sanatana Dharma and the sacramental relation is that they are both unconditioned by the limitations of mundane things.

Sanatana Dharma and the sacramental relation are the ideals inspiring the evolution of the Hindu religion and marriage, the touchstones upon which Hindu religious and social reformers have to try and prove that their reforms are in the line of the race-consciousness of the Hindu people. Modern psychology by the light it throws upon the great part which the "unconscious" or "sub-conscious" mind plays in individual and social life, has given us an insight into the causes of the success or failure of reforms. We now understand and can appreciate the true meaning of Christ's parable of the sower, why some ground on which the seed fell was rocky, why weeds choked it in others, and why only in some it struck root and bore fruit.

Putting aside Mr. Iyer's special pleading, let us try to understand what exactly is the significance to be derived from the cases cited by him. Let us take first the classic case of Jabala. It is narrated, in the Chandogya, one of the canonical Upanishads, that a boy named Satyakama applied for admission as a pupil to a teacher who, in those days, was a religious philosopher of repute and with whom his pupils lived as members of his family during their period of tutelage. The teacher to whom Satyakama applied, asked him the name of his father, but the boy could not tell him. So he was asked to go back and obtain the information from his mother. The boy went home and told his mother, Jabala, of the master's enquiry, and she replied that she could not say as in

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her youth she had to move about much as a servant. "My name is Jabala, and your name is Satyakama. Tell the teacher that you are Satyakama Jabala." The boy returned to the teacher and repeated what his mother told him. Whereupon the teacher was pleased and said: "You have spoken the truth and the whole truth. No other than a Brahmin would have done it." He took the boy into his school on the spot.

The Upanishad is a philosophical treatise and not a work on sociology. The incident is casually brought in to introduce a disquisition, but on that account its sociological value is all the greater. It is not clear why Mr. Iyer has brought in this case as there is no reference to marriage in it. It may only show that in those days there were teachers who would not visit the sins of their parents upon their children. It also shows that truthfulness and not the mere accident of parentage was regarded as determining the status of Brahminhood. A liar, though he was the son and grandson of Brahmins, would not have been admitted by Satyakama's teacher as a Brahmin. This is in conformity with the ancient usage which determined a man's caste not by his birth, but according to his qualities; conduct and character. Caste had not hardened into the hereditary institution that it is now. This is the plain and natural meaning of the text. Mr. Iyer, however, starting on the assumption that the Brahmin caste was what it is now, and that Jabala was a girl of that caste, proceeds to argue that the Brahmins at one time did not attach any importance to the marriage sacrament. To our mind, the very fact that Jabala's case was thought worthy of notice in a philosophical treatise, shows that it was an exceptional case in which the sublimating virtue of truthfulness was held to condone a previous irregularity of life.

## COMMUNAL TENSION.'

( By Mr. C. Sundrier, B. A. )

In his impassioned speech at the Chelmsford Club on the present communal trouble in the country, His Excellency the Viceroy made a fervent appeal in the name of religion. Religious strife is not a new phenomenon. It is a recurring feature in the history of every community in the world. If there have been no religious wars in the twentieth century, it is not because men have grown more tolerant of creeds that conflict with their own, but because religion has been relegated to the background and Mammon-worship has usurped its place. To the thinking mind, the violence displayed in the recent communal riots at Calcutta and elsewhere is a hopeful sign for the future, because it shows that religion is taking its hold again in the hearts of the people. It shows how close to the heart of both communities religion is. Both Hindus and Muhammadans are bred and born in the belief that religion is their dearest possession on earth, for which naturally they will fight while there is breath in the body.

The fact that quarrels and fights often occur now between Hindus and Muhammadans should not make us oblivious of the more important fact that they have lived together in concord and amity for several centuries. Each community consolidating its position on the plea of self-defence, the Government increasing either the police force or the political privileges of either community, may be a temporary palliative, but is certainly no complete cure for the disease, which, starting with a political colour, took a religious hue, and now threatens not only our business life but even our domestic peace. The problem can be really solved only by the educated classes of both communities mixing together more freely, by their showing toleration for what they consider to be the other fellow's follies, by inter-dining and by inter-marriage. In fact, the last involves the rest, and was practised even by Moghul Emperors, who knew their business. The cultured leaders of both communities should live in closer contact with one another, and when this comes to be, we should not be surprised to see a Muhammadan endowing a Hindu temple, or a Hindu offering his prayers in a mosque.

The trouble, apparently, is not only in getting the leaders together, but in getting any leaders at all who are sincerely and deeply interested in religion. Dr. George Grimm begins the preface to his book on "The Doctrine of the Buddha" with these words: "No seeing man possessed of even half an eye will be disposed to dispute that our present age is a thoroughly irreligious one". He comes to the conclusion that "whoever really desires to help present day humanity can only help it by again restoring to it its sense of religion". He observes that "it might be thought that at least every man of the better class of mind, at the very least the leaders of mankind, would see it quite well, and therefore would feel bound to direct all their energies towards making a home for religion among the nations. But the terrible thing is precisely this, that of men of this better class of mind hardly any more are now at all to be found, and that particularly for the leaders of mankind the religious factor no longer has any existence at all, so that they are veritably like captains who with their own hands steer the already wrecked ships of state into the maelstorm that roars in wait for it at the end of the long voyage of the social problem."

It is, indeed, tragic that "religion, which intended to bring people together, should generate hatred instead of love". It is a great pity how little religion is understood by those resorting to violence, be they Hindus or Muhammadans. Poor misguided people, they have an instinctive, hereditary reverence for something they know not what, and they give expression to it in the only crude form they are capable of, mistaking physical violence for religious zeal.

## THE SALVATION ARMY AND PROSELYTIZATION.

The Editor, The *Indian Social Reformer.*

Sir,

During the last night's public meeting at the Cowasji Jehangir Hall in connection with the Bombay Children Act of 1924, in the course of your remarks when ad-

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dressing the gathering, you stated the following: "If the Salvation Army and other institutions would abandon their proselytizing methods, a larger field of useful labour would open up to them." We think your observation is rather unfortunate, especially so in the light of what has recently been published in your valuable weekly, the *Indian Social Reformer*, bearing upon the same point. We thought that, as a result of our Brigadier Dayasagar's explanation of our position, and your subsequent editorial modifying your previous comment, the position would have been made clear so far as the Salvation Army is concerned.

We had no opportunity of combating your remark in last night's meeting, and, even if we had, it is not the policy of the Salvation Army to fight opposite opinions on the public platform, but we wish to make it clear that in our social work we do not proselytize as you appear to think and publicly declare.

Moreover, we challenge you to bring forward a single instance on proselytization at our Social Institutions, and invite you at any time to visit the same, as other editors (Indian) have done, and see things for yourself. We refer especially to the Women's Rescue Home, Matunga, and the Willingdon Boys' Home, Byculla.

If notwithstanding our statement and invitation to visit our institutions for your personal first-hand knowledge and information, you still maintain your present views and publish them, we can only assume that it is due to prejudice of another kind which you do not make publicly known. We are of the opinion that your attitude and remarks bearing upon the Salvation Army are not reconcilable with the title of your weekly publication, the *Indian Social Reformer*, and do not help forward the cause which you claim to have been your life-long work.

The Salvation Army has been the pioneer of practical social reform work for a great many years in this and other lands, and much of what others are doing to-day is the outcome. We have nothing to fear, but only desire the real facts to be clearly understood by those who are seeking to influence public opinion.

Yours faithfully in the cause of practical social reform.

Chas. A. Peck, Major,
Bombay, July 29th, 1926. Social Secretary.

[ Mr. Natarajan was deploring the absence of national institutions to which rescued children may be sent. He said that there were Salvation Army and other Christian Missionary institutions but these were not acceptable to the people. He added that he had many friends among Christian Missionaries and had often begged them to give up proselytising, as then many doors would open to them which were now closed against them. We accept Major Peck's assurance that there is no proselytising in Salvation Army homes. There may be none in other Mission institutions also. But the point is that these institutions being run by agencies whose aims are avowedly denominational are felt by the great majority of Hindus and Mahomedans to be unsuitable as homes for homeless children of their communities. That this is the fact, Major Peck can easily ascertain for himself. All that it was intended to be said was that Hindu and Mahomedan institutions should be started in order that the co-operation of the Indian public may be ensured for the working of the Bombay Children Act. Ed. *I. S. R.* ]

## HINDU PHILOSOPHY INTERPRETED AT OXFORD.

Mr. S. Radhakrishnan, George V. Professor of Philosophy, University of Calcutta, who is now in Europe as a delegate of the University, was elected to deliver the "Upton Lectures in the Philosophy of Religions." This is the first time that a Hindu had been invited to interpret the message of his religion at Oxford. We publish below the report of the speech as taken by Dr. Surendranath Sen, M A. Ph. D:

It is seldom that a Hindu is invited to interpret the message of his religion at Oxford. People here know little of our religion and even that little is not free from gross inaccuracies and exaggerations, for the average Englishman does not go to scholars for any information about India and Indians. He finds an easier way of informing himself and credulously accepts whatever his friend the missionary chooses to tell him. The ignorance of the most cultured men about things Indian is, to use a mild term, appalling. We were therefore agreeably surprised when Mr. S. Radhakrishnan, George V. Professor of Philosophy at Calcutta, was invited this year to expound the principles of Hinduism before an Oxford audience. It is an honour of which any scholar may feel proud, for men of established reputation alone are elected to deliver the "Upton Lectures in the Philosophy of Religions" and Professor Radhakrishnan's immediate predecessors were Evelyn Underhill, Dr. Peabody and the famous Dean of St. Pauls. At first an eminent Professor of Manchester was invited to speak, but when Principal Jacks learnt that the well-known author of "Indian Philosophy" was coming here as a Delegate of the Calcutta University, he induced the Committee to revise their arrangement and avail themselves of this opportunity of listening to the "best living interpreter of Hindu Philosophy."

### Time Ill Chosen.

The time for the lectures was very ill chosen for it coincided with the eight weeks boat races, and we were afraid that few people will care to forsake the races to attend a course of abstruse lectures on an unfamiliar subject. But Professor Radhakrishnan can make even the most complex philosophical problem interesting to an audience of laymen and the lecture hall was not only crowded but many late-comers had to go away disappointed. It was not an easy task to explain the whole range of Hindu thought and social customs in a short course of four lectures. But Professor Radhakrishnan accomplished this with such success that it was no wonder that he received numerous invitations to speak at different seats of learning, but the time at his disposal was unfortunately limited and he could not accept them. He has delivered a similar course of lectures in the King's College, London, but we wish that he could accept the invitation of Cambridge and Edinburgh as well.

### Hindu Religion is Experience, not Dogma.

His Oxford lectures will soon be published, but I may give here a short summary for the readers of the "Forward". In his first lecture the Professor pointed out that religion in Hinduism is experience and not dogma, not belief in authority. As God is infinite, so the limited experiences of different people about Him must inevitably differ. The Hindu therefore did not

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question any such experience that did not quite coincide with his own for he knew that the conflicting representation of the experienced reality shows only the imperfection of our logic and not the unreality of God. But the Hindu recognised at the same time that all representations of the Supreme were not equally correct though they had all some amount of truth in them and though they were all based on experiences of undoubted value. These different representations of God were therefore arranged in a hierarchical order as less correct and more correct. They progressed from truth to truth and not from error to truth.

MISSIONARY CHARACTER OF HINDUISM.

In his second lecture Professor Radhakrishnan emphasised the missionary character of Hinduism. The Brahmin, the Sufi and the Christian mystic, he said, do not differ vitally so far as the experience is concerned. There was no need therefore for quarrelling about names. The Hindu readily accepted the names with which his culturally inferior neighbours were familiar, but he clothed these old names and old gods with new conceptions. This method makes for religious peace and harmony. The other method of converting the whole world into one religion has led to persecution in the past and is fraught with mischief for the future The Hindu did not recognise or believe in any statutory way of salvation.

MAYA AND KARMA.

The third lecture was devoted to the doctrine of Maya and the theory of Karma. Maya, said Professor Radhakrishnan, does not mean that the world is an empty dream. The reality of empirical and ethical distinction is secure even with Sankara's doctrine of Maya. Karma according to him is not fatalism and Hindu thought is not pantheistic in denying a distinction between God and Man.

ORIGIN OF CASTE.

In his fourth and last lecture the Calcutta Professor dealt with the origin of caste. He frankly admitted the defects of the caste system as it now stands. But he pointed out that the Hindus had an immensely difficult problem before them when they first settled in India. They had to deal with various people in different stages of culture and civilization. They could pursue three different policies in their relations with people in different stages of culture and civilization. They could pursue three different policies in their relation with their new neighbours. Firstly there was the policy of extermination. The Hindu rejected this policy not only as ruthless but also as wasteful. It may be reasonably asked what the world loses, if a backward race like the Zulus is exterminated, but answered the Proffessor, the cultural possibilities of a race are always very difficult, if not impossible, to ascertain. No one denies to-day the immense contribution made by the English to the progress of the civilization of the world. But what a sorry picture do we find of the ancestors of the same Englishmen in the pages of Julius Caesar! Would not it be a tremendous cultural loss to the world if the Romans exterminated the inhabitants of Britain? The second possible policy was that of subordination. But the aboriginal inhabitants of India were too numerous. So the Hindu followed a policy of racial conciliation, and caste was the result of this policy of live and let live. Racial amalgamation by intermarriage was out of the question as that would mean cultural annihilation for the numerically inferior Hindus.

In thanking the lecturer Principal Jacks said that while listening to him he had often felt inclined to exclaim that he (Rev. Jacks) was also a Hindu, for Hinduism is the most hospitable religion in the world.

What impression this short course of four lectures has made on an Oxford audience has been best expressed in the following lines quoted from an Oxford paper:

APPRECIATION OF AN OXFORD PAPER.

"Professor Radhakrishnan's Lectures, given under the Upton Trust, have constituted a notable event. The matter of the lectures, on the Philosophy of Hinduism, was profoundly important and interesting, and they were delivered with a command of the subject matter and a power of exposition which greatly impressed all who heard them. Hinduism, as expounded by Professor Radhakrishnan, may be said to have illustrated the principles of Manchester College on a scale of which those acquainted only with Western Religion have no knowledge. The lectures were as eloquent as they were profound. The audiences were large, varied and attentive; and it is noteworthy that they increased almost to the point of inconvenience in spite of the fact that they were held during Eights Week, when even the best lectures in Oxford have difficulty in gathering an audience."

Prof. Radhakrishnan rendered a real service to his country when he accepted the invitation of the Upton Trust Committee. It is a pity that lack of time did not permit him to carry the message of his country to Edinburgh and Cambridge and we hope his American tour will not be so short as his sojourn in England and his activities there will not be confined to Chicago alone: *Forward*, Calcutta.

## EMANCIPATION OF WOMEN.

NEW EGYPTIAN MOVEMENT.

Mme. Pahmy Wissa Bey, who arrived in London in mail week from the Conference of the International Woman Suffrage Alliance in Paris, is a leader of the women's movement in Egypt. It is a recent development, and like all the other movements in Egypt it has grown out of the National movement. "We had first to have a Parliament," she explained in an interview, "before we began to talk about votes for women."

Long before the war, she said, an Egyptian woman writer worked for the emancipation of women. She was a Mohammedan and her hope was to free them from the veil, but she died without accomplishing this.

The new movement had its real beginning in March 1919, with a demonstration made by a thousand veiled women in the streets of Cairo. This was after the military had been called out to suppress a demonstration by the Nationalists against the refusal to let Zaghlul Pasha leave Egypt with a delegation for England.

The women, full of indignation, said they would also demonstrate, and there followed the extraordinary scene of these secluded women wrapped in their veils attempting to march through the streets. The soldiers barred their way and made them disperse. They returned to their homes, but have never gone back to the old way of thinking that was symbolised by the veil, nor do they wear the veil except occasionally and for its beauty.

A number of these women had been interested in social and patriotic work, and now they were fired with the belief that they could help their country in many practical ways. They had not been organised and most

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of them had not known each other before that day, which not only introduced but united them. They at once organised several societies, each of which carries on its own special work.

GIRLS' SCHOOL.

The new Women's Society is engaged in educational and philanthropic work. "We all came together and said, 'Now what can we do for Egypt' and we started a school for girls which has two hundred pupils. They receive an elementary education and training in a great variety of industries, machine-knitting, dress-making, carpet-making and so on. They are doing well, for the Egyptians are very industrious and efficient."

Another society whose members have been elected by Egyptian women is political and aims at Egyptian independence. Mme. Wissa is its President. The Feminist Union is a suffrage society and in 1923 it was affiliated to the International Woman Suffrage Society at the International Conference in Rome. It aims at securing complete political equality and at changing the laws relating to marriage and divorce, and it has already secured legislation fixing the legal age for marriage at sixteen years for a girl and eighteen years for a youth. It is now working to abolish polygamy. Polygamy is not practised by the upper classes, but it is by no means uncommon for a peasant to have two or even three wives.

"We want our girls to have equal chances of education, for the building up of the home depends on the women, and the home means the coming generation. It means Egypt. This demand for the education of girls is widely supported by the parents who understand its importance. There are now two women's clubs in Egypt, one of which is a Christian training centre, a purely Egyptian enterprise."

Mme. Wissa said the number of men and of women of Egypt was almost equal. Organised women are trying to uplift their nation in every way. One way is by raising the moral standard in all political and social dealings. The ideal they upheld was that of moral integrity.

DRUG TRAFFIC.

As social reformers the Mohammedan women are trying to get rid of many traditions that do not belong to Mohammedanism but have grown around it. "We want," said Mme. Wissa, "to fight the drug traffic and to improve the conditions of the fellaheen—who are the backbone of the nation. With regard to education and hygiene, we hope to have in every town branches of our Society to bring women together for these purposes. And we are now organising a campaign to send young men and women all over the country to preach against the use of drugs. We know that our country can never reach the standard we are aiming at unless it has a system of compulsory education, but we realise that in present conditions this would mean that the fellaheen would leave their fields and crowd into the cities. So we want to improve the conditions of life in the villages, first of all by introducing a supply of fresh water. The scanty water they get is not clear and we shall not get rid of the diseases that are causing great havoc until we get good fresh water. We also want sanitation, for at present there is none in the villages, and better homes for the workers. We suggest that the landowners should spend a few months every year among their tenants to understand how they live. Instead of that they are accustomed to spend their lives in the city enjoying the luxuries provided by the fellaheen's hard toil."

The fellaheen, who work tirelessly and make the wealth of Egypt, pay heavy taxes. Mme. Wissa said she thought there was more public spirit among the rich men than there used to be, and still more among the wealthy women. There are several industrial schools for girls, a very good child welfare centre in Cairo, and dispensaries in different parts of the country.

Mme. Wissa herself belongs to a Coptic family and she explains that, while Egypt has assimilated other races who have come with successive invasions, the Copts who are Christians are the descendants of the Egyptians of Pharaonic times. She has a tremendous pride in her country, in its ancient history, its industrial efficiency, and high moral standard, and a profound belief in its great future.—The *Statesman*.

## THE ETHICS OF SOCIAL WORK.

Galsworthy has suggested that one of the first principles of training a child is to make him *aware* of other people. Case workers have learned that lesson in some degree or they would hardly be at their present jobs. They are sensitively aware of their clients as individuals or families, but are they aware of the attitude and relationship of their clients to the community? If social work is to be numbered among the professions, it will have to accept the basic principle of all professional ethical codes—service to humanity. Why is it that social workers are so often conscious of two distinct forces, apparently pulling in opposite directions? In the various relationships within the professions, there is usually a harmonious interweaving in the general professional interest, but sometimes there seems to be lack of harmony and even conflict. In all professions, and through every code, it is most difficult to effect a reconciliation between the individual interests of the client and the best interests of the public.

The relationship between the social worker and his client differs greatly from the relationship between a lawyer and his client. One wonders why the word client was chosen unless it could have been that the root meaning, "one who hears or listens," was taken into account. John Doe may be equally as much in need of the service of the case worker and equally as anxious to get it, as his garrulous, exacting wife who comes asking assistance in obtaining a larger percentage of John's pay envelope and in breaking him away from the poker gang that meets tri-weekly. Neither John nor his wife will be thought of as *the* client, but the family will enter into some sort of relationship with the social worker for which we may have to coin a new name. Clients are not problems. They are people with problems. The question of the need to be met rather than that of any one individual coming first and securing certain services is the factor to be considered.

The approach to the question as to where the social worker's first duty lies, depends to a large extent on the position he holds as a worker. An executive may argue convincingly that the best interests of both client and community must ultimately be the same. He may urge the necessity of taking a long view, and insist that one of the main jobs of the case worker is to help his client adjust himself in the community. It is evident, too,

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that chaos would result if laws, written and unwritten, were broken wholesale. The field worker, on the other hand, is apt impulsively to say, without reservations, that his first duty is to his client, always, though no one realizes better than the field worker that community standards play a most important part in any work with individuals. His chief argument is that usually in dealing with people who have come into conflict with the community, the time element is a very considerable factor. Sometimes your theoretical beliefs have to be temporarily suspended while you deal with a situation which cannot wait for you to change attitudes.

The little vexing problems met day by day which may even run counter to the seemingly obvious rules of conduct cannot be covered by any code of ethics. Shall the rule of never giving addresses to instalment men be broken when William Smith makes no attempt to pay his debts even when able to do so? We seem to be able to brace ourselves better to meet, if not to settle, the larger moral problems that arise. No code of ethics could be detailed enough, nor could the drafters of it be wise enough to cover all these points. The ethics of social work cannot be summed up into a series of commandments which can be applied everywhere and always, without regard to the particular situation, or a comprehension of the ends to be attained, or thought of consequence. Behind rules there must be an ideal and when rules clash the ideal will have to be the guide.

Discussion as to possible clashes between the individual and the community might go on endlessly. It appears to be too difficult for a starting point, but if it can be settled in any satisfactory way, the rest of this section of a code of ethics is comparatively easy. If we can agree that the case worker's first duty is to his client, unless this jeopardizes the welfare of the community, we can at least make a start. Just what we as individual case workers mean by duty to a client will depend to a large extent on our equipment for our task, which will include our own aims and ideals.

Our next step will be our standards of conduct towards the client. He should have the best we can give him and an increasing best. In our personal contact with him we shall remember that he is a person, not just a problem. "Patience and delicacy should characterize all the acts of a physician," reads a physician's code of ethics. It seems equally deserving of a place in a social worker's code. From a dentist's code, I take this, "His manner should be firm, yet kind and sympathizing, so as to gain the respect and confidence of his patients, and the simplest case committed to his care should receive that attention which is due to operations performed on living sensitive tissue."

The sacredness of confidences should have an important place in the social worker's code. The confidences given should be held as a trust. They are given to the worker as a representative of his agency. The ethical code with reference to the worker's relation to his organization and to his profession, as well as his duty towards his client, will come into play here, to make him guard carefully these confidences. A proper guarding of these will mean that they are kept somewhere besides in the worker's head, or the key to the whole situation may be lost. Special means of safe-guarding records have been devised and are in use in many agencies. Sacredness of confidences certainly means that they shall not be used as a general topic of conversation, nor discussed on the street car nor in public places

After confidences on the part of the client might come promises on the part of the worker "He should encourage no false hopes," is a negative way of putting it. Outwitting is not part of social work, and frankness and honesty should rather be the tools employed. There are unusual cases where there is the necessity of protecting the individual from himself and the community from him, but real emergencies are few and we are apt to carry over emergency methods into our every day work. The changing attitude of the doctors on this point is of interest, and we find them in practical agreement that in the majority of cases nothing but good could come of complete honesty. Partnership produces better results than awe, and large promises that cannot be fulfilled are never effective.

The much talked of advice by which the case worker is so well-known has some place in drafting up relationships with our clients. We are dealing with human beings and it is a tremendous responsibility to have a part in the making of plans for anyone's well-being. Advice given without adequate knowledge savours of immaturity, and a desire to do something rather than to study what is the best thing to do. It should be sincere, and, so far as possible, should contain positive elements rather than negative ones. Very few people to-day are easily impressed by the wisdom of other people, and if we could keep this in mind when giving advice, it might be given in such a way that it would be as one client expressed it, "just common sense."

The client should expect certain things from the worker—punctuality, attendance to detail, consideration, encouragement and a freedom from that deadening atmosphere of busyness too often to be found around our overworked case workers.

But what of our "hopeless" families,—the non-co-operative, the undeserving, and the unreasonable ones? Again, we quote from the physician's code—"The physician should not abandon or neglect the patient because the disease is incurable." Surely these people demand of us something more than a scornful labelling, and perhaps if we gave them intelligent and painstaking attention and understanding, they might not cling so closely to those unfortunate labels. At the other extreme, we have our "pet" families, and our treatment of them might be changed if we tried to justify some of our actions towards them by a professional code of ethics.

Preventive and educational work must go hand in hand with service to the individual, and gradually, out of service to the individual emerges service to the community. This means more than the service of one group to another and suggests that all shall unite in promoting the common good. There are public needs as distinct from the needs of the individual. Everyone has a duty to the community as a citizen, and the social worker has the added duty of being definitely committed to the promotion of social betterment. If he realises this phase of his citizenship, he will be a student of social conditions and alert to press for action when he finds these conditions needing remedy.

A realization of duty towards the public will prevent the worker having an undue absorption in his own task. He will feel bound to help the community by doing his

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own work in as highly skilled a way as possible, and he needs to know how his own job fits in with the whole scheme of community work. The public is larger than social worker and client, but does include them. An ethical code means more than the relationship of the social worker to others, either as client or as the community, for, he, too, is included and his welfare is someone's duty. Social workers should expect that the community will stand behind them financially and otherwise—if they are real public servants—so that they may be permitted to give their best service to the client and to the community.—*Social Welfare*, Toronto.

## INDIAN STUDENTS IN ENGLAND.

The following notification has been issued by the Director of Information, Bombay :—

Those students who propose to proceed out of India for further study will no doubt be interested to learn that a circular has recently been issued by the High Commissioner to Vice-Chancellors of all Indian Universities explaining the reason for the increasing difficulties experienced by Indian students in England in obtaining admission into British Universities and in securing good degrees owing to their ignorance, on the commencement of their studies there, of any modern European Languages other than English.

A knowledge of at least one modern European language is generally required from all students entering Universities in the United Kingdom. At the University of Oxford, for instance, the authorities are anxious that all students should pass the first Public Examination not later than the first Academic Year. As a knowledge of French is necessary for this purpose, the Colleges are most reluctant to consider for admission applicants who have not already attained a sufficient standard in this language, and who, if admitted, would have to begin an elementary course, necessitating private tuition and consequent sacrifice of time from the real degree work with which the Colleges are naturally most concerned.

The following is a list of some of the leading Universities and Colleges in the United Kingdom requiring, for admission, a sufficient standard of efficiency in the languages noted against them.

| | | |
|---|---|---|
| Cambridge | ... Various Tripos Examinations. | French and German. In some cases Italian and Spanish. |
| London | ... Faculty of Economics | French or German. |
| | Final B.Sc. (Economics) | Do. |
| | I. Sc. | Do. |
| | B. Sc. | Do. |
| Durham | | |
| Armstrong College | ... Honours B. Sc. in Pure and Applied Science. | French or German, Spanish or Italian. |
| Birmingham | ... B. Sc. | French & German. |
| Manchester | ... Final B. Sc. | French or German. (Scientific literature to be read in the language mentioned above) or any other language approved by the Faculty. |
| Leeds | ... Final B. Sc. (Pass and Honours) | French and German. |
| Scottish | ... Honours Examination. | French and German. (Scientific work). |
| Wales | ... Honours Exam. in Pure Science. | French or German. |

It may also be mentioned that the preliminary Examinations of the various professional bodies (Medicine, Law, Accountancy, &c.) in the United Kingdom similarly involve a knowledge of at least one modern language.

Indeed apart from the question of securing good degrees at British Universities it is hardly necessary to emphasise that for Indian students who go to Europe for Western instruction in such subjects as Science, Economics, Education, &c., a reading knowledge of French or German or preferably both is essential if they are to return to India adequately equipped with a competent knowledge of modern European developments and trends of thought.

How far these facilities are available, or will be provided, is indeed a matter for the Indian University to consider.

## MODEL VILLAGE FOR DEPRESSED CLASSES.

The Dalit Udhar Sabha, Delhi, was founded in 1913, says a correspondent in the *Tribune*, Lahore, and has been carrying on the mission of ameliorating the position of the so-called untouchables. In 1921, the Sabha secured the patronage of Swami Shraddhanand, whose enthusiasm coupled with the munificent aid given by Seth Jugalkishore Birla, enabled the Sabha to substantially widen the sphere of its activities. With Swamijee's sympathy and guidance, the Sabha has weaned thousands of so-called untouchables in Delhi, Meerut, Bulandshahr, Aligarh, Muttra, Gurgaon, Rohtak and Hissar from their habits of drink and meat-eating and has initiated them into the Vedic *Dharma*. It has not only saved thousands from being driven away from Hinduism by the numerous hardships arising out of the inflexible caste distinctions, but has also brought back larger numbers that had actually stepped out. The improvement in their own ways of living and their relations with other Hindu castes can be seen by any one who cares to go and observe them in the above-mentioned districts.

The Sabha has got eleven workers and preachers for the spread of the Vedic faith and has been conducting thirty schools for the so-called untouchables in which 1300 boys and girls are being imparted religious and up-to-date secular education.

### The Model Village.

The depressed classes of Delhi have no houses of their own and have to accommodate themselves in hired premises in the worst and congested bylanes. Touched by their miserable condition, the Sabha approached the authorities for a site on which a model village could be constructed for them. It is a matter for felicitation that the authorities have been pleaded to grant a site at Pahargunj, situated to the west of the Railway line at the foot of the Ajmeri Gate over the bridge. On this site model houses will be constructed by the residents themselves, but for the intellectual and spiritual needs of those people it is

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necessary to build a school and a temple, the cost of which has been estimated at Rs. 12,500, the school requiring Rs. 6,000, subscribed by the public.

It is not necessary to explain the need of uplifting and reforming the untouchables. People now know it for themselves too well. Religion and the present condition will convince anybody that to remove the feeling of contempt and untouchability towards these depressed brethren is to remove a disgrace from the face of Hinduism. To help the six crores of so-called untouchables is to help Hinduism itself. Therefore, this appeal is addressed to the adherents of Hinduism and lovers of their community to contribute their mite to enable the Sabha to perform this necessary service and mission and thus to share the credit and merit of it.

## THE TILAK VIDYAPEETH AND TILAK COLLEGE.

The following appeal issued by the office-bearers of the institutions, was sent to us for publication:—

Shortly after the death of the late Lok. Tilak, Tilak Maharashtra Vidyapeeth (University) and the Tilak Maha-Vidyalaya (College) were founded in Poona to perpetuate his memory. 11 secondary national Schools and 4 primary Schools are affiliated to the University and the Tilak Maha-Vidyalaya offers collegiate instruction in the faculties of Literature, Ayurveda (medicine), Commerce and Engineering. There are 1200 students at present receiving instruction under national institutions in Maharashtra. The Vidyapeeth and the Mahavidyalaya are run wholly on national lines and are completely under national control. The rightful place of vernaculars in the cultivation of national culture has been recognised and Marathi forms the medium of instruction. The mad rush after purely literary courses, resulting in the economic helplessness of the present-day graduates, is discouraged and stress is laid more on vocational training than on literary training.

There is a body of young enthusiastic life-members, who have devoted themselves entirely to the service of the College. Moreover, some of us of the older generation like Mr. C. V. Vaidya, N. C. Kelkar, S. M. Paranjpe, K. V. Vaze, J. S. Karandikar, V. G. Apte and others also take our share in the teaching work of the College. The College and the Vidyapeeth depend solely on popular support. The current annual expenses of the College and the University come up to about Rs. 20,000 and they look to lovers of National Education all over India to find the small amount every year. We, therefore, earnestly appeal to the admirers of the late Lokamanya to give on his anniversary day liberal donations to the College and thus mark their devotion to the great departed leader by contributing their quota towards making his memorials permanent. The Lokamanya lived and died for the whole of India. Is it too much to expect that his countless followers all over the country will pay their *Guru-Dakshina* on the coming 1st of August? All donations which should be sent to the Registrar, Tilak Maharashtra Vidyapeeth, Poona city, will be gratefully acknowledged.

## NEWS OF THE WEEK.

**Bombay University and Social Reform:** The Bombay University invites essays for nine prizes in last week's Government Gazette. Of these two are for social reform subjects, namely, "the effects of our social customs on the physical, moral and economic conditions of our population," and "untouchability, its religious and social basis, and the significance of the movement for its revival."

**Gandhi and New Testament:** It is understood that Mahatma Gandhi has decided to teach one hour on each Saturday the New Testament to the students of the National College at Ahmedabad that was founded by him in the beginning of the Non-Co-operation movement.

**Woman Candidate For Council:** We are glad to see that consequent on the Council removing the ban on women from contesting elections, Mrs. Kamala Chattopadhaya, wife of the poet Harindra Nath Chattopadhaya, has announced her candidature to the Madras Legislative Council from South Canara. It is believed she stands on the Congress ticket.

**Lokamanya Anniversary:** The sixth anniversary of the late Lokamanya Tilak was celebrated on August 1st in different parts of the city. The principal public meeting was that held at the Marwadi Vidyalaya with Mr. M. R. Jayakar as President. Both Mr. Jayakar and Mr. B. G. Horniman paid glowing tributes to the memory of the great leader. Messrs. B. F. Bharucha, Joseph Baptista, K. F. Nariman and several others also spoke on the occasion.

**Sir Chimanlal Setalvad:** Sir Chimanlal Setalvad proceeded to England by the last Mail. Though the trip is primarily for a change and rest, he will, while in England, utilise all opportunities that might be open to him to do political work on behalf of the Indian National Party. As his continuance as Vice-Chancellor is considered essential he is not resigning the post as ordinarily he would have to do under the circumstances.

**Female Education in Baroda:** While advocating free college education for girls, the *Princely India* says: There are very few Indian States which can boast of the existence of a college imparting higher education to the girls. Among those few, Baroda is one. However we cannot approve of Baroda Government's policy of recovering college fees from the girls and boys at the same rate. In India girls receive education for education's sake, and not as a necessary equipment for earning their livelihood as in the case of boys. We understand that some time ago no fees were charged to the girls in the college. But now full fees are recovered from them. This will naturally hamper higher female education. We are of opinion that Baroda Government should encourage female education by exempting the girls from payment of college fees.

**Yuvati Saranalaya, Madras:** A correspondent writes to *Justice*, Madras:—This institution was started in 1922 by Srimathi Yaminipurna Thilakamma Garu for reforming the Devadasi community and to serve as a home for reclaimed girls of that community. It is now in the hands of an efficient Committee with Sir R. Venkataratnam Naidu, Vice-Chancellor of the Madras University, as its President. In 1922 it had only one inmate, now it has got about 10. Up till now about 15 girls of that community have passed through the institution out of whom 8 are to be married shortly by their parents: six others are either coming back to the home for further training or are to get married. It speaks a great deal to the credit of that lady worker that her educational and reform propaganda met with failure only in one case out of the 15. I learn that the institution has to limit its activities for want of sufficient funds. I hope the public will come forward to help the institution financially so as to enable the management,

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to make it serve as a home for repentant elders of that class also and to extend its activities by adding some useful cottage industries.

**Adaptability of Hindu Society :** Adaptation to environment is the first condition of life. That Hinduism and Hindu Society have not lost their vitality, writes the *Forward* in a recent issue, has been clearly demonstrated by the resolutions recently adopted by the Banglya Brahmin Sabha. The Brahmin Sabha is popularly known as the citadel of orthodoxy; but it has managed to remove that impression to some extent by its catholicity of spirit reflected in the following resolution :— 1. That Hindu women, kidnapped, forcibly molested or outraged will be taken back in Samaj after "Prayaschitta" which is necessary for the purification of body. Devoted ablution into the Ganges will be considered enough for Suddhi in these cases. 2. That to simply read the "Kalma" is not sin for the Hindus. They should be taken in the Samaj after "Prayaschitta" if they are forcibly fed on rice and any other food however prohibited it may be. This decision is quite in keeping with justice and common sense, and the learned Pundits of the Brahmin Sabha have done a service to Hindu Society by rising above narrowness and bigotry which are not a little responsible for the present miseries of the Hindu community.

**Conciliation Board in Calcutta Revived :** We understand that Sir Bhupendranath Mitra's mission of peace in Calcutta has been crowned with success so far as the constitution of the Conciliation Board is concerned. At a luncheon given by him to the members of the Board at the Calcutta Club recently, there were also present members of the Bengal Executive Council, the Commissioner of Police and the President and Secretaries of the Club. It will be recalled that the Board was formed shortly after the outbreak of the first communal disturbances in Calcutta, but that it was found impossible to continue its work owing to the stress of communal tension and it was felt that the organisation could serve no useful purpose because the atmosphere was unfavourable to a calm discussion of the points at issue between the two communities. Sir Bhupendranath's visit to Calcutta and his interviews with both Hindu and Muslim representatives have resulted in their realising their danger of the present situation to this extent that they have agreed to come together to discuss the measures for the prevention of further communal disturbances. The entire efforts of Sir Bhupendranath have so far been concentrated on creating a favourable atmosphere in Calcutta for a settlement of the communal disputes and, in this direction, judging from the acute tension prevailing between the communities, he has succeeded.

**Embassies of Heart and Intellect :** Interviewed by a representative of the *Free Press of India*, Mr. Chatterjee, the editor of the *Modern Review*, who left for Geneva by the last Mail, said that for some time past he had been thinking of going to Europe for reasons of health, and the invitation from the League of Nations decided his sailing immediately. He was going to Geneva at his own expense and he intended to tour various important places on the Continent. "The time has come", he said, "when India should look for avenues of establishing friendly relations with the outside world. This was no diplomatic move in the sense that the Indians should join the great game of world politics with a view to counteract England's imperialistic monopoly in India. There is a nobler diplomacy which seeks to establish embassies of the heart and intellect everywhere, urging men to know one another and through moral and spiritual bonds to tame down the ignorant and self-assertive savagery, which causes wars and keeps humanity constantly boiling in mutual hatred. The publicists of the world must know India first hand and not through the commerce mongers, whose politics is a part of their high finance. India's greatest contributions to the world are not jute, tea, wheat or rice. This must be brought home to those probable friends of India who, as yet, find it a difficult job to love India whole-heartedly, because of the evil propaganda that is being constantly urged against India everywhere by interested agencies. We, on our part, must know more of the outside world but not through those who run down everybody else in every way, so that their own place in the scheme of things may appear the highest. India can be a teacher, but she should be at the same time much more of a learner. This would be," concluded Mr. Chatterjee in parting, "his motto while travelling abroad."

**Lady Irwin's Visit to Seva Sadan :** Her Excellency Lady Irwin paid a visit to the headquarters of the Poona Seva Sadan Society during her stay in Poona. Lady Irwin accompanied by the Rani Saheb of Sangli, President of the Seva Sadan Society, Mr. Devadhar, Jankibai Bhat, Lady Superintendent, and others went round the hostels and various classes and departments of the Seva Sadan. She was shown the material prepared by the Society for the Provincial Commitee of the National Baby Week Exhibitions. After going round all the departments of the Society and having evinced great interest in all activities, Lady Irwin returned to Sir Vithaldas Thackersey Hall which was richly decorated. The function in this hall was attended by a large and distinguished gathering. Prominent amongst the ladies present were the Rani Sahebs of Bhor, Savantvadi, Akalkot, Jamkhandi, and Indumati Raja, Lady Mehta, Mrs. Cawasji Jehangir, Mrs. Raste and others. The President of the Society then delivered her welcome speech. She traced the progress of work this institution had been doing ever since it was started in 1909. Amopg the ladies and gentlemen who started the Society prominent mention must be made, she said, of the late Mrs. Ramabai Ranade and Mr. G. K. Devadhar of the Servants of India Society. The main object of the Seva Sadan Society was to make Indian womanhood self-reliant and the institution was carrying on work on thoroughly non-sectarian lines. The Rani Saheb concluded her speech saying that her Excellency had placed the Poona Seva Sadan Society under a profound debt of gratitude by honouring its home with her visit soon after her arrival in this country. Her Excellency then made a few remarks thanking most warmly all the kind expressions made about her. She said it was the greatest pleasure to her to come there that day and have the opportunity of herself seeing something about the Seva Sadan of which she had heard so much. She knew it was no exaggeration to say that it was doing very splendid work. She could assure them that the Society always had her best wishes and hearty sympathies.

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*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."* WILLIAM LLOYD GARRISON in the *Liberator*.

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## NOTES

**Pandit Madan Mohan Malaviya :** The Pandit reached Calcutta last Saturday ignoring the order of the Magistrate prohibiting his entry, delivered a speech at a public meeting and left next day to keep an engagement in the Central Provinces. A large crowd welcomed him at the Calcutta Railway station, including the leaders of the Independent and Moderate parties. The Police were present in force, but beyond keeping order they did nothing. It has since been explained that under the law legal action can be taken for breach of the Magistrate's order only by way of process, and that he could not have been arrested on arrival at Calcutta. A summons has accordingly been issued, returnable on the 23rd instant, to him to appear before the Magistrate. Meanwhile, an influential deputation of members of the Legislative Assembly waited on His Excellency the Viceroy yesterday in connection with the prohibition order on the Pandit. The proceedings were strictly private.

**A Notable Case :** A case was tried at the last Criminal Sessions of the Madras High Court in which a young Brahmin typist was accused of setting fire to the clothes on his girl wife of 13 years after pouring kerosine oil over them. The girl died from the burns. She made statements to the lady doctor and the Magistrate who took her dying declaration to the above effect. Except her statements, there was no evidence of this and, in the circumstances, there could be none. It came out from the statement of the accused and one or two other witnesses that the girl did not welcome his conjugal attentions. The accused was eventually found not guilty by a majority of the jury and was acquitted and discharged. The importance of the case lies in the fact that it is perhaps the first instance in which a peculiarly odious aspect of child marriage has been brought to the notice of the public in so unpleasantly impressive a manner. There must be scores, not to say hundreds of cases, in which the cruelties to which the institution exposes girls of tender age never come to public notice. We trust that the Madras case will be a means of awakening the social conscience to the urgent need for reform of the Hindu marriage system.

**The Salvation Army and Proselytising :** We published last week a letter from Major Charles A. Peck, Social Secretary of the Salvation Army in Bombay, in which he wrote : "We challenge you to bring forward a single instance of proselytization at our social institutions." Brigadier Dayasagar also in a previous issue had disclaimed the idea of proselytization in the Salvation Army institutions. By the last mail, we received the *Journal of the East India Association* containing a paper read by Commissioner F. Booth Tucker on "The Criminal Tribes of India." We take the following from it : "On one occasion Sir Henry McMahon, (who was in the chair) introduced me to one of the leading Maharajas of India, who was anxious that we should undertake work among his criminal tribes. His Highness had taken the trouble to personally visit our settlements, as well as to inquire from Government as to our success. But there was one condition he was anxious to introduce—namely, that we should refrain from introducing Christianity. He was a Hindoo—his people were Hindoos—and any attempt to proselytize would be resented. I pointed out to His Highness that this would be to invite failure, and when this became evident, there would be no object in continuing the experiment." Nothing came out of the proposal. It may be that the Salvation Army has realised since that proselytising is not essential to its social work, and that Commissioner Booth Tucker is not in touch with recent developments in its policy in the Indian field. One of the speakers in the discussion which followed the reading of the paper, Mr. H. Harcourt, expressed a doubt as to whether there was not an implied violation of the clause in the Proclamation of 1858 which enjoined that none of those who were working under Government should in any way interfere with the religion of those among whom they were working. He suggested that the Proclamation should be modified, for if it was strictly followed, he could not quite agree with the way in which the matter had been approached by the Government. The Commissioner in his concluding observations simply ignored the objection.

**Women and Bombay Council :** We are glad that the Bombay Legislative Council passed by a large majority Dr. Paranjpye's resolution removing the ban on women becoming members of or being nominated to the Legislative Council. An amendment limiting women's candidature to those 45 years of age and over was rightly turned down. Dr. Paranjpye, in a brief speech in introducing the resolution, pointed out how it was a natural corollary to the enfranchisement of women. If women are fit to vote, they are surely fit to vote for whomsoever they wish, whether it be man or woman. Moreover, as he pointed out, there are many questions on which women are peculiary qualified to speak such as on bills relating to children, public health, sanitation, temperance and education in all which subjects they are taking more and more prominent part. Men Councillors need not fear that the Council woul

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be swamped by women, for the resolution, as it stands, does not ask for any special proportion of women members, but only a fair opportunity of representation of women. It is a pity that even this just demand of women should have met with opposition at the hands of some Councillors. The Hon. Mr. Dehlavi, Minister for Excise, trotted out the time-worn and old-world plea that the women's place is only by the hearth. The Hon. Minister congratulated his fellow-Councillors on the fact that they had produced excellent legislation without the help of women, but he forgot that they could have produced more excellent legislation with the help of women, especially in such social matters as the Children Act. Moulvi Rafiuddin Ahmed's statement that there is no demand for the resolution from women themselves is incorrect, for it is solely through the persistent agitation of women's organisations in the country that women were first enfranchised and the recent amendment to the present electoral rules was made which has been given effect to in Madras and Bombay and which we hope will be the case before long in other Provinces also.

**Reform among Bhatias:** It is a welcome sign that the Bhatias, one of the most important and conservative communities in Bombay, have been realising the need for social reform in their midst. Presiding at the third Bombay Provincial Bhatia Conference which met in Bombay on Saturday last, Mr. Haridas Lalji Lakhmidas reviewed the progress made by the community socially and the reforms that still remained to be effected. He first emphasised the necessity of framing a constitution for the community and bringing the different sections of the community together for working the reforms on common lines. He expressed his satisfaction at the attitude of the community in regard to child marriage and at the fact that there were now only rare cases of marriage of girls under fourteen years of age. He condemned the system of marrying girls to the highest bidders and marriages of girls of tender age to old men. The most thorny question in the list of Bhatia reforms is widow remarriage. The President pointed out that according to the Census fifty per cent of Bhatia males in Bombay were bachelors and widowers while among Bhatia women 25 per cent. were spinsters and 25 per cent. widows. Similar conditions seem to prevail outside Bombay also. On the question of widow remarriage the community was sharply divided into three sections. One of these wanted the Conference to decide it once and for all. A second though in favour of widow remarriage, wanted to wait till a favourable moment. The third was out and out against it and a majority of it therefore remained outside the Conference. The President finally left it to the Conference to decide whether the question of remarriage should be considered by them. We do not know what the recommendations of the Conference are in this respect, but, as we have pointed out on many occasions, the best way of solving the widow marriage problem is for widowers to marry widows. We call attention to Mahatma Gandhi's feeling remarks on the subject, which we reprint elsewhere. We may add that we entirely agree with him that it is impossible at this stage of national life to distinguish between social and political reform and to give precedence to one over the other.

**Depressed Classes and Admission to Schools:** Some three years ago the Government of Bombay announced that schools maintained or aided out of public funds which refused to admit children of the Depressed Classes would be deprived of assistance from public funds and Edu-ability was imposed on these children in any school conducted by a public authority in its own or in a hired building. Where buildings had been hired subject to the condition of exclusion of the Depressed Classes, the local authorities were to be pressed to make other arrangements free from any such condition. Similarly, where public schools were held in temples or sacred buildings, efforts were to be made to secure accommodation without delay. We are glad to see that from reports received from the Educational Inspectors these orders have been observed generally in the schools maintained by local bodies in the Presidency, namely, by District Local Boards and Municipalities. There have been, however, some cases in which admission has been refused to Depressed Class children. In two schools in Deogad Taluka of the Ratnagiri District admission was refused by the owner of the school building in one case and by the villagers in the other case, where the school was held in a temple. The Educational Inspector has taken steps to remove the hardship by providing other suitable accommodation for these children. In the District Local Board schools at Talvade in the East Khandesh District and Upale and Chare in the Barsi Taluka of the Sholapur District admission has been refused. The Educational Inspector has suggested to the District Local Board, East Khandesh, the closure of the Talvade School if suitable accommodation for Depressed Class children is not provided by the villagers at an early date. The Chairman of the School Board, District Local Board, Sholapur, is endeavouring to persuade the people of the two villages in the Barsi Taluka to allow Depressed Class children to be admitted to the Schools. In nine schools in the Surat District admission has been refused and the people of the villages concerned have been advised to withdraw opposition, lest they might lose the benefit of the schools.

**Support to Rescue Home:** We hope the appeal made by the Bombay Presidency Women's Council for financial support to its Rescue Home will meet with favourable response from the Corporation. The Corporation, at a recent meeting, considered the application for an annual grant of Rs. 5,000 from Mrs. F. S. Taleyarkhan, President of the Council, and after some discussion, referred it to the Commissioner for favour of remark. It is hardly necessary for us to enter into the justice of this appeal. This Rescue Home for Indian women is the only one of its kind in the city which has been in existence since 1921 and is carrying on rescue and preventive work among women in the city. A special feature of the Home is that women of all communities are admitted into it. The expenses of the Home have hitherto been met for the most part by small donations and subscriptions. But, with public bodies and police turning more and more to the assistance of the Home, it is but natural that, instead of depending upon a precarious source of revenue, it should turn to the Corporation for a fixed annual grant to meet its increased expenses. With the Children Act in prospect of being put into operation in the immediate future, the Home has a real need to serve and a grant of Rs. 5,000 per annum is not too much under the circumstances. The Corporation is already giving assistance to a Rescue Home conducted by the Salvation Army and it cannot refuse help to a similar institution conducted under Indian auspices. We are sorry to find some members opposing the application on the ground of "financial stringency." We cannot think of a better way in which the Corporation's finances can be utilised than that of rescuing

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*BOMBAY, AUGUST 14, 1926.*

## THE CURRENCY COMMISSION REPORT.

We briefly noticed last week the publication of the report of the Royal Commission on Indian Currency and Finance. The proposals of the Commission require fuller notice in these columns as they are bound to have far-reaching effects on the social and general well-being of the country. The two great dynamic forces of society are the religious and the economic. The currency of a country is a dominating factor in the economic sphere. The report, we are sorry to say, is narrow in its outlook and oblique in its method. The needs of the country and the habits of the people have been subordinated in the consideration of the Commission to the fascination of high finance. The members, or the majority of them, would seem to have been more anxious to produce a report that would be hailed by international financiers as a great achievement than to formulate recommendations which would create public confidence among and harmonise with the national requirements of the people of India. The report teems with ingenious devices for escaping from obvious difficulties which it is the business of the currency reformer to face and overcome. The scheme which the Commission recommend as a gold bullion standard is a make-believe and not a real gold standard. The London *Times* in its comments, a summary of which has been cabled to this country, significantly observes that it has all the advantages of the present system, the gold exchange system, which the Commission find does not enjoy the confidence of the people. The *Times* omits to add, what would have been equally true, that the gold bullion standard is only a verbal variant of the gold exchange standard, so far as the people of this country are concerned.

The Commission seem to have set out with two main preconceptions, which they have sought to give effect to in their scheme in spite of palpable difficulties, by dogmatic assertions which utterly fail to carry conviction to the unbiassed mind. These are, first, that India under no circumstances should have a gold coinage and, secondly, that the rupee should be fixed at the ratio of 18d. gold. From these preconceived ideas they have allowed nothing to dislodge them, not even the forcible plea of the Finance Member of the Government of India that the introduction of gold into circulation is necessary in Indian conditions to inspire confidence in the people, and provide the stimulus which is badly needed for the growth of the investment and banking habit in India. The Bombay Chamber of Commerce which is predominantly an European institution, in its statement submitted to the Commission, also took the same view. The Finance Department of the Government of India drew up a scheme of a gold standard and currency to be introduced in ten years for the consideration of the Commission, but the Commissioners have discarded it on purely speculative grounds. The Commission take the view that the circulation of gold as a part of Indian currency will seriously dislocate the currencies of other countries which have or are aspiring to have a gold standard, and that, therefore, it is not to the interest of India to have a gold currency. The Commissioners seem to have forgotten for the moment that other countries have their own financiers and statesmen to take care of their interests, and that the latter are seldom deterred from any course which they consider to be in the interests of their countries from a consideration of its possible effects on Indian conditions. We cannot go into the details of the Commission's scheme which is highly complex and technical, but the essence of it is that while gold should be the basis of the Indian system, that is, while the rupee should be related to gold as the standard of value, there must be no gold coinage and even the rupee coinage should gradually become an inconvertible paper coinage except for the purposes of external trade. We have no hesitation in saying that this scheme when fully given effect to will lead to serious political discontent in the country.

A national habit of centuries cannot be altered by a stroke of the pen. If the members of the Commission were not almost entirely business-men and economists, if there was any among them trained in the methods of social study, they would have been obliged to treat the Indian habit of hoarding and partiality for a metallic currency as socio-economic phenomena with their roots in some inveterate and widely-felt necessity. The methods by which they propose to discourage hoarding and the use of gold and silver coins will have the very opposite effect. If gold and silver are withheld from free circulation, the people will take particular care not to part with whatever they have of the precious metals. The hoarding habit in India has been much exaggerated. To the extent that it prevails, it is intimately associated with institutions like the joint-family and women's right of property as also, of course, with the precarious political conditions which prevailed for many centuries, and which the Indian people are not convinced is even yet beyond the pale of possibilities. With the reform of Indian social institutions, with the growth of confidence in a settled Government, and with increasing openings and facilities for investment, the hoarding habit is gradually declining and will soon give place to economic habits of modern society. But any violent and sudden intervention to interfere with the natural operation of the new forces, will create a strong reaction and set up forces inimical to progress. We, therefore, think that the most essential thing in currency reform is to have a gold standard and currency with an open mint from which any one can get a fixed number of gold coins in return for a given quantity of gold. This will create public confidence as nothing else can. The rupee will be a subsidiary coin like the shilling and it may be fixed at a ratio that may be found convenient and suitable. This, in our opinion, is a minor matter. Of late, the Government of India have been evincing a partiality for dealing piecemeal with subjects the various parts of which are in organic relation to one another. In accordance with this policy, they propose next week to fix by statute the ratio of 18 l. gold to the rupee. We think that this is beginning at the wrong end.

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## CONCERNING THE PROBLEM OF COMMUNALISM.

( By Mr. Clifford Manshardt, Ph. D. )

One of the most serious drawbacks to inter-racial and inter-group unity is the tendency towards classification, i. e., the placing of people in groups, with certain group characteristics, and taking no account of individual personality and individual differences. The "in" group of people is always suspicious of the "out" group. Each group has a predilection for its own kind and a prejudice against other groups. The characteristics of one's own group are idealized and an emotional value is attached to them. Thus Germany is suspicious of France, the United States of Japan, Mexico of the United States, and so it goes.

During the War I served with the allied forces in France. Although a University man with a good cultural background, I had an intense dislike of all Germans and a prejudice against anything that was German. Every ruined village and every wounded comrade seemed to call forth but one feeling—the feeling of revenge.

Came the Armistice, and an opportunity to serve with the Red Cross in repatriating the Russian prisoners in German prison camps. For four months we were in Berlin and had the opportunity of meeting all manner of Germans in all parts of Germany. We met militarists, but we also met little children emaciated for want of proper nourishment; old people starving ; and we came to know individual Germans in their quiet homes. We saw that all in Germany was not bad, that in many circles the outrages of the War were deplored, and that moral idealism was alive and flourishing.

Time came when I was to leave Germany for Poland. One of our ablest technicians, a man of exceptional culture and spirit, shook his head when I told him I was going to Warsaw. "Pigs," he said, "Pigs !" "The Poles are not fit to associate with. They are dirty, filthy", and he shrugged his shoulders in horror. The hotel manager expressed the same sentiment. But when I reached Poland I found the situation similar to that in Germany. There were good Poles and bad Poles, dirty Poles and clean. The same thing was true in Russia and it is true in every other country.

It is so easy to be inflamed to passion heat against an impersonal group, while within that group there are individuals as fine as one would care to meet. There is no such thing as a racial or group characteristic from which there is no variation. It is human nature to generalize, but when one breaks up the group and sees the individual members composing it the situation is changed at once.

Hindus ! but who are Hindus but individual Hindus, our own friends ? Mahomedans ! but who other are Mahomedans than our own Mahomedan neighbours ?

The communal problem is most difficult, but the simple principle of seeing groups as made up of individuals will carry us far along our way.

## JUVENILE PUNISHMENT.

(By Mr. R. C. Lorimer.)

The following paragraphs were originally written under the impression that your article on 'Bombay Jail Administration' (appearing in your issue of July the 10th) was to be interpreted in the light of an observation which I thought I had met with in your columns, but which I have since traced to another newspaper. The passage referred to reads as follows: "392 children, an increase of 100 over the previous year, were released by Magistrates on probation of good conduct, which means in plain language allowed to drift along the old way." It was to express dissent from a view, ill-judged as it seemed to me in its one-sided extremeness, that this letter was originally written. Having failed to trace the passage above-quoted in your columns I was at first disposed to refrain from sending you this communication. On further reflection, however, it appears to me, that, though (partially) aimed amiss as regards its original intention, it does contain points worthy of consideration or at least of refutation. It does seem to me strange that while substantive imprisonment (of however limited duration) for juveniles is anathema to all reformers, the perils of the lock-ups are never, so far as I have seen, even considered. It does also strike me as strange that a long-term detention in a moral hospital (such as a Borstal institution) as the universally suitable treatment for juvenile delinquency—for the most trivial as well as for the most serious cases —should not be considered to stand in need of any justification. Justification there may be not only in dangers peculiar to the individual case, but sometimes in conditions of peril prevalent in some particular area, as in Bombay City where the brothels are stated to be nurseries of crime and vice for children living in dependence on prostitutes (vide 'Prostitution in Bombay' by Mr. Kanji Dwarkadas, Hon. Secy., Bombay Vigilance Association, in *New India*, July 24th 1926).

No doubt there are strong reasons against the imprisonment of children, and the sooner the Bombay Children's Act of 1924 is brought into operation the better. Pending that consummation, however, while Magistrates have no choice but to pass sentences authorised by the ordinary law, it may well appear that they have exercised a wise discretion. The release of as many as 392 children on probation of good conduct, does not seem to me a matter for any disquietude. That would seem to me the most appropriate method of dealing with ordinary petty juvenile delinquency. It would be a fallacy to suppose that release on probation is an encouragement to crime—(if that ill-sounding word is the aptest which the language supplies to describe an eight-anna or two-rupee larceny). The juvenile culprit has already had a scare—( at the time of his arrest, and while his case was under investigation by the Police); and it is difficult to suppose that he has not been at least a little awed by all the formal circumstance of his production in Court, the hearing of his case, and the pronouncement of the Magistrate's order. Virtual punishment too he

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has already suffered—in a confinement (of perhaps 2, 3 or 4 weeks) hardly distinguishable except in name from substantive imprisonment. Previous to his production in Court he may very likely have spent a few days under remand in the Police lock-up, and as many as two, three or four weeks in the Judicial lock-up.

In the Punjab, at least, Judicial lock-ups are ordinarily located inside Jails; and while I cannot pretend to have any exact information as to their accommodation arrangements, I should be surprised to learn that segregation of juveniles was an ordinary feature. Even if it were, the company of some juveniles might be as 'contaminating' as that of most adults. So long therefore as a child remains in the lock-up, rubbing shoulders with other under-trial prisoners, he is exposed to influences not very essentially different from those attaching to ordinary imprisonment. Three weeks in the lock-ups or three weeks in Jail,—where is the vital difference?

It is this consideration which deprives the objection to short-term imprisonment of so much of its force; while at the same time it goes so far to do away with any necessity for that form of punishment. If moral contamination is to be apprehended from imprisonment, it is likely enough that contamination has already been contracted. On the other hand, if penal retribution is considered necessary, what is to be hoped from three weeks in the lock-ups *plus* three weeks in the Jail, which might not be hoped from three weeks in the lock-ups alone? The principles of differentiation in proportioning punishment to offence are hazardous at the best, and certainly not least so in regard to juvenile and petty delinquency.

A certain proportion of juvenile crime may be actually heinous; and one can never get rid of the necessity for a longish period of detention in some form,—though doubtless it is desirable that the sentence should not be served in an ordinary Jail.

In your article you make no mention of the number of juveniles punished with flogging. Seeing that the number otherwise dealt with is so high, one may hope that the number subjected to that cruel and debasing punishment is correspondingly low. Too often in some provinces it has been regarded as the normal and ready, if rough, expedient for dealing with juvenile crime in general.

That in fact has constituted a main reason for refraining from too thorough-going a deprecation of short-term imprisonments. To deprecate short-term imprisonments was in effect to give one's blessing to a viler and more brutal form of punishment. If in the Bombay Presidency, thanks to a more enlightened lead from high quarters, or other reason, the villainous implication does not hold, it may yet be that the Borstal system, like other excellent innovations in the hour of their first acceptance, may run some risk of being worked a little too hard. It would not seem to me desirable that the 392 children released on probation should all have been sent to Borstal institutions, or even Homes recognised under the Bombay Children's Act, even supposing accommodation available for the reception of so large a number.

In a letter written by me last year (but rejected by the paper to which it was sent) I ventured to suggest that a quite petty offence would not ordinarily warrant a commitment to a Borstal institution. "The most obvious objection to the system (the Borstal system) would seem to be that as the term of detention is long, the cost is great; and as the accommodation is limited, the number of offenders who can benefit by it is proportionately restricted. Furthermore the long separation of the child from its parents and home, and the conditions of its unnatural restraint in the confined atmosphere of a reformatory institution cannot (one would think) be really morally healthy. But for such long detention in any ordinary case there would seem to be neither justification nor necessity. It is too readily assumed that petty larceny is evidence of a depraved heart,—even when extenuating circumstances such as destitution and hunger have not to be taken into consideration."

## MARRIAGE CUSTOMS AMONG NAYARS OF MALABAR.

The Editor, The *Indian Social Reformer*.

SIR,

In your leading article published in the issue of July the 31st reference is made to the system of marriage prevalent among the Nayars of Malabar. I may be allowed to say a few words in this connection as to the origin of this system.

The "Thalikattu Kalyanam," which you call the sacramental ceremony, and the Sambandham, the actual marriage, have peculiarities of their own which are only seldom found anywhere else in any other community. It may not be out of place here to make a passing mention that, as in marriage, in various other spheres of social and family life in Kerala, there are astonishing specimens, which will bewilder and perplex the rest of humanity.

The beautiful and fertile land of Kerala has seen the worst features of Brahminic influence to the utter ruin of the pure customs and manners of the children of the soil. Undoubtedly the origin of the peculiar system of marriage dates from the time when the so-called "Nambudiri" Brahmins were all in all, to whose ugly domination the ignorant and the illiterate had easily succumbed. Being Brahmins whose professed spiritual leadership had a fascinating hold upon the superstitious inhabitants, these Nambudiris found it easy to exert their unsolicited influence in gaining supreme predominance, which gave dictatorial tone to every voice they uttered.

Further, as gifts to Devaswams and Brahmaswams they acquired extensive lands and became big landlords whose tenants the majority of the Hindu community, including the donors, had ultimately to become by accepting the position of mere serfs and dependents.

Thus possessing these double advantages of spiritual Gurus and landlords of the soil, they could easily mould the customs and manners of other communities, especially Nayars, in such a way as to suit their own purpose and convenience. As the Damocles sword of eviction from lands, the only means of maintenance of the people, was hanging over, none dared to disobey the dictation of these Nambudiris, whose abuse of their

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position brought about the utter ruin of the social order of the whole of Kerala.

Among the Nambudiri Brahmins there is a rule in matrimony, which has been current from time immemorial that only the eldest male of an "Illom" (family) is to marry from their own caste or community, leaving other male members to hunt after females of other Hindu communities for satiating their carnal appetite. In consonance with the caste system then prevalent in Kerala, they could only turn towards the Nayar communities for their wives, whose system of marriage then current did not suit their taste and convenience. The principle of this system was, of course, the same as that of other Hindus with this difference that the Nayars followed the "Marumakkathayam Law of Inheritance," which alone in my opinion had contributed nothing for free play from high class intruders in the field of matrimony. Anyhow, the Nambudiris twisted the laws and customs, then in vogue, to their own liking and enforced a rule that the system of marriage followed by Nayars should not be considered as a regular marriage at all, but only a Thalikattu ceremony to be observed as a sort of license for selection of husbands in future. Also, according to them, chastity was a monopoly of their ladies alone. They did not allow their ladies to be seen even by their own caste men, but at the same time they advocated polygamy among the other Hindu communities. Thus the poor victims of the Thalikattu ceremony were easily influenced and seduced to accept offers from others, to whose professed learning and priesthood implicit homage was ever paid by all alike. History teaches us that even the study of the Vedas, Mantras and Sastras was denied to the Non-Brahmins on the false interpretation that the Vedas did not permit it to anybody else but Brahmins. So everything depended upon Brahminic interpretations and the will of the Brahmins was law in every household. This is how the dual system of marriage has originated and taken root in the fabrics of the society.

But the Nayars have begun to realise the absurdity of the system and signs are not wanting for a rapid extinction of this unreasonable custom. Even very big old families that cling to old customs and manners even to the point of death have opened their eyes and begun to perform the Thalikattu ceremony in front of Temple-Gods, the mother of the girl being substituted in the place of the male for the formal Thali ceremony. Some families have even totally given up this and prefer to have only "Sambandham" celebrated as a regular marriage on a grand scale. Even before this awakening it was always considered as sacred and a privilege to have as the husband of the girl the same man who performed the Thali ceremony, and where the Brahmin influence is less, this has become a regular custom. This fact clearly shows that among Nayars, marriage was regarded as a sacred thing sanctioned by religion.

This is only one of the innumerable ways in which the Brahmins have abused their own power, position and influence to suit their own purpose. These Nambudiris are responsible before God for the social, moral and spiritual degradation of the Non-Brahmin communities of Kerala. Though they are supposed to be the custodians of Hindu religion and are responsible for its up-keep, yet it is they who have brought about the degeneration and demoralization not only of Hindu religion but also of Hindu civilization in the whole of Kerala. Anyhow, there is a general awakening and it is to be hoped that better days are in store for the people of Kerala.

Mahim, Bombay, 6th August, 1926. Yours etc., N. N. MENON.

## "THE EDUCATION OF INDIA."

The Editor, The *Indian Social Reformer*,

Sir,

May I draw the attention of your readers to a very important book which has recently been published in England, "The Education of India," by Arthur Mayhew, C. I. E. (Messrs. Faber and Gwyer)? Mr. Mayhew was for many years Director of Public Instruction in the Central Provinces. Before that he had been an Inspector of Schools in Madras. Afterwards he acted for a time as Educational Commissioner with the Government of India. He is therefore admirably qualified to pronounce upon the Indian educational system. His book is a terrific condemnation of that system as at present constituted; and he pleads in a most convincing manner for three main reforms, first, for freedom from the control and direction of Government in higher education: second, for the linking up of the educational system with religion: third, for the introduction of a comprehensive scheme of compulsory primary education.

With regard to the last point, Mr. Mayhew points out the extreme inefficiency and wastefulness of the present voluntary system, which, he reckons, costs proportionately four times as much for an out-put of literacy only one-eighth as large as could be attained under compulsion.

The book is written in an exceedingly witty and stimulating style. I ought however to warn your readers, that Mr. Mayhew, who tells us in his introduction that he was shocked when he returned to England to find how un-English he had become in the official atmosphere of India, has very evidently embodied in his book sections that were written before that return; for his work is marred by a number of sweeping and unjust general condemnations of character and mentality in India. Those who read the book must be prepared to distinguish these two strata, and to appeal from Mr. Mayhew the official to Mr. Mayhew the rapturously emancipated non-official.

Nagpur, July 31st, 1926. Yours etc., JOHN S. HOYLAND.

## UNEQUAL MARRIAGES.

The Editor, The *Indian Social Reformer*,

Sir,

Who would not be shocked to read the heart-rending account of the tragic marriage, (if 'marriage' it can be called) given by Mr. C. P. Nanavaty in your issue of 31st July? I know of more than one such case. Such scandalous customs deserve not merely severe condemnation but prompt and drastic action in the first place by the society, otherwise by the State or even by an individual.

Mr. C. P. Nanavaty suggests that such culprits should be socially boycotted and receive proper punishment by the State. May I suggest that not only should such be treated severely but justice demands that the

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parents of the innocent girls who give away their daughters in exchange for a few hundred rupees should also be spurned in like manner?

An old man of 60 years is able to marry a girl of twelve by parting with a sum of Rs. 2,000! Does it not amount to sale outright, and are not the parents of the poor girl liable to public prosecution and contempt?

Calcutta, 3rd August, 1926. } Yours etc., PADAM PRASAD.

## HELP THE MINERS OF GREAT BRITAIN.

The Editor, The *Indian Social Reformer*.

Sir,

You must have noticed in the Town Edition of *Forward* of the 1st instant and the Dak Edition of the 3rd instant that Messrs. Smith, Cook and Rt. Hon'ble Richardson have made through the columns of *Forward* the following appeal to the Indian Press and public on behalf of the miners of Great Britain:—

"We appeal to our comrades in India to help us in our great struggle against longer hours and lower wages. For fourteen weeks we have fought the Government and the coal-owners who are trying to beat us by starving our women and children. Every little help will cement the solidarity of the workers in the two countries.

"We shall continue our struggle for justice and win not only for ourselves but for all workers the right of economic security. We are fighting the battle of the workers in India by refusing longer hours in England. Help us to win by sending all the money you can to save our children from starvation."

We shall feel thankful if you will give prominent insertion to the above appeal in the columns of your esteemed paper at an early date.

The above appeal, we need hardly say, should meet with a sympathetic response from our country and we are considering what step should be taken towards that end. We trust that in all that we do in this matter we shall have your help and co-operation.

Calcutta, 4th August 1926. Yours etc., Editor, *Forward*.

## "HIGH TABLE" PRACTICE.

The Editor, The *Indian Social Reformer*.

Sir,

In the editorial columns of your newspaper, dated the 31, July, there was a note on "The 'High Table' Practice" which has attracted our attention. We are afraid the whole matter of 'High Table' system has been either misrepresented to you or misunderstood by you.

The students are invited to the high table and not 'summoned' as you say. During dinner all the professors except the Principal, take their seats at the different tables in the hall so that they might get to know the students better by way of social talk. The students would love to see something of the Principal also, and therefore to keep her company eight students are invited, not to share her dinner, but to enjoy each other's company. It is true we have to sit at the 'high table' with unwashed hands, but that we do at every table. It takes time to serve the food to every member of the staff who is scattered about in the big dining hall. They do not have five or six courses as you say but soup and two other dishes—no fruit even—while we have everything kept for us on our tables. The serving is therefore easily done and we finish our meal in no time. Naturally we wait until every one finishes, no matter who it is, students, professors or the Principal. Spoons and forks had been provided for us at the high table in the early days, but as few students made use of them we ourselves decided to eat with our hands. Former students have enjoyed the high table system and I am sure the present ones also enjoy it; but I am afraid there will be a few who are naturally shy. They would rather be left alone in their corners.

Now about the question of serving European food to the students when they are invited to the high table. It was once proposed so. But the students refused to have it since they were sure that they would relish their food better. We can assure you that this is not because of any ill-feeling between students and professors, but because of personal comfort. To coach us in using knives, spoons and forks the professors have kindly arranged to serve European food to the Senior members of the College. One day in the week a certain number of students are invited to partake of European food and a professor is in charge of coaching them in the right use of spoons, knives, and forks.

You say the relationship between staff and students of Loyola College and Queen Mary's College is "agreeable and harmonious". I am glad you found something good to talk about them. But as far as I know of Queen Mary's College the professors seldom see the students when they dine unless they are professors who eat with them or are invited occasionally by the students, while in the Women's Christian College professors and students eat together in the same hall at every meal. Even if the professors taste Indian food they cannot judge its merits and demerits to be a check on the matron. We should advise that any complaint about food may go straight to the College Committee which is the students' representative body in the College. The students who had been in the College know what it is and why it should be practised. May we request the public not to be unnecessarily worried about this practice? We hope that the authorities of the Women's Christian College will continue this practice still as one of the means of establishing good-will and fellowship between students and professors.

Yours etc., Three old Students.

[We gladly publish this letter but somehow it jars on our Indian notions of propriety that people sitting together at the same table should have meals served to them on different scales. If the students prefer Indian food, the professors when they sit with them should do the same.—Ed., *I. S. R.*]

## ENFORCED WIDOWHOOD.

Mahatma Gandhi writes in a recent issue of *Young India*:—

Sir Ganga Ram has published a valuable table giving the number of widows throughout India with subsidiary tables for each province. The tables should be in the hands of every reformer.

Not many will agree with Sir Ganga Ram about the order, in which, according to him, reform should proceed. He gives the order thus:

1st. Social Reformation.
2nd. Economic Reformation.
3rd. Swaraj or Political Emancipation.

Not so thought Sir Ganga Ram's predecessors every whit as keen social reformers as himself. Ranade, Gokhale, Chandavarkar considered Swaraj to be as im-

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portant as social reform. Lokmanya Tilak felt no less for social reform. But he and his predecessors recognised and realised the necessity of all branches of reform proceeding side by side. Indeed Lokmanya and Gokhale considered political reform to be of greater urgency than the others. They held that our political serfdom incapacitated us for any other work.

The fact is that political emancipation means the rise of mass consciousness. It cannot come without affecting all the branches of national activity. Every reform means an awakening. Once truly awakened the nation will not be satisfied with reform only in one department of life. All movements must therefore proceed, every one proceeding simultaneously.

But one need not quarrel with Sir Ganga Ram about his arrangement of the order of the needed reform. One cannot but acknowledge his zeal for social reform even though one may not agree with his political or economic panaceas. The figures he has given us are truly appalling. "Who will not weep," he asks, "over the figures which show the misery caused by child marriages and enforced widowhood?" Here are the figures of Hindu widows according to the Census of 1921:

| | | | |
|---|---|---|---|
| Widows of ages | up to | 5 — | 11,892 |
| " | from 5 | —10 — | 85,037 |
| " | from 10 | —15 — | 232,147 |
| | | | 329,076 |

The figures are also given for the two previous Censuses. The total of 1921 is a triple higher than for the two decades. The widows of the other classes are also given. They only demonstrate still further the enormity of the wrong done to the Hindu girl widows. We cry out for cow protection in the name of religion, but we refuse protection to the human cow in the shape of the girl widow. We would resent force in religion. But in the name of religion we force widowhood upon our three lacs of girl widows who could not understand the import of the marriage ceremony. To force widowhood upon *little girls is a brutal crime* for which we Hindus are daily paying dearly. If our conscience was truly awakened there would be no marriage before 15, let alone widowhood, and we would declare that these three lacs of girls were never religiously married. There is no warrant in any *Shastra* for such widowhood. Voluntary widowhood consciously adopted by a woman who has felt the affection of a partner adds grace and dignity to life, sanctifies the home and uplifts religion itself. Widowhood imposed by religion or custom is an unbearable yoke and defiles the home by secret vice and degrades religion.

And does not this Hindu widowhood stink in one's nostrils when one thinks of old and diseased men over 50 taking or rather purchasing girl wives sometimes one on the top of another? So long as we have thousands of widows in our midst we are sitting on a mine which may explode at any moment. If we would be pure, if we would save Hinduism, we must rid ourselves of this poison of enforced widowhood. The reform must begin by those who have girl widows taking courage in both their hands and seeing that the child widows in their charge are duly and well-married—not remarried. They were never really married.

## INTER-COMMUNAL DINNER AT LAHORE.

To carry out their programme of promoting inter-communal unity in general, and amity and concord between the Hindus and the Muslims in particular, and with a view to create a friendly and neighbourly atmosphere and check the growing menace of communalism, the Lahore League of Youth organised an inter-communal dinner and invited a representative gathering of all shades of political and religious thought. The dinner took place on the 31st July at Sir Gangaram Buildings, when covers were laid for over 70 persons and among the numerous guests present were Dr. Kitchlew, Mr. Kalinath Roy, Pandit Santanam, Rai Bahadur Bakshi Sohan Lal, Mr. Homi Rustomji, Rao Bahadur Dr. Maharaj Krishna, Mr. Gulam Mohiuddin, Mrs. Chatterjee, Mrs. King, Mr. and Mrs. Jariwala, Dr. and Miss. Bharucha, Mr. Haq and Mr. and Mrs. Bogra.

Mr. H. M. Chatterjee, President of the League of Youth, in proposing the toast of the guests, thanked them for encouraging the League in their difficult task of removing communal tension and sympathising in their programme of work. One inter-communal dinner, he said, taken at one common table, Hindus, Muslims, Parsis and Christians sitting side by side, amidst most friendly atmosphere, can achieve more lasting good and real spirit of brotherhood than hundred platform speeches and paper resolutions. (Cheers).

### Evening's Toast.

Dr. Kitchlew then proposed the toast of inter-communal unity and spoke at length on the Hindu-Moslem problem and thanked the President and the members of the League for their efforts in promoting peace and good-will at a time when the people were getting sick of riots and disturbances, engineered by interested and mischievous persons. He had great hopes of the youth of the nation and he hoped that the League of Youth would continue to fight the monster of communalism and help to create that atmosphere of brotherliness which was a feature of the national life of India from 1919 to 1921.

Pandit Santanam seconded the toast in a short speech, which was supported by Mr. Rustomji, Jang Bahdur Singh, Ghulam Mohiuddin and Mr. Chanham. The function was a great success and the gathering dispersed at about midnight.

## THE "LIGHT WINES AND BEER" SHAM.

The one sure thing about the wet outcry for "light wines and beer" is that light wines and beer are merely good talking points. What the wets really want is hard liquor.

Don C. Seitz, formerly of the New York World, has not been a Prohibitionist. But he is both sensible and frank in his facing of the facts.

In the *Outlook* recently he said:

"The persuasives who seek to palliate Prohibition by advocating the sale of beer and light wines do not know the American people. "Hard stuff" is a concomitant with this democracy. The taste dates back to Scotch ancestry, when whisky had to be the beverage of the poor, because it was cheap and easily produced. Wine was the tipple of the rich and the aristocratic, and as such came to be looked down upon by the common people.

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The country at large would have none of it. Kings, queens, dukes, and lords drank wine. We were democrats, and would have none of it . . . Common folks would not touch it. . . . They were not going to ape the aristocrats of America or the lords of Europe. Not much. . . . Wine, as a popular beverage, was and remains taboo in the U. S. A.

Beer was in the same class with soup. It was a foreign article, and therefore to be rejected; it was also popular with the poor Germans, and therefore continued to be the poor man's refreshment, and did much to keep him poor. The beer shops persistently picked his pockets. In recent years, by pushing it as a "tonic" and a "food," the brewers gave their product some social standing. It was a mean sort of swill, however, compared with the real German article.

From the standpoint of thrift and welfare, the pushing of beer to the front as a mitigant is absurd, and probably owes its origin to the brewers who still have great investments tied up in plants, for which "near beer" brings too small a return. Beer was bad for the kidneys, overloaded the stomach, and provoked much more thirst than it soothed. Surely no one will welcome the shops on every corner, smelling sourly of suds."

There is not a really honest wet in America who will say that his side would be satisfied with the milder intoxicants. The theory back of all the "light wines and beer" talk is that any gain which can be made against Prohibition will furnish toehold for further advances.

At all events, no Prohibitionist should be deceived when the wets ask for "*only* light wines and beer." The "only" does not belong. And the whole plea is a deliberate trick.—*The North-Western Christian Advocate.*

## "IMPRESSIONS OF RUSSIA."

Advantage was taken of Prof. C. V. Raman's visit to the Indian Institute of Science, Bangalore, in connection with the first meeting of the newly constituted Senate and he was persuaded to give an account of his experiences in Russia on Monday the 19th July. The learned lecturer gave a brilliant address narrating his short but memorable visit to Russia, representing India, in connection with the bicentenary celebrations of the Russian Academy of Sciences held at Leningrad. He was given a warm and right royal reception along with other delegates from various parts of the world. He has nothing but praise for the arrangements made there in connection with the celebrations, a grand occasion celebrated with fitting grandeur. The erst-while capital is one of the most beautiful cities in the world, observed the lecturer, combining the many excellences of continental capital cities like Berlin, Venice and Paris.

Though the immediate effect of the revolution was to give a set-back to all scientific work, Prof. Raman assured the audience that the Russian scientists are as enthusiastic as ever in their quest for knowledge and in their contributions to the solution of problems of fundamental importance. The museum in Leningrad is one of the best of its kind in the world—all the sections like zoology, geology, botany, ethnological, archaeological, industrial and scientific, each having its right place in it. The almost complete collection of Indian ethnological interest as well as a complete collection of the paintings and relics of the famous Russian philosopher and novelist, Count Leo Tolstoy, struck particularly the attention of the Indian visitor. He had the privilege of coming into contact with almost all the leading Russian scientists who under very heavy odds being practically isolated from the rest of the world, due mainly to reasons political and economic, are turning out wonderful work.

He also snatched some time and visited Moscow, where he observed many beautiful mansions, and places now being used as schools and technical institutions. He also went to the Caucasian region, and incidentally touched on the new university that has sprung up in Georgia, a small republic under the Soviet regime, where the lessons are taught in Russian as in the days of old, but in their own mother-tongue—a masterly stroke of statesmanship adopted with success by the Soviet authorities to remove discontent among their subjects by giving the widest amount of latitude and freedom. The learned Professor gave not only an account of the intellectual activity of Russia, but also briefly touched upon the social and economic conditions of the country.—*Justice*, Madras.

## BRITISH SCIENCE ASSOCIATION.

### Sir Jagadis Chander Bose's Demonstration.

Parliament having dispersed, political topics of discussion have receded somewhat into the background. For the moment more interest is being taken in the proceedings of the British Association for the Advancement of Science, which has been honoured by the participation of the Prince of Wales. What is considered one of the most remarkable demonstrations which have ever been given before the Association was that made by Sir Jagadis Chander Bose, the Indian scientist, this afternoon (August 7th.) Hitherto men of science have held the belief that the life mechanism of plants is a wholly different thing from that of animals, the one being constantly passive and the other aggressive and active. Outwardly, therefore, it has not appeared that there is any continuity between them.

The contention advanced by Sir Jagadis after long continued experiments in Calcutta, that have been arousing world attention, is that such assumptions are entirely wrong. He says plants have hearts and that he can record heart beats clearly, and vary those beats simply by administering stimulants or depressants. By means of exceedingly delicate apparatus, Sir Jagadis Chander Bose to-day was able to show on sensitive plates the reactions of plants to drugs.

### Snapdragon's Fight For Life.

To prove that the sap in plants is driven in the same way as blood in man, the lecturer put a dying marigold into ether and another dying marigold into deadly poison. The first plant revived, the second drooped and died. The audience of scientists watched with intense excitement a snapdragon's struggle for life. A spot of light, representing the snapdragon's pulse, was thrown on the wall of a darkened room. Poison was administered to the plant. The spot of light moved to the left—towards death. Then, when almost at the point of death, the snapdragon was given ether. For a minute the spot of light remained stationary, while the forces of life and death met in combat. Then the light moved to the right—towards life. Its first movement to the right was greeted with a storm of applause.

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A Remarkable Skull.

Another remarkable feature has been the exhibition of a skull discovered at Gibraltar by Miss Garrod. It was a striking commentary on the position women scientists hold to-day. Miss Garrod made the discovery while excavating a site at Devil's Tower. Sir Arthur Keith declared this discovery to be important. He said it was the first completely representative skull of a Neanderthal child yet found. It was the skull of a young boy aged from eight to ten years. There was no doubt that the kind of men living in Europe at this time, over 20,000 years ago, were a most peculiar species. They were more different from us than we could realise. They differed far more from us than the fair Nordic differs from the black Negro. Sir William Boyd Dawkins described how the Neanderthal man had no chin and could not assume the erect attitude. The date of the Neanderthal man was so infinitely remote that they could only measure it by geographical evolution.—The *Times of India*, Bombay.

—:o:—

## SOCIAL REFORM AMONG DEPRESSED CLASSES IN HYDERABAD.

The Hyderabad correspondent of the *United India and Indian States* writes:

The so-called Depressed classes in these parts have earnestly taken to social reform. The two protestant movements, the Brahmo Samaj and the Arya Samaj, are mainly responsible for the endeavours made at this reform. Many of these have formally enlisted themselves as members of these Samajes and others who have not done so have formed themselves into a Manya Sangam and through the earnest endeavours of men like Mr. Bhagyareddy (a Brahmo), Mr. Baji Krishnarao (an Arya Samajist) and Mr. V. Naik (an orthodox Hindu), they are endeavouring to move along progressive lines. Evil customs of 'Drinking' are being openly done away with, many have taken to 'vegetarian diet' and some have given up animal or goat sacrifices. Recently at 3 places in Secunderabad they stopped sacrificing goats in connection with *Bonala* ceremony—worship of a deity corresponding to *Kali*. It is a noteworthy feature this side that these people never take delight in vilifying the Brahmin or the 'twice-born' castes but silently work for reform from within and not from without. They do not even follow the mendicant policy of begging the Brahmins to work for their salvation nor do they care to pour abuses on their heads for their neglect. We do think that the work of the elevation of the backward classes outside Hyderabad, if carried on these silent but rational lines, will be productive of greater good than it is in the case of British India now. 'Reform from within' is their motto here. Can it not be elsewhere in India also a suitable one for adoption? Will it not oil the social machinery which seems to be now getting rusted abnormally? If in the name of reform the flames of narrow communalism were to be fanned there can be no hope for our race or country.

—:o:—

## NEWS OF THE WEEK.

**A Wonderful Feat:** Miss Gertrude Ederle, the American champion, swam the English Channel from Cape Grisnez to Kingsdown in fourteen hours and a half, which is a world's record.

**Lady Wilson:** It is stated that Lady Wilson hopes to join Sir Leslie Wilson in November before the Government goes to Bombay. Lady Wilson has sent a donation of Rs. 500 to the Servants of India Society's Fire Relief Fund.

**An Adi-Dravida Colony:** Sir George Paddison, Labour Commissioner and Protector of the Depressed Classes, Madras, opened on Sunday last a new village called Ganeshapuram at Perambore, for the members of the Labour Department, mostly belonging to the Adi-Dravida community.

**Gokhale's Biography:** It is given out that the Rt. Hon. V. S. Srinivasa Sastri intends to make a prolonged stay at Bangalore in the interests of his health. While here he proposes to devote himself to writing a biography of the late Mr. Gokhale.

**Donations to Benares University:** A *Free Press* message states that His Highness the Maharaja Gaekwad of Baroda has donated a sum of Rs. 1 lakh towards the Library Building Fund of the Benares Hindu University and Rs. 1 lakh more to enable the University to depute its science scholars to foreign Universities.

**Depressed Classes and Local Bodies:** The Bombay Legislative Council discussed on the 6th instant Mr. Bole's Bill to refuse grants to local bodies which do not allow members of the depressed classes the use of wells, dharamsalas etc. After a short discussion the house accepted the Bill with an amendment that no discretionary grants be given to such local bodies.

**Cochin's Excise Policy:** At question time in the Cochin Legislative Council on the 2nd instant the excise policy of the Government came in for severe criticism and non-official members urged that the State should adopt prohibition as its goal. When demand under excise was made members suggested abolition of license fee for tapping sweet toddy which has now penalised jaggery industry. Government accepted the suggestion offering to abolish fee from the next official year.

**Cruelty to Animals:** The text of the official Bill amending the Bengal Cruelty to Animals Act 1920, to be introduced at the next session of the Bengal Legislative Council, is published in the issue of a Calcutta Gazette Extraordinary. In the statement of objects and reasons the Member-in-charge explains, among other things, that much attention having been directed lately to the cruelty involved in the use of buffaloes for draught purposes in the middle of the day in hot season, an opportunity will be taken to penalise such practice by providing a clause in the Bill.

**Encouragement of Indian Medicine:** The report of the Ayurvedic and Unani Committee, appointed by the U. P. Government with Justice Gokarna Nath Misra as Chairman, is published. They recommend that the Government should declare a policy of State recognition and State encouragement of Indian systems of medicine, and direct the local bodies to establish as many Ayurvedic and Unani dispensaries and hospitals as possible. The Committee also urge upon the Government to raise the status of the Ayurvedic College and the King Hospital at Victoriagung in Lucknow to that of a State aided Unani College.

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**Replica of the Speaker's Chair:** According to a wireless message, the Duke of York inspected on the 29th July the replica of the Speaker's chair of the British House of Commons, which is being presented by the members of the United Kingdom branch of the Empire Parliamentary Association to the Commonwealth House of Representatives for the opening of the Federal Parliament House in the Australian capital, Camberra. The chair is over thirteen feet high and is a faithful copy, in solid oak, of the original with its elaborate canopy mouldings, pinnacles and pendants. The royal arms above the canopy are carved out of beams taken from the fourteenth century roof of Westminster Hall, and the timbers of Nelson's flagship, Victory, have been used for the hinged flaps attached to the arms of the chair.

**German Lady at Sabarmati:** Miss Haulginge, a German Socialist, has arrived at Sabarmati and is staying with Mahatmaji at his "Asram" for the last one month. She conversed with the students and professors of the Gujerat Mahavidyalaya and told them about the present situation in Germany. She said that she had come to this distant land in search of truth. She offered her services to the students and said she would be willing to teach them German, if they would prefer it. As the students have shown their willingness to learn German, arrangements are being made to conduct German classes in the Mahavidyalaya, which will be taught by Miss Haulginge. Miss Haulginge comes of a high and noble German family who, she said, had practically outcasted her on account of her socialistic views.

**Wadia Brothers' Donations:** The scheme for additional hospital accommodation in Bombay, started by his Excellency, Sir Leslie Wilson, is likely to bear fruit in the immediate future. The *Evening News* understands that Sir N. N. Wadia, who only recently gave a handsome donation of Rs. 18,00,000, for the maternity hospital in Bombay, has jointly with his brother, Mr. C. N. Wadia, made an offer to the Government of the princely sum of Rs. 16,00,000 for a new hospital—Rs. 6,00,000 for the building and Rs. 10,00,000 as an endowment fund. It is proposed to build a new hospital next to the Wadia maternity hospital. The idea kept in view is that it should serve as a medical hospital where medical cases of the King Edward Memorial Hospital should be transferred for treatment and the latter hospital should be used solely for surgical cases. The scheme, which is still under negotiation, will take shape after the Government have consulted the Bombay Municipality who are responsible for medical relief.

**World Students' Congress:** Two hundred and fifty boys were among the delegates to the Y. M. C. A. World Congress held at Helsingfors (Finland) from 4th August. The delegates included 245 Americans, 16 Australians, 20 Chinese, 22 Indians and 4 Japanese. The Congress was presided over by Mr. John Hott. The delegates were working in 53 small international groups which discussed the results of the worldwide inquiry into the minds of the youth conducted in the past two years. Twenty-five groups were agreed on the predominant importance of the sex problem because of the growth of immorality, birth control, craze for dancing, passion for freedom, bad housing, weakened parental control, insufficient sex education, late marriages for economic reasons, and Freudian psychology. Several boys' groups demanded more information on sex if it was scientific and from the right source and at the right age. Seventeen groups regarded home problem as the most important since its solution involves all. The other groups considered problems in the light of practical Christianity.

**Pan-Asiatic Congress:** The following is the Reuter's account of the Congress: The Pan-Asiatic Congress opened at Nagasuki on 1st August and was attended by 50 delegates from China, Japan, India and the Philippines. The Chinese delegates, under threat of withdrawal, insisted on the immediate abrogation of unequal treaties including the 21 demands. The Japanese delegates persuaded them to remain promising to do their utmost to meet their request. The Congress rejected the proposal that Tokyo should be the headquarters of the Asiatic League of Nations. The Pan-Asiatic Congress closed on the 3rd instant after electing two Japanese, two Chinese, two Indians and one Filipino as directors of the new League of Asiatic nations. The Congress decided that the next Congress should be held at Peking. It is reported that a Chinese delegate startled the Congress by proposing that the Pan-Asiatic League should assist India and the Philippines to regain their independence, especially India, because India was the base of the white races in the Orient. A Japanese delegate deprecated public discussion of the proposal, fearing that the police would break up the meeting if anything injurious to Anglo-Japanese and Americo-Japanese friendly relations was debated. The Congress finally decided to discuss the proposal secretly later.

**Women and Bombay Council:** The visitor's galleries were swelled with ladies when Dr. Paranjpye's resolution for the removal of sex disqualification for women voters to stand as candidates to the Bombay Legislative Council came up for discussion on the 6th instant. He referred to a similar resolution passed by the Madras Legislative Council and the opinion of the Government of India to alter rules if provincial legislatures passed such a resolution. Proceeding the speaker said that women would be of more help to deliberations of the house on subjects like Children's Act, temperance and the law of property. Dr. Paranjpye concluded his speech with an appeal to the house to pass the resolution by way of justice and fairness to women. After Mr. Mansuri and Mr. R. G. Pradhan supported, the Hon. Mr. Dehlavi opposed the resolution on national grounds and remarked that the sphere of activities for woman is her home and not the arena of practical politics. He warned the house not to imitate the western nations by introducing this kind of reform as nations which adopted it are now deploring the evil effects of reform. Mr. Gunjal moved an amendment that women of 45 years age are only eligible for election. After some lively speeches from members on the subject Mr. Gunjal's amendment was thrown out and the house accepted Dr. Paranjpye's resolution as amended by Mr. Shivdasani that women voters be nominated to the Legislative Council amidst great applause.

**Concord or Competition?** At Mrs. Kirpalani's bungalow on Malabar Hill, Mr. B. J. Desai addressed a large gathering of members of the Bombay Ladies' Branch of the National Indian Association. Miss Cursetjee presided. The subject of Mr. Desai's discourse was "Man as viewed by Modern Woman." He sketched briefly the life of man and woman as described by the Hindu Shastras, pointing out the fact that woman then looked upon man as her master while she was considered his counterpart. In support of his statement that life in the early days was more moral, Mr. Desai said that woman regarded her husband as a god and was capable even of the supreme sacrifice of *sattee* at his

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death. With the passage of time, however, ideals changed and woman's view of man was altered and she looked upon him as something akin to herself. Speaking of the woman to-day, Mr. Desai approved of the way in which she had come forward and given her best during the War, but at the same time he condemned her invasion of the spheres of life which had hitherto been considered man's own. The fact that she was competing with man in almost every branch of life, Mr. Desai deplored. His contention was that as woman was man's counterpart she should live in concord rather than in competition with him. At the conclusion of Mr. Desai's lecture Miss Cursetjee said a few words. Whilst agreeing with the lecturer that it was concord and not competition that would make the world a happier place to live in she stressed the fact that the man of long ago was a more godlike person than he is now. He had more respect for woman and woman in those days deserved respect.

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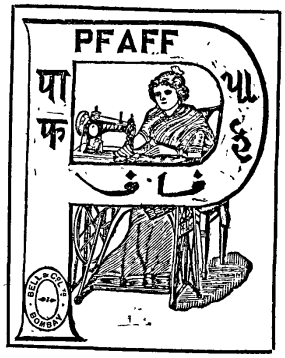

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## NOTES

**Pandit Madan Mohan Malaviya's Case:** The Government of Bengal has withdrawn from the prosecution of Pandit Madan Mohan Malaviya and Dr. Moonji for violating the order prohibiting them from entering Calcutta for two months. The order evoked a large volume of protest throughout the country and an influential deputation waited upon his Excellency the Viceroy about it. In withdrawing the case against Panditjee, the Public Prosecutor admitted that the perusal of the full text of the speech upon which the order was passed showed that it was conciliatory and not provocative. This is as we expected. Pandit Madan Mohan Malaviya even in his dreams cannot say anything calculated to offend anybody's susceptibilities, and it was a surprise that he should have been proceeded against for making violent speeches. Government have done the right thing in dropping the prosecution which should never have been started. We do not think that it is a triumph for anybody, and we still hold that Pandit Madan Mohan Malaviya should not have set an example of disobeying an order passed by a constituted authority, especially in the recent circumstances of Calcutta city. It is a pure chance that his entry did not cause a commotion, as there easily might have been one. He took a very grave risk and while we are glad that he has come out scathless, it is a risk to which no man of public eminence should expose the country and its communities.

**Municipal Schools in Bombay:** Good progress in compulsory primary education is recorded in the Bombay Municipal Schools Committee's administration report for the year 1925-26. Before the introduction of the scheme in November 1925, the total number of pupils of compulsory age attending the Municipal and aided schools in the F. and G. Wards was 5,663 while the results of a preliminary census taken at the time showed that the total number of children that could be brought under compulsion in that area was 17,613. Thus only 32 per cent of the number of children of school-going age were taking advantage of education while the remaining 68 per cent would almost have lapsed into illiteracy, had it not been for the timely introduction of compulsion in that area. The policy of compulsion has been fully justified by its results; as can be seen from the fact that in the short period of five months the number of those attending schools increased from 5,662 to 12,000 out of a total of 17,613 of school-going age, and it is to be hoped that the remaining number will also be soon brought under the scope of the Act. The actual cost of compulsion which is estimated at Rs. 1½ lakhs, is not much, considering the useful work the schools have been doing. It is a pity that Muslim girls who are notoriously backward in point of education, owing to the senseless opposition of a few parents, should be exempted from the operation of the Act, and we are glad to see that correspondence with Government is going on in the matter of bringing the Mahomedan girls of the F. and G. Wards under the operation of the Act. We hope the Corporation's scheme for the other wards which is said to be under consideration, will fructify soon. The medical inspection conducted in schools by the two medical inspectors and the medical inspectress discloses a disquieting state of affairs. It is said that on an average about 70 per cent of the girls and 60 per cent of the boys are afflicted with some sort of disease or other. We are not told, however, whether the Corporation has taken any steps towards treatment of the diseases as they come to light. The most unsatisfactory feature of the report is the poor quality of buildings in which the schools are housed. The medical inspectress and the two medical inspectors found the premises of 68 schools to be unsatisfactory. Of the 343 Municipal schools, only 14 are Municipal-owned. No wonder, therefore, they are most insanitary and often unfit for school purposes. We are told that negotiations are being carried on with Government for a vigorous scheme of Municipal-owned school buildings and Government, we hope, will realise its responsibilities in this direction by giving an adequate building grant. The Schools Committee ought also to be congratulated on its recent appointment of a committee to enquire into the location of liquor shops near school buildings, which, if not promptly attended to, will be a source of great peril to the younger generation.

**Factories in Bombay:** The Annual Factory Report of the Bombay Presidency for 1925 indicates that the measures for improving the conditions under which operatives work are being steadily enforced. There are now 1460 factories in the Presidency, a net increase of 115 during the last year. The increase, it is said, has been due chiefly to the registration of small concerns employing approximately 20 persons in each. The number of operatives employed in all industries rose from 354,453 in the previous year to 370,460. While the number of women in factories has increased from 72,679 in 1924 to 77,624 in 1925, it is satisfactory to note that the number of children has decreased from 9,779 in 1924 to 8,460 in the year under report. But there are two disquieting features in the Report. One is the evasion of the law regarding the employment of children in two factories the same day which still continues despite official efforts to stop it. The certifying Surgeon at Ahmedabad points out that elimination of double certification depends on the better co-operation of the employers, but it is stated

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fication marks has reduced the number of evasions. The other is the *Sathi* system, still prevalent in Ahmedabad, under which children are brought in from the villages to work in the mills under an agreement whereby they are maintained by their recruiters who take in return the wages earned by them. It has been alleged that the system has been abused and that such children are made to work in two mills, but official inquiry seems to show that the system is not widely prevalent. The certification system has reduced the number of children employees and the introduction of compulsory education in large towns is also expected to narrow down further the scope of double employment of children. Government have also in hand legislation for penalising parents or guardians who are responsible for such employment. Social workers in the City would also do well to keep a close watch on the activities of these individuals. A considerable amount of attention was also paid to the match factories in the Bombay and Thana Districts. Some were heavily fined for the irregular employment of women and children. There was a material increase in the number of accidents which have risen from 922 in 1917 and 2,606 in 1924 to 3,115 in 1925. Serious accidents numbered 599 in 1925 as against 170 in the previous year and 75 in 1917. There is no cause, however, for alarm. The abnormal rise in the serious accidents is ascribed to the new method of classification under which accidents, involving absence from work for 21 days or more, are treated as serious. The number of fatal accidents however, fell from 82 in 1924 to 50 in the year under report. Considerable improvement is also recorded in ventilation and sanitation in factories.

**Powers of Police :** We referred in a recent issue to two important judgments, one in Bombay and the other in Calcutta. In the Bombay case, the High Court vindicated the right of the accused for counsel while in the Calcutta case a Bench of the High Court decided that the police had no power to detain an accused for an indefinite period without producing him before a Magistrate. But as this decision went against that of another divisional Bench of the same High Court, the matter was referred to a Full Bench. We publish elsewhere the judgment of the Full Bench which has also answered the question in the negative. Section 61, Criminal Procedure Code, lays down twenty-four hours' time for the detention of the accused after which he should be brought before a Magistrate, but it was contended for the police that the Calcutta Police Act did not mention any time and that the practice in Calcutta for about the last sixty years was that accused persons were detained for such period as might be necessary for completing police investigations. Their lordships, however, rightly held that the Calcutta Police Act should be interpreted in conformity with the Criminal Procedure Code which applies to the whole of India and that the Calcutta Police Act could never have intended to authorise detention for an indefinite period. By this decision, their lordships have not only laid down the law for their province, but have also set a good example for other Provinces to follow. It is extraordinary that a power which is admittedly unjustified and unjustifiable should have remained unchallenged for nearly sixty years.

**Untouchables and Use of Temple Roads:** We call the attention of our readers to the judgment delivered by Mr. K. K. Chacko, Bar-at-law, District Judge, Parur, on the injunction petition presented by some Brahmins to restrain the "Avarna" Hindus from entering the roads near a certain temple of the place, extracts from which we publish on another page. The learned Judge held that "the plaintiffs are not entitled on principle and, on the authorities, to pray for a temporary injunction to restrain the "Avarna" Hindus from using the roads in question". The plaintiffs' contention was that the way in question was not a King's highway common to all the subjects, but only a "Grama Veethy" or common highway to which the public have generally no absolute right. The learned Judge, however, held that since the disputed road is admittedly used by Christians, Mahomedans and Jews alike, it is a public road or King's highway in the broadest sense of the term, and that consequently "the prejudices of particular sects ought not to be allowed to override the primary rights of the King's subjects to use for ordinary purposes what is admittedly a way or path belonging to the State, maintained at the State expense and freely used by Christians, Mahomedans and Jews alike." He further held that "the mere fact that "Avarnas" like the Ezhavas were not using the road for some time, however long, cannot affect their rights unless, perhaps, it is proved that the plaintiffs have acquired a prescriptive right to exclude them." If the courts continue to take such a broad and sympathetic view of the rights of untouchables as the learned Judge has done in this case, the problem of untouchability will be solved before long and orthodoxy will be routed.

**Village Panchayats:** The report on the administration of Village Panchayats in the Madras Presidency for the year ending 31st March 1925, published recently, records good progress. The year opened with 329 Panchayats and ended with 579, an increase of 250 in their number, due in no small measure to the efforts of the honorary organisers. The activities of the Panchayats cover a wide field. The maintenance and repair of the village streets and roads, clearance of prickly-pear and other bushes, control of chatrams and chavadies, supervision over aided Elementary Schools, maintenance of village irrigation works, opening of markets and protection of standing crops and other property, these were some of the directions in which the Panchayats have been doing useful work. The Registrar-General of Panchayats, Rao Bahadur Gopalasawami Iyengar, however, observes that the work of organising and developing Panchayats has been done against odds. There is first of all the opposition of the vested interests of all kinds, official and non-official. Secondly, there is the apathy of the villagers towards these new institutions. As the report rightly points out, the villagers "have, during the past century, come to look outside the village for everything. The restoration of a feeling of self-reliance to people who have been nurtured in a tradition of helplessness, is an uphill task." Government has been equally apathetic towards the Panchayats. It is certainly no credit to the Government that "not a single rupee had, up to the end of the year under report, left the provincial exchequer in aid of funds of any Panchayat," and that honorary organisers have so far been working without any remuneration, "not even their out-of-pocket expenses when travelling on Panchayat work being reimbursed to them." The Registrar-General in his report makes some valuable suggestions to remove the difficulties in the way of the working of the Panchayats, such as the remedying of the defects in the present Act, the linking of the Panchayats more closely with departments of general administration and the enlisting of a band of genuine honorary workers, but beyond "reading with great interest", Government is not disposed to take any bold action on the report.

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INDIAN SOCIAL REFORMER.
*BOMBAY, AUGUST 21, 1926.*

## THE SABARMATI MOVEMENT.

Now that Non-Co-operation is out of the way, it is necessary to find a suitable term to designate the activities which were obscured and to a considerable extent hindered by the predominance it has gained over them. Perhaps, it would be more correct to say of these activities that they have sprung up on the soil deposited by the Non-Co-operation flood, though the soil in this case contained their seed also. However it may be the Non-Co-operation movement has left in its wake certain activities which collectively may be designated as the Sabarmati movement or school of thought. We prefer to characterise it by the name of the locality where its head-quarters are, than by that of Mahatma Gandhi to whom, of course, it owes its origin and inspiration because the name of Mahatmaji evokes, and will continue to evoke, enthusiasm or prejudice, which must colour in one way or the other the individual's judgment of it. The site-designation, on the other hand, leaves the judgment free to work upon the merits of the several items which comprise the movement. It is worth noting here that Mahatma Gandhi, intensely and deliberately Indian as he seeks to be, is wholly European in the mode of his mentality. The Indian mind as a rule likes to travel from the general or even universal to the particular. It loves to base itself on broad metaphysical principles which cover not only human relations but embrace also cosmic relations. Caste, marriage, religion, are all ultimately rooted in some metaphysical belief with which the reformer has to deal before he can produce any effect on current custom and institutions. Mahatmaji's mind, on the other hand, moves from particular to particular. He has a more vivid appreciation of facts than of the why or how of them. The primrose by the river's brim is an yellow primrose to him—that and nothing more. His is not the thought that if he knew all about the flower in the crannied wall, he would know what man is. It is more than probable that this is not the natural tendency of Mahatmaji but an acquired one, acquired as the result of much meditation and hard training. In other words, Mahatmaji is or has decided that he should be a man of action, and consequently it is often left to others to construct a theory from the several activities if they wish to grasp the idea underlying all of them.

The Sabarmati activities or institutions are, broadly speaking, four in number and at the first observation they seem to have grown up independently of one another and to exist in isolation from one another except for the connective link of Mahatmaji's personality. They are first, the newspapers *Young India* (English) and the *Navjivan* (Gujerati and Hindi) with their printing press which is accommodated in Ahmedabad city; secondly, the cotton department; thirdly, the cattle farm; and lastly, the Vidyapith. There may be others but these are the ones which came to one's notice during a casual and flying visit last week. The newspapers are Mahatma Gandhi's personal organs as much as his hands or eyes. They reflect his moods. In them he thinks loudly of things, great and small, ephemeral and eternal, They may, therefore, be left out of consideration on this occasion. The cotton department is a highly organised department—the most highly organised one of the Sabarmati school. In official classification, agriculture and industry are two separate and distinct departments, so much so that the Governor of Bombay in a recent speech spoke of the antagonism between their interests. The Sabarmati, and the more logical and scientific, school treats the growing, spinning, and weaving of cotton, with all their technical details, as one organic subject to be treated as a whole and between whose several stages there can be no antagonism. Several acres of land are under cotton cultivation, different varieties, but all Indian and indigenous, being grown with a view to selection for the uses most appropriate in each case. The cotton is gathered, cleaned and passed through all the processes preparatory to spinning, and is spun and woven into various fabrics. In all these, advantage is taken of modern tests, and every effort is made to meet them. This is the right method of agricultural as well as industrial development: to start with the indigenous and familiar and to improve upon it in the light of modern knowledge and requirements. The cotton plants, as remarked above, are all indigenous. The persons who are employed in the several operations are all Indian men and women so that the lessons of their mistakes as well as successes are not lost to the country. The Government expert when he wants to improve cultivation first thinks of introducing exotics, plants and men, and it is only after many failures that he learns to work upon and with native materials and men. The Sabarmati method is the right one for the object of developing India, though the foreign importation method may yield quicker results in the exploitation of the country. The same principle, it was understood, is followed in the cattle farm. More can be done in this direction by proper feeding and caring for indigenous cattle than by cross-breeding from imported bulls under the supervision of imported experts—a method favoured by the official department. While the method pursued so far as it goes in these two activities is sound, and the only right one, it seems, especially as regards the cotton side of Sabarmati activities, that the limit placed upon its development is more artificial than natural. An automatic charkha has been invented which spins and reels in one process. It is only one step more to have it or an adaptation of it worked by a small electrical plant rather than by the human hand. Time-saving is as worthy an object of endeavour as the recognition of the dignity of labour. We cannot by any human means extend the hours of the day. We must, therefore, make the most of it. Mahatmaji does not seem to have paid special attention to the revolution that electricity is working in industry. It is eliminating all the evils which we deplore in the steam-factory system while securing all its advantages. Mankind will never acquiesce in drudgery as a permanent scheme of life. Head, heart and hand must work together to produce the happiness which is also the dignity of labour. We should like Mahatmaji to give some part of his time to the study of the industrial revolution consequent on the large-scale production and application of electricity to uses in fields, factories and homes. We must reserve the Vidyapith and some other aspects of the Sabarmati movement for another article.

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## OPIUM CONSUMPTION IN INDIA.

While the Government of India has been rightly congratulated on its proposal to reduce gradually the export of opium to foreign countries so as finally to extinguish it in the course of a few years, the statement which it has recently issued on its policy towards the internal consumption of opium has given much dissatisfaction to the Indian public. Government, after an exhaustive review of the situation, declared that the policy of aiming at the total prohibition of opium for purposes other than medical or scientific would be clearly impracticable even if it were desirable. Government added that there is no evidence that there is any serious and wide-spread abuse of opium and that it would regard as entirely unjustifiable any departure from its present policy of non-interference with a moderate use. True, the abuse of opium is rare in a large part of India and opium addiction as such does not exist in many sections of the community. But there are certain black spots in the country which call for drastic action. The pamphlet on *The Opium Situation In India* which the Opium Research Committee of the Foreign Policy Association, New York, has recently published, gives telling figures in this connection.

The index figure, generally accepted as a standard, is 12 lbs. per 10,000 of the population per annum, laid down by the League of Nations Opium Committee. But the average for the whole of India is 24 lbs., exactly double the League of Nations figure. This average, however, does not reveal the situation as it actually exists, because large sections of the country fall far below the League figure and the greatest difference is shown in the figures of the various provinces and even of the individual districts of each province. The highest consumption is in Assam where the average for the entire province is 104 lbs. per 10,000 of the population. The figures for the various districts range from less than 2 lbs., in Sylhet to 474 lbs. in the Sadiya Frontier Tract. In Bengal, adjacent to Assam, the average is 16 lbs., but the figures for practically all of the districts, with the exception of Calcutta and its environs, fall far below the 12 lbs. set by the League. It should be noted in this connection that the districts showing the lowest per capita consumption are rural areas. On the other hand, the figure for Calcutta with its more than one million industrial inhabitants rises to 287 lbs. Coming down to the south, the highest consumption is reached in Balasore, Puri and Cuttack, Ganjam, Godaveri, Madras and the industrial centres throughout Bombay. The figure for Balasore is 110 lbs. while the average for the province of Behar and Orissa is only 16 lbs. The figure for Ganjam is 45 lbs., Godaveri 134 lbs., Madras 52 lbs., and Bombay 86 lbs. Throughout the greater part of the province of Madras, the figures are far below 12 lbs. and opium eating as an evil can scarcely be said to exist at all. In the province of Bombay, the average figure is 44 lbs. with Panch-Mahals, 125 lbs. as the highest. The points of highest consumption are the cities of Bombay, 86 lbs., Broach 102 lbs., Hyderabad, 104 lbs., Karachi 93 lbs., and Ahmedabad 89 lbs. The Punjab, N. W. Frontier Province and the United Provinces show a fairly high average. The figure for the Punjab is 24 lbs. with 120 lbs. as the highest point, that of the United Provinces, just over 12 lbs. with 64 lbs. as the highest, and that of the N. W. F. Province 20 lbs. with 40 lbs., as the highest point in consumption. The low average of the United Provinces is worthy of note in view of the fact that practically all of the opium in British India is grown there. Baluchistan has an average of 12 lbs, and Ajmere-Marwara 105 lbs. In the C. P. and Berar, the average is 32 lbs. with 70 lbs. as the maximum. The average for Burma is 57 lbs., while the highest consumption ranges to 294 lbs. in Mergui.

The policy of the Government of India in regard to the black spots more or less amounts to this, that things are to go on very much as before, with merely a raising of the price of opium, while not even a word is said about rationing. This, as Mr. Andrews rightly points out in a contribution to the press, will only lead to a further increase in the financial returns from opium and to little else. The report of the Assam Congress Opium Inquiry Committee is conclusive on this point. It showed that the policy of "maximum of revenue with minimum of consumption" has not been attended with good results. While the retail price of opium was increased year by year, consumption did not show any material reduction. The Committee wrote that "neither the decrease in the number of shops, nor the raising of the price of opium, nor the change in the method of licensing, had any appreciable effect on the consumption of opium in the Assam villages and among the Hill tribes." In Calcutta which is the worst black spot in all India outside Assam, we are told that registration would be impracticable and that the only remedy is to increase the price of opium. In Bombay where doping of infants with opium is notorious among the labouring classes, the Government of Bombay relies upon education as the sole remedy for the evil all the while, however, taking care to continue the nefarious trade in opium and increase its revenue from that source.

A factor in the consumption of opium in British India which cannot be lost sight of is the smuggling of opium from the Indian States. The Punjab Government, for instance, complains that it can do nothing with the excessive consumption of opium in the Central Punjab, because it comes flooding over the borders from the Simla Hill States and Rajputana. If there is any subject which calls for a uniform policy for the whole of India, it is opium, and if it has been found possible to have a uniform policy for the whole of India in certain matters without doing violence to the independence of the Indian States, we cannot see how it will be impossible in the case of a subject which is as vital to the welfare of the subjects of Indian States as to those of British India.

The Government of India's stand by the obsolete report of the Royal Commission of 1893 is deplorable. During the thirty and odd years which have followed, Government has so to speak made it the cornerstone of its opium policy. The Government

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of India has all along endorsed the opinion of the Commission "that the opium habit as a vice scarcely exists in India," and "that opium is extensively used for non-medical and semi-medical purposes in some cases with benefit and for the most part without injurious consequences." This was in effect the position taken by the Government of India's representatives at the Hague Conference of 1912 and the International Opium Conferences held at Geneva in 1924-25. Recent scientific researches have, however, exploded the medicinal qualities of opium. The Assam Congress Opium Committee, for instance, held that opium is useless in cases of dysentery, malaria and kala-azar, a view that has been confirmed by eminent medical authorities. No evidence has also been forthcoming in support of the curative and prophylactic qualities attributed to opium in cases of malaria. The traditional defence made by the Government of India in favour of the existing policy, namely, that opium is necessary as a household remedy in view of the scarcity of medical assistance in the rural districts, is also untenable, for it is precisely in the urban districts and in the large industrial centres (except Assam) where medical assistance can be had that opium consumption is highest. In view of these recent developments, a fresh inquiry into the cause and effects of opium consumption in India is urgently called for, but the Government of India and the Provincial Governments fight shy of such an inquiry, and it is to be hoped that the Conference of Excise Ministers of the various Provinces which is to meet shortly in Simla will result in something substantial towards the elimination of the evil.

## NEW YORK CITY.

### An Interpretation.

*(By a New Yorker.)*

A New Yorker (not the writer) once died and went to the other world. A denizen of that country began to show him the sights.

"Here," he cried with a flourish, "is an office building that surely dwarfs your Woolworth Tower—it is exactly five times as high!"

The New Yorker raised his brows, but appeared bored. Then a mighty roar whizzed past overhead.

"Whazzat?"

"Just one of our little elevated trains," offered the guide with a superior smile. "Makes four hundred miles an hour; structure built in tiers, you see six of them.....But you show no wonder, no enthusiasm—what's the trouble?"

"Well," hesitated the New Yorker, "it's all very wonderful, of course.....I admit it beats New York; but somehow.....somehow I sorta felt that *Heaven* would be *different*."

Bursts of laughter, loud and long. "Why, this isn't Heaven, man—this is *Hell*!"

Champion of western industrialism, we lead the world in business and commerce. But whither are we leading it? Surely the report of this visit to the other side can't be true! And yet.....we squirm a bit under a pestering doubt.

New York is playing a game, and industrialism has made the rules. Men actually call it a game.

"I'm in the advertizing game now—big money if you've got the right line of dope!"

"Zat so? I'm in the preaching game—learning the pulpit tricks. Great stuff!"

To a certain type of administrator, politician, policeman or school-teacher, manipulating the vast masses under him with self-conscious civic authority and gusto, handshaking, backslapping, "treating," bluffing to get some "pull" with the "man higher up" to "land a bigger job,"—life is a game.

To a business man working long and hard in the office, "pulling off" many a "clever deal," wedged in the subway crush in the swaying, deafening, stuffy train, scanning the garbled headlines, while blank to the rest of the herd, eating a delicatessen supper assembled by his wife who has been "sitting around" all day gossipping with the neighbours and "minding" the baby, hurrying off again way down town to a "good show" to take his mind off the work of the day and rest up for the fight of the morrow—life is a game.

To the ambitious youth who tolerates the East Side till he can "move" to the Bronx, who loves his parents because they are his, but looks down upon them because they are unlettered and foreign, who drills all day in the ranks of commerce or industry and runs out in the evening to a "swell" dance or a "hot" movie—life is a game.

To the boy of the lower West Side, who when freed from the iron rule of the large class with its sullen obedience and furtive smirks roves about the asphault streets in predatory gangs, avoiding motor cars by a sixth sense and plain-clothes policemen by a seventh, breaking street lights either accidentally with a baseball or maliciously with beanshooter or "rock," cooking "mickies," getting chased by the "cop," diving in and out of the flat in the firetrap tenement to get some "grub" left by the "old woman" out doing washing, dodging the blows of the "old man" returned dull and tired from the truck or factory—life is a game.

To the respectable old-stock American who rents a small house in the suburbs, "fixes" the furnace in the early morning, bolts his breakfast, rushes for the train and wakes up gradually as he begins to read the stock-market changes in a pall of cigar-smoke, who comes home to a late dinner in time to see his children put to bed, who toils in the city, sleeps in the suburb, but takes civic interest in neither—life is a game.

Of course life is a game to the professional actor, pugilist or ballplayer, to the sensation-hunting reporter, to the man about town, to the Broadway girl.

Now the game in New York is by no means poor and dull. The edges of the City are washed by the sparkling Hudson, the air is keen and clear (except when the coal-strike game fills our cellars, chimneys, linen and noses with "substitute"), the streets straight and wide, the buildings warm and high. The players play with humour, "pep" and abandon.

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But the game is often cruel and confining, and it has no aim or meaning; men are born into it and grow old in the playing—and who started it no one seems to care. The cutting rules bind the players, and the players feel the bonds, but the players have never read the rules, and know not whence they come or why they bind.

Now a game, however wide-spread and long-drawn-out, is yet a game. It is not real life in its fulness. One by one some of the players will step out of the game to get a rest and a change. They will then watch the game with amazement. They will get the rules and read them. They will discover who made them. They will ask questions and demand answers, sometimes in hot anger, sometimes with the patience that comes from vision. They will realize they have been the slaves and sport of industrialism. In their new-found conscious power they will collect the other players, summon industrialism before them, and make him revise the rules to suit their vital needs, their craving for freedom and variety. Man will become the master, industrialism the servant.

Will other cities follow New York all the way into the game and out again before they learn how to revise the rules or will they seize the opportunity to learn by watching ?

## MARRIAGE CUSTOMS AMONG NAYARS OF MALABAR.—I.

The Editor, The *Indian Social Reformer*.

Sir,

In last week's *Reformer*, there appeared a letter from Mr. N. N. Menon headed "Marriage Customs among Nayars of Malabar." As it is likely to mislead such of your readers as have no first-hand knowledge of Malabar, I would like to place the following facts before them.

Mr. Menon speaks of the Brahmins as a class of intruders who have ruined the beautiful and fertile land of Kerala. This is nothing short of twisting the facts. We have authentic proof that the Nambudiri Brahmins have been inhabiting Kerala ever since the land was raised from the sea by Parasurama, a Brahmin. To speak of the Nairs alone as the children of the soil is therefore contrary to fact and truth.

It is least convincing to be told that the laws of marriage followed by Nairs have been twisted and moulded by Nambudiris to suit their own ends. The arguments brought forward by Mr. Menon in support thereof, though plausible, are not sound.

The Marumakkathayam Law favoured the independence of ladies of a Nair family, and it is no wonder therefore that the womenfolk retained the freedom of marrying anyone at their sweet will and pleasure. It would thus be plain that the Nambudiris have not been responsible for the 'moral degradation' of the Nair community.

I do not intend to accentuate the differences between Brahmins and Nairs by developing this any further. After all, it must be admitted that the inter-marriage between the two communities has been productive of more good than harm. It has gone a great way in levelling the distinctions between them. Respectable Nair gentlemen are not ashamed to own their Brahmin parentage and have been moving in the social world on a plane with orthodox Brahmins.

Matunga, Bombay, Yours etc.,
17th August 1926. K. R. VARADARAJAN.

II

The Editor, The *Indian Social Reformer*.

SIR,

I should be obliged if your readers will enlighten me on the following points :—

(1) Is it true, the Nairs had no marriage ceremony worth its name until Sir Sankaran Nair introduced it ?

(2) Someone wrote the other day, a Nair girl is sacramentally married to one man and really married to another. How can a sacrament be called a false ceremony ? May I know its details and description please ? Is there any book about the Nair customs and their origin?

(3) What is the meaning of "Kala Vichar" ? Kala means death or deadly in Sanskrit. How far can one trace back the custom ?

Mayavaram, Yours etc.,
8th August 1926. AN INQUIRER.

## WANTED A BRAHMIN SABHA.

The Editor, The *Indian Social Reformer*.

Sir,

The brow-beatings and assaults of especially Brahmin Congressmen in the recent Madras Corporation election meetings and the little protection they received from the Government show mainly, if not solely, the deep distrust of the Government towards the Brahmin community here and their natural weakness to defend themselves under such distressing conditions. In order to remedy the situation, it would be much better if Brahmins in Southern India direct their attention to the following :

1. To place on record the loyalty of the Brahmins to the British Crown in order to clarify the atmosphere in the first instance.
2. To look after the interests of the Brahmin community—social, political and economic—and weld it into an efficient unit.
3. To find out new avenues of life for the unemployed and the rest.
4. To popularise widow-remarriage in the community.
5. To put an end to child marriage by legislation so that the community may not degenerate morally, physically and mentally.

To carry out the above aims and objects a Brahmin Sabha is needed in the first place. It can be established in Madras as its head-quarters with branches in different centres throughout the Presidency. Every Brahmin above 25 years of age can be admitted as a member on receipt of a yearly subscription of Re. 1. Life-members can be enrolled on receipt of Rs. 100/- or so. Those who do not belong to the community but who are in sympathy with the above aims and objects can also be admitted.

The Sabha need not be anti-national and may even work in furtherance of nationalism without jeopardising its position.

These suggestions are tentative in nature and I place them in all humility before men of light and leading in the community for their consideration and adoption.

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In the light of recent occurrences in Madras, Brahmins should but organise by adjusting themselves to local conditions. They cannot be any longer philosophising while liberty of speech and action is threatened in broad day-light. The problem is, therefore, urgent and calls for immediate solution.

Natteray, P. O., Aug. 13th, 1926. Yours etc., E. GOVINDAN.

## MORAL EDUCATION.

The Editor, The *Indian Social Reformer.*

Sir,

The need of a system of moral education has been well-emphasized. Moral education is conceded to be the necessary off-set to juvenile crime and the guide that will help our young people to discriminate between right and wrong.

Of all the benign influences that can be brought to bear on the formation of character, moral education, I believe, is the most potent, the most elegant, the most far-reaching. It has become now a matter of statistics that moral education lowers the criminal record.

Why, then, is the solution of the problem so prolonged? Probably because our educational system, science and business are largely based on the law of cold intellect. Nevertheless, just as intellect is on the point of assuming undisputed sway, its structure is seen to be crumbling as heart-education was not made the corner-stone.

We believe that the spring of action and the forces that determine conduct come to us out of that "fountain of life" that humanity has ever spoken of as "the heart." Again and again do we reiterate the sacred instructions that "*The pure in heart shall see God*", and that "*Out of the heart are the issues of life.*" Yet what are our schools and colleges doing to reach this "fountain of life" whence spring affection, desire, and impulse?

We do not believe in teaching religion in our public schools, that is, our religion or our neighbour's religion; but we do believe that the great principles of justice, good-will and kindness—principles which underlie all religions, to which men of all religions can subscribe—are infinitely more necessary in the curricula of our schools, and infinitely more vital to the poeples' future than a host of things that our school teachers have to teach.

The quickest and most hopeful way of reaching the masses is through immediate and wide-spread moral education in our schools. There seems to be no authority for holding, as many may do, that a moral attitude is developed naturally and need not be taught. Morals can be taught to young minds just as easily and effectively as English or Algebra. All that is necessary is to begin early enough.

The heart tells us that imagination is the mirror in which truth is reflected for the mind to see, and that on the perfection of the "reflecting surface" depends the success and power of the mental processes. When the heart is in control, aspiration takes charge of all the moral functions, and then there is reflected a positive attitude antagonistic to immorality.

We believe that the time is coming near when man will grasp the great fact that the human receiving station for truth is not the mind working through the intellect, but is the heart working through the intuition. So every great discovery has developed from an idea flashed suddenly from the intuition, after which it was made practical and applied by many minds.

Now, if our patriots wish to dispel every form of prejudice or unkindness from amidst our people, *let us make our children go by the path of moral education.*

Perozepore Cantt., Punjab, 13th August, 1926. Yours etc., BHAGAT RAM.

## THE CURRENCY COMMISSION REPORT.

The Editor, The *Indian Social Reformer.*

Sir,

As the subject of Indian Currency is of great importance and in view of the impending legislation to fix exchange at 1s. 6d. and the dire consequences likely to result therefrom, may I suggest, through the columns of your paper, that public bodies, especially the political and Commercial Associations, deem it very necessary to undertake and publish, without much delay, in simple language and readable form, a correct short resume of the currency question embodying in it reflections from the Indian point of view, on the Royal Currency Commission Report and the minute of dissent of Sir Purshottamdas?

You are probably aware that even amongst the best educated people, there are many who do not understand or follow this complex Currency question. It is, therefore, necessary to make these facts very easily available and hence any such publication meant for free and broadcast distribution or sold at a mere nominal cost would go a great way to bring this question within the reach of many a people and help to swell the existing public opinion against the ruinous and mischievous Government proposals.

Bombay, August 16th, 1926. Yours etc., DHIRAJLAL CHAGANLAL.

## A MEMORIAL LANTERN AT PENUKONDA.

(*From a correspondent*).

On Sunday the 8th evening the towns-people of Penukonda witnessed a novel function when Mrs. Kesava Pillai, wife of Dewan Bahadur P. Kesava Pillai, President, District Board, inaugurated a memorial street lantern by lighting the lamp. The lantern was a gift from Mrs. I. J. Pitt of Cambridge, an old resident of Penukonda and other towns-people. It was in memory of a pious man in humble life of Penukonda by name Avula Munisami, a faithful attendant of the lady for over two decades. With a view to commemorate his name, the lantern was designed with a pedestal containing the inscription fixed up with a lantern of brass frame on the top of it. In response to the invitation issued by Janb Rasool Saheb, the energetic President of the Union Board, there was a large gathering in which there were the Deputy Collector, Mr. Ramanatham Pantulu, Mr. Ramnath Sujir, the District Munsiff, Mr. Ramaswami Ayya, the Tahsildar, Mr. Ramamurthi Sastry, the Stationery Sub-Magistrate, Dewan Bahadur P. Kesava Pillai and Mr. T. Sivasankaram, President, Taluk Board, Penukonda. A galaxy of ladies with Mrs. Kesava Pillai, Mrs. Sujir, Mrs. Ramanatham Pantulu among them also graced the occasion.

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Mr. T. Sivasankaram gave a short account in Telugu of the origin of the memorial and requested Mrs. Kesava Pillai to light the lamp. The lady accompanied by her friends proceeded to the pedestal amidst a procession of ladies present and lit the lamp. Eatables were distributed to the children present while 'pansupari' and flowers were given to those assembled.

Mr. Rasool Saheb, the Union Board President, accepted the gift on behalf of the Board and requested Mr. T. Sivasankaram to convey its grateful thanks to Mrs. I. J. Pitt and the towns-people who contributed towards the gift.

Mr. Kesava Pillai, rising amidst cheers, thanked the Union Board President for affording him and his wife an opportunity to associate themselves with the evening's function inaugurated by his esteemed friend, Mrs. Pitt of Cambridge. He recounted how when he fell ill in London on his way to British Guiana, he sought her help and how she came from Cambridge to comfort him. He also recalled the happy recollections of his visit to Cambridge on his return journey as to what a warm welcome he had while there from both Mrs. Pitt and her good mother, Mrs. Poole. He referred to the great services the good lady was silently doing for India in various ways and to her charitable disposition in caring for the poor and the needy. He also remembered with gratitude of her solicitude for Indian students in Cambridge and concluded by saying that English people of this kind were an asset to the British Empire drawing the two races together even amidst occasional racial aberrations. He also took the opportunity to acknowledge as the President of the District Board an endowment of Rs. 300 from the same lady towards the same purpose with a view to institute a stipend for the best Audi-Andhra boy prosecuting his studies in the High school to be called "Munisami Memorial Stipend" for the Audi-Andhras. He also held up the memorial as an object-lesson to towns-people in the direction of inaugurating civic charities. The gathering terminated with an expression of thanks by Mr. T. Sivasankaram to both the ladies and the gentlemen for their presence.

## INDIA'S NEED FOR SOCIAL REFORM.

### A Lecture.

The Lucknow correspondent of the *Leader* writes:—

Under the auspices of the Servindia Study Circle, Miss Zakia Sulaiman delivered an interesting speech on the 12th instant before a house packed to its uttermost capacity on 'India's need for social reform'. Sir Tej Bahadur Sapru presided, and among others there were the Hon. Raja Sir Rampal Singh, Pandit Jagat Narain, the Hon. Raja Nawabali Khan, the Hon. Pandit Gokaran Nath Misra, Babu Bisheshwar Nath Srivastava, Pandit Manoharlal Zutshi, Miss Shannon, Rai Bahadur Thakur Hanuman Singh and Pandit Krishin Prashad Kaul. Hundreds of Muslim and Hindu students of the University filled the hall. Dr. Chakravarti wrote apologising for his unavoidable absence.

Miss Sulaiman then dwelt on the importance of woman in the family unit. She strongly emphasized the need for absolutely equal rights and privileges for the weaker sex when the weaker sex bore equal responsibilities with men. Miss Sulaiman quoted from the teachings of Prophet Mahomed and showed how he always advocated full rights to women. The lecturer felt horrified at the practice of child marriage as found in India. How could men, she asked, conceive of such marriages. She drew dreadful pictures of such girls, deficient in body, mind and spirit, who were burdened with marriage responsibilities while they should be playing about and receiving instruction. Miss Sulaiman then expressed her utter surprise at the *purda* system as in vogue in India. She had to exercise her mind a great deal before she understood what *purda* meant. No such thing was to be found in Egypt. She seemed horror-struck at the practice of shutting up the fair sex behind closed doors against God's beautiful world. Would men exchange places with women and try the *purda* for a while?

The lecturer gave an interesting account of national life in Egypt and women's part in it. She, amidst loud applause, explained how all Egyptians were Egyptians first in Egypt and everything else afterwards. The country and its love comes first and religion, sects and castes, all should come next. She further went into the question and history of the Egyptian flag and impressed how to-day all Muslims and Christians in her country lived in amity and harmony under the Egyptian flag of the Crescent and of the Cross. She concluded her address by appealing for unity amongst the various communities in India and begged of the audience to sink all their petty differences at the altar of India and work for their country's political freedom. The priesthood did not exist in Egypt. Worship of God is a personal matter for an individual. Why, in India, the priest played such an important part in the people's life was not clear to the lecturer.

Sir Tej Bahadur Sapru expressed appreciation of the lecturer's views and speech.

Mr. Justice Gokaran Nath Misra formally moved a vote of thanks on behalf of the members of the Servindia Study Circle and the citizens of Lucknow and amidst thundering applause said that thousands of their sisters and daughters behind the *zenana* were yearning for Swaraj for their motherland and would heartily respond when the call for duty came. He expressed the hope that other nations outside India sympathised with the efforts of Indians for political freedom. He thanked Miss Zakia Sulaiman for her interesting, instructive and thought-provoking lecture.

The meeting lasted an hour and a half.

## PROHIBITIONISTS IN WORLD CONFERENCE.

A correspondent writes to the *Hindu*, Madras:

The Eighth International Prohibition Conference of the World Prohibition Federation was held simultaneously with the gatherings of the Anti-Alcoholic Congress at Dorpat (Tartu), Estonia, on June 24th and 26th, 1926.

Mr. Guy Hayler's Presidential Address was delivered before a representative gathering in the University Buildings where the Conference was held. Mr. Hayler paid tribute to fallen comrades such as Joseph Malins (England), Patriarch Templar, and the Hon. Edvard Wavrinsky, International Chief Templar, both known through the world as Good Templar leaders and thorough-going Prohibitionists; special reference was also made of the fine service rendered to the movement by Messrs. F. W. M. Uzuret, G. C. T. (Holland), Ottila Hoffmann (Germany), Maria C. Brehm (United Sta-

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tes); Henrik Foss, G. C. T. (Denmark), Tennys Smith and Edward Jones G. C. T. (Wales), the Rev. John Dawson (New Zealand),—men and women possessing the true pioneering spirit.

OVER A HUNDRED YEARS OF TEMPERANCE EFFORT.

In the year 1832, Mr. Joseph Liversey inaugurated the Total Abstinence Movement, which has resulted in the present world-wide scope of prohibition enterprise. What the personal pledge can do for the individual as Liversey well knew, the enactment of prohibition can do for the nation as Neal Dow foresaw—create a new way of life wherein some of the high ideals of mankind may be realised. As time goes on and the scientific facts of the dangers of alcoholism become more widely known by means of teaching in day schools, colleges, university, and through the common propaganda among people generally, abstinence is being adopted to increase efficiency, guard against sickness and more adequately meet the duties of citizenship and the requirements of everyday life.

LEGISLATION IS THE ONLY REMEDY.

But it must be legislation that gets down to the roots of the trouble. The pages of history teem with legislative failures, i. e., attempts to improve the associations of the liquor traffic without removing the liquor; a feeble tinkering at shortened hours; in other words, a cleaning of the outside of the patler. Wherever legislation of this sort has been tried it has led the liquor traffic to beat the law by some strategy of circumstance of which the promoters were either unaware or could close their eyes to. Any daily paper will show that liquordom has no respect whatever for law. The sole and simple remedy for the liquor evil is prohibition. It is the master method and the only reason why it is not more generally tried out as a social policy is because our statesmen lack courage and vision or are interested in the concern. They talk glibly about democracy but seldom seem prepared to refer questions to the people. The road to social freedom from the curse of alcoholism is by way of a free, direct vote of the people. There are simple and sound reasons why the people should be consulted. Their case is a powerful one.

Mr. Hayler concluded his address with a strong plea for the wider publicity of prohibition facts. In every country of the world almost the liquor interests are working with might and main to confute the spread of the prohibition idea. Undoubtedly the idea is growing but the channels of public utility are being poisoned by the manufactured statements sent out through the National and International Liquor Organisations. The future holds out strenuous campaigns for every worker in the field upholding the white banner of prohibition. There is need for more concentrated effort, greater liberality of time and money in the service, and a closer drawing together in all fields and in all lands throughout the world.

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## UNTOUCHABLES AND USE OF TEMPLE ROADS.

### A TRAVANCORE DECISION.

The following brief extracts of the judgment delivered by Mr. K. K. Chacko, Bar-at-Law, District Judge, Parur, dismissing the petition for an injunction to restrain the "Avarna" Hindus from entering the roads adjoining the Kannankulangara temple will be read with interest.

It may be well to observe that, on principle, it appear almost impossible to hold that any community whateve the religious views or sentiments in the matter be, ha the right to prevent any other community from exerci ing their elementary rights of citizenship, viz, the righ of passing and repassing along a public path or road. I has, however, been argued for the plaintiffs that the wa in question is not a public or King's highway commo to all the King's subjects but only a common highwa or "Grama Veethy" as it is called, and that under th law that is prevalent in Travancore, the public generall have no absolute right to the use of the road. For th position that, at any rate in Travancore, there is a well-re cognised distinction between a King's highway an a common highway thoroughfare or "Grama Veethy" the plaintiffs rely on the ruling reported in I. L. R. 97 The defendants characterise this distinction as fanciful and unfounded. The disputed road, which is admittedly used by Christians, Mahomedans and Jews alike, is a public road or King's highway in the broadest sense of the term.

Taking, then, the road to be a public road or King's highway it follows as a matter of course that any one of the King's subjects may pass along it or use it for all lawful purposes. It may be observed that the question in this extreme form, viz., whether the members of any particular community have a right to prevent the members of another community from merely walking along a common highway as distinguished from their right of conducting religious or other processions was not specifically raised in any of the reported decisions in British India where apparently the distinction between King's highway and common highway or thoroughfare is not recognised in so far as it relates to the present controversy. But from the decided cases in British India relating to the question of religious processions and kindred subjects, it is clear that such a right as is now asserted by the Brahmin plaintiffs in this case would not be recognised by the British Indian Courts.

The British Indian High Courts have, in recent times, resolutely set their face against the assertions of any such right on the part of one community against another even in cases where the question involved was one merely of preventing religious processions or the carrying of idols along a public way and not the elementary right of passing and repassing.

With regard to privileges claimed on the ground of caste or creed it may be observed that they had their origin in times when a State religion influenced the public and the private law of the country and are hardly compatible with the principles which regulate the British Indian administration, the equal rights of all citizens and the complete neutrality of the State in matters of religion. The members of one caste have not been allowed to restrict the members of other castes from the free use of public thoroughfares.

The Pariah in Malabar is no longer excluded from courts of justice. These are innovations, but the superseded usages are obviously condemned by the spirit of our laws. The prejudices of particular sects ought not to influence the law. It is fairly clear that the Legislature could not have intended to lay down that all local customs, however unreasonable, should be respected and followed merely because there is associated with them

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some tinge of caste or religion or quasi-religious sentiments.

The prejudices of particular sects ought not to be allowed to override the primary rights of the King's subjects to use for ordinary purposes what is admittedly a way or path belonging to the State, maintained at the State expense and freely used by Christians, Mahomedans and Jews alike. The mere fact that "Avarnas" like the Ezhavas were not using the road for some time, however long, cannot affect their rights unless, perhaps, it is proved that the plaintiffs have acquired a prescriptive right to exclude them. Apart from the fact that the Ezhavas were not using the way for some time past there is nothing to show that, by custom, they have been excluded from the use of the way. The plaintiffs are not entitled, on principle and on the authorities, to pray for a temporary injunction to restrain the "Avarna" Hindus from using the roads in question.—*Champion*, Calicut.

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## POWERS OF POLICE.

### Important Calcutta Decision.

A Full Bench of the Calcutta High Court, consisting of the Acting Chief Justice, Sir N. R. Chatterjee, Mr. Greaves, Mr. Rankin, Mr. Panton and Mr. Mukerjee, delivered judgment on the 11th instant in the reference in which the question of the powers of the Calcutta police to keep in custody an arrested person for an indefinite period for the purposes of investigation was raised.

The matter arose thus. During the Calcutta riots a Mahomedan was arrested by the Calcutta police. The day after the arrest an application for bail on his behalf was made before the Deputy Commissioner who refused the application and kept the arrested man in police custody without producing him before a Magistrate. Then an application, in the nature of *habeas corpus*, was made on his behalf in the High Court. Mr. Justice Rankin and Mr. Justice Chotzner, who heard it, held that the Calcutta police had no such power to detain without producing him before a Magistrate, but as this decision was against that of another divisional Bench of the Calcutta High Court, the matter was referred to a Full Bench.

Sir N. R. Chatterjee, Acting Chief Justice, in the course of a lengthy judgment, said that section 61, Cr. P. C., allowed twenty-four hours' time for such detention, while sections 9 and 76 of the Calcutta Police Act did not mention any time, but said that an arrested person might be detained until he could be brought before a Magistrate.

After referring to section 69 of the Metropolis Act of London and other cognate Acts relating to the right of an arrested person, His Lordship observed that the principle involved was the same in all Acts and section 61 of the Criminal Procedure Code applied to the whole of India and so the intention of the Calcutta Police Act did not mean that the detention should be for an indefinite period. It had been urged that the practice in Calcutta for about the last sixty years was that accused persons were detained for such period as might be necessary for completing police investigation. Accused persons were brought before the Deputy Commissioner of Police, who was a Justice of Peace, who either discharged them or sent them for trial or sent them back to the lock-up. It was said that the detention was under some rules framed by the Commissioner of Police under the powers conferred on him by section 9 of Act IV of 1866. It seemed these rules referred to orders and regulations for the guidance of police officers and for the internal management of the police force and the words "for rendering the force efficient in the discharge of all its duties" could not, his Lordship thought, include the power of making rules for detaining a person arrested without a warrant for a longer period than was necessary for producing him before a Magistrate If the practice in Calcutta originated from these rules it could not be said to be based upon a solid foundation. If section 76 of the Calcutta Police Act did not empower the police to detain accused persons for the purposes of investigation, the question arose whether there was any provision for remand. Section 167 of the Cr. P. Code gave power to Magistrates to remand accused persons to police custody for investigation for fifteen days. Then section 344 gave power to Magistrates to remand them before commencing trial. In these circumstances it was for the legislature to consider whether provisions should be made authorising and regulating remands to police custody. For the above reasons his Lordship answered the question in the negative, made the rule absolute and directed the release of the arrested person.

The other Judges agreed with the views expressed by the Acting Chief Justice.

## NEWS OF THE WEEK.

**Conference of Excise Ministers**: It is understood that a Conference of Excise Ministers from the various provinces will commence in Simla on Sept. 21st.

**A Munificent Donation**: A *Free Press of India* message says that Rani Ananda Kumari Devi of Bhowal has made a donation of Rs. 40,000 to the East Bengal Saraswat Samaj and another donation of Rs. 10,000 to the Widows' Home, Dacca.

**Encouragement to Indian Cement**: We are glad to note that in accordance with the declared policy of the Bombay Corporation the Commissioner has written to the Standing Committee of the Corporation that only Indian cement should be used for structural or other work of the Municipality.

**Madras Religious Endowments Bill**: The Government of India have sanctioned the re-introduction of the Madras Hindu Religious Endowments Bill, embodying, among other things, several alterations proposed by them, in the ensuing session of the Legislative Council.

**Non-Brahmin League of Youth, Madras**: At a meeting of some non-Brahmin youths of Madras, held recently, a resolution was passed forming an organisation called the Non-Brahmin League of Youth to work for the promotion of their interests and obtain equal rights and privileges.

**Bombay University Convocation**: A Convocation for conferring degrees on the new graduates was held last Tuesday evening. Sir Brajendranath Seal, Vice-Chancellor of the Mysore University, delivered the Convocation Address which was characterised by a wealth of knowledge and learning which one could expect of him. This is the first time in the annals of the University when an eminent man from another University has been called upon to deliver the Convocation Address.

**Exhibition of Indian Art**: The exhibition of old Indian paintings and textiles promoted by the Society for the Encouragement of Indian Art was declared open on Wednesday evening at the Town Hall, Bombay, by Her Highness Chimnabai Gaekwar, in the presence of a very large and distinguished gathering. Sir Dinshaw M. Petit in requesting the President to perform the opening ceremony complained that India was being denuded of some of the best examples of her art and asked for legislation, prohibiting the export of old treasures. The Maharani commended the efforts of the Society and remarked that the exhibition would hold a worthy place among the various efforts made to stimulate public interest in Indian art. She praised the Bombay School of Art and hoped for the establishment of similar institutions all over the country.

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**A Widow Marriage:** According to the Bera correspondent of the *Forward*, one Bejoy Halder of Talat was married to a widow girl of his own caste. The marriage was performed according to rigid Hindu form. This is the first move in that quarter. Almost all the leading members of the fishermen community showed keen interest in the matter. Sjts. Lalit Mohan Adhicary, Secretary of the Bera Hindu Saba, Kamakhyaprasad Dhar, representative of the Pabna Hindu Relief Committee, Narendra Narayan Chakravarty, Sachindra Nath Bhoumik and others of all classes were present. A few more marriages are expected to be performed.

**A Bachelors' Association:** It is with great pleasure, says the *Republic*, Cawnpore, that we hear about the formation of an association of bachelors at Kunnamkulam in Cochin. This Bachelors' Association, we are informed, will consist of young men who are prepared to take an oath that they will remain unmarried throughout and will dedicate their lives for national and social service. We have always felt the supreme need of such associations to effect the regeneration of our downtrodden mother-land. We are always anxious to be informed about the programme and progress of such associations.

**Prevention of Cow-slaughter in Mysora:** Legislation to prevent slaugher of cows having been repeatedly pressed upon Government by both Houses of the Mysore Legislature, Humanitarian Leagues and Gorakshana Sabhas, the Government of His Highness the Maharaja has recently announced the appointment of a mixed committee consisting of two Mahomedans, two Christians and five Hindus with Sir Puttanna Chetty as Chairman to consider the laws in force in other parts of India in this connection, to take evidence on religious, social and economic aspects involved and otherwise of undertaking legislation or taking any other steps for preventing the slaughter of cows in Mysore.

**Administrative Changes in Kolhapur:** On the occasion of the 30th birthday of the Maharaja of Kolhapur which took place on August 9th, a *State Gazette Extraordinary* was issued announcing a great administrative change. The Dewan of the State will hereafter be the head of all the departments of the State, and will be in direct charge of the Feudatory and Political Departments, the other departments being under his supervision. There will be three other Ministers besides the Dewan enstrusted with the Financial, the Revenue, and the Judicial Departments, and they will be considered as subordinates to the Dewan. The Dewan with the three Ministers will constitute the Council of the State, which will give its opinion on all important matters, besides those connected with legislation.

**Reforms for Cochin:** Some members of the Legislative Council of Cochin have presented a draft of a constitution for consideration of the Dewan. According to the scheme the Maharaja will be the constitutional head of the State and there will be a State Council to advise His Highness to exercise extraordinary powers under exceptional circumstances. The Council will be composed of the Dewan, the Speaker of the Legislative House, and the head of the department within which the question for consideration arises. The Legislature will be composed of not more than 60 and not less than 50 members, all elected by the people, the franchise being extended to all taxpayers and all graduates. The term of the Legislature will be four years and the House shall have the power of the purse. The Executive which will be fully responsible to the Legislature will be composed of the Dewan and Council of four Ministers. The Judiciary will be independent of the Legislature and the Executive and will be removable only by an address to His Highness the Maharaja on a vote of the Legislative Council carried by two-third members in an extraordinary session.

**Depressed Classes of Simla:** The reclamation of a large number of Kohlis, which came off on June 11 last in the Arya Samaj Mandir, Simla, writes a correspondent to the *Leader*, Allahabad, has been serving as a great stimulus to other Kohlis to elevate their depressed condition by joining the Arya Samaj. Consequently, in compliance with the request of the Kohli inhabitants of the village, the Arya Samajists of Simla went to Satrol near Sairi to reclaim them. Satrol is situated at a distance of 14 miles from Simla. The party from Simla reached Satrol on the evening of Aug. 7 and was accommodated comfortably in the house of Lala Ishar Das. Next morning, after meal, the reclamation ceremony took place. One could observe an expression of joy on the faces of Kohli men, women and children who were anxiously waiting for the sacred hour. The usual ceremony, which was performed by Pandit Jai Deva Vedalankar, ended in bringing 80 persons into the fold of the Arya Samaj. Holy thread was also given to those who earnestly demanded it. Afterwards, speeches regarding the removal of untouchability and the amelioration of the condition of the depressed classes were dilivered by Rai Sahib Lala Ganga Ram and Pandit Charan Das.

**Labour Deputation to Madras Home Member:** A deputation on behalf of the provincial committee of the All-India Trade Union Congress consisting of about fifteen representatives of labour unions waited on the Home Member, Madras, who is in charge of the Labour portfolio, in the committee room of the Legislative Council on the 6th instant, the Labour Commissioner and the Secretary to Public Works and Labour Departments being also present. The deputation asked for special representation of labour in the Legislative Council and in the Assembly, an inquiry into the system of levying fines on work people obtaining in various industrial concerns in the Presidency and lastly for investigation into the administration of the Workmen's Compensation Act. Mr. D. Shiva Rao, the President of the Madras Labour Union, who led the deputation in his personal capacity, wished to point out to Government that there were great hardships imposed upon women workers in the Presidency because of the lack of maternity benefits. He also drew attention to the fact that there was not a single woman factory inspector although the number of women employed in industrial establishments was about 27,000. The Home Member assured the deputation that their representations would be most carefully considered by Government.

**National Federation of Bengal:** At the inaugural meeting of the National Federation at Calcutta on the 11th instant Mr. Bepin Chandra Pal delivered an address and said that a similar attempt was made some two years ago to establish a common platform at Bombay by Mr. Mohammad Ali, the then President of the Indian National Congress, which was attended by leaders of all parties. He emphasised that the National

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Federation, which was founded that evening, would become a common platform for men of all parties and people of all castes and creeds, and they would all work under one banner. The clarion call for unity has again been raised, and he was sure those who want Swaraj never meant that Swaraj could be attained by inaction. Swaraj, in his opinion, meant the protection of one's own country, and for that, the training of the countrymen was indispensable, but, however, he did want a model of the West to be established in the East. He did not want even a model of Japan to India. The West, he affirmed, wanted to kill the independence of other countries in order to build their own, but that was impossible in the East. He appealed to men who wanted to make their country a land of peace and unity, to join as members of the Federation. Mrs. Sarala Devi Chowdhurani, who presided, gave a detailed description of the work to be undertaken by the Federation, and said that the creed would be that he or she belived in the redemption of India by building up one single Indian Nation and helping to evolve higher types of humanity. Membership was open to all and many leading men of all parties were enrolled as members with Mrs. Sarladevi as President, Mr. J. M. Sen Gupta, and Mr. Chakravarty as Vice-Presidents and Mr. T. C. Goswami as Secretary.


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"I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest——I will not equivocate——I will not excuse, I will not retreat a single inch——*And I will be heard.*" WILLIAM LLOYD GARRISON in the *Liberator.*

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## NOTES

**Culture Grades :** Mr. Torajiro Naito, writing in *Young East*, Japan, compares the cultural standard in the several countries he has visited. His general conclusion is that other things being equal the culture of a country is in inverse proportion to its economic prosperity. The United States of America, Mr. Naito considers the least cultured and next to it England. France, he regards, as being more cultured than England, Italy more than France. In fact, he holds that Italy was the original source of European culture and that the nearer a country is to Italy the deeper was the cultural influence it received from Rome. Mr. Naito is of opinion that the Catholic nations possess higher culture than Protestant nations. Speaking of his visit to Wembley Exhibition, he says that many exhibits from India and even from Burma were such as few Englishmen of the present-day could produce so far as artistic design and skill of execution were concerned. "In fact", he writes, "I was so strongly impressed with the disparity seen in the degree of culture between England and India and her other Asiatic dependencies that I began even to question the rationality of Englishmen giving rule to a country like India which possessed so highly advanced a culture." Mr. Naito holds that Chinese culture is superior to that of his own country. China and India in Asia and France and Italy in Europe, are in his opinion the countries which possess the vitality born of ancient culture. The Asiatic nations, he says, should be careful not to lose their superior culture until the European people catch up with them.

**A Juvenile Criminal :** A Mahomedan boy of 16 years, has been sentenced at the High Court Sessions of Calcutta to transportation for life. During the recent Hindu-Mahomedan riots in Calcutta, the boy struck a door-keeper with a knife. The man died as the result of the injury. The boy, Yusuf Beg, was charged with the offences of murder, culpable homicide and grievous hurt. The Jury acquitted him of the first two and by a majority found him guilty of the last. The Judge in passing sentence said that it was true that the boy was a tool in the hands of others, but in view of the communal tension, he had to give him the maximum punishment. We think this is not sound reasoning. The boy cannot be made responsible for the communal tension and transporting him for life would not put a stop to it. A life sentence in practice is considered to cover twenty years. The boy when he comes out of prison will be thirty-six years of age, and in the prime of life. The 20 years in jail will not make him a useful member of society. The chances are that he will emerge from prison a desperate criminal bent on wreaking revenge on society for the way in which it had used him. Apart from humane considerations, it is not to the interest of society to create criminals out of impulsive young boys by depriving them of the opportunities of earning a honest living. Government, we hope, will change the sentence to a more suitable form so that the lad may grow into a useful member of society.

**Blind Relief in India :** It has been found that though a large number of people suffer from eye diseases in India, the medical relief agencies were not adequate to cope with the work. Most villages had no relief organisations at all and even where there were medical relief centres, ignorance, illiteracy, superstition and poverty came in the way of sufferers availing themselves of the relief provided. The result was that thousands of people affected with diseases of the eye hoped to find release only in death, whereas attention, help and timely medical aid would have gone a long way to prevent or mitigate blindness where the disease had not become acute. During the seven years of its existence the Blind Relief Association, started through the joint efforts of the late Dr. Chhatrapati and Mr. C. G. Henderson, has done much to bring light to the blind. The Report of the Association for last year shows that the work is not confined to medical relief only and much is being done indirectly for the welfare of the blind. Two distinct systems of work are adopted by the Association for the prevention of blindness; the Group system and the Rotation system. Eight to ten villages with an average population of 8,000 are grouped together and placed in charge of a trained worker called the field-worker. He is required to visit all cases of births in the various villages of his group and to detect and check eye diseases in the juvenile population. The duty of the field-worker of the Rotation system consists in finding out operable and acute cases of blindness and treating them. Spectacles are provided free of charge to those in need of them and particular care is taken to save the eyes of those affected by small-pox at various centres with very good results. To the Association also belongs the credit of maintaining the Industrial Home for the Blind where those who have totally lost their eye-sight are given literary and industrial training to enable them to obtain employment. In view of what has been done and what there is still to do, it is incumbent on the philanthropic public of Bombay to help the Association not only to carry on but also to extend its work.

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**The South African Whites' Policy:** The Whites in South Africa are not deterred by the ensuing Round Table Conference from pursuing their nefarious anti-Indian policy. News comes from Durban that the Governor-General of South Africa has given his assent to the Natal Townships Ordinance, which disqualifies Indians from franchise rights in urban areas. Like the Boroughs Ordinance of 1924, it prescribes that only parliamentary voters are entitled to be enrolled in the list of voters for election of Councillors and, as Indians had been deprived of the parliamentary franchise by Act 8 of 1896, they are disqualified from exercising the franchise. Throughout Natal, in various town-ships, hundreds of Indians own landed properties to a considerable value, and the effect of the Ordinance will only be to deprive them of what little voice they now possess in the safe-guarding of their interests. The validity of the Boroughs Ordinance is being at present questioned in a test case before the Supreme Court and we hope similar will be the case with this Ordinance also. Unless the Boroughs Ordinance, Townships Ordinance and similar laws discriminating against and humiliating the Indian community are also dealt with by the ensuing Conference, no lasting settlement can be arrived at between the two countries. The Minister of Justice who has made himself notorious by his anti-Indian utterances, is never tired of avowing his squeezing-out policy. In a recent speech, he is reported to have said that if the coming Conference was not going to solve the problem, he would repatriate all those who could be induced to submit themselves to that operation and throw the rest into locations from which they would not be allowed to get out. We learn also from the *Natal Advertiser* that the Indian employees in the South African Railways are being ruthlessly reduced in numbers. Out of hundred who were employed in Maritzburg, only twenty-five are now retained in service, while at Ladysmith Indians with long records of service to their credit have been dismissed suddenly. It is said that the retrenchment in Indian staff is effected in order to give room to Europeans, the Asiatic employees being used for the performance of duties "which are of such a nature that they cannot be carried out by Europeans". All this is certainly not conducive to a peaceful atmosphere for the Conference.

**Indian Labour in Ceylon:** It is announced that the Standing Emigration Committee considered the question of the improvement of the condition of Indian labourers in Ceylon, but has not yet arrived at a decision. Apparently, the tentative proposals of the Ceylon Government for improvement of the condition of Indian labourers in regard to education, medical relief, standard wages etc., were before the Committee. The Committee will do well to carefully scrutinise the proposals and consider the problem in all its aspects before coming to a final decision. The report recently submitted by Mr. Ranganathan, the Agent of the Government of India in Ceylon, on the working of the Indian Emigration Act, for 1925, depicts the wretched condition of the Indian labourers there and should serve as an eye-opener to the Government of India. The labourers have been literally lured away by alluring prospects held out to them by professional recruiters. They leave their hearths and homes in the full belief that they would be able to better their condition by working on some estates there, only to find that the climate is not in any way favourable to their remaining in the island for long. Ill-health caused by inclement weather, meagre clothing and bad nutrition keep them, for the most part, away from the working plantations. The wages they get are far below the average living wage, and their irregular distribution over good and bad months affects them adversely in most of the months. The housing arrangements are unsatisfactory in the extreme; there are no adequate facilities for medical relief; the children of the labourers are, in many cases, left uneducated and the difficulties caused by ill-health, inefficiency and low wages compel them to incur debts to supplement their meagre monthly income. Much difficulty is also caused to them by their ignorance as to the purchasing power of the rupee in Ceylon which is less than that of the rupee in India. To improve this regrettably miserable lot of the Indian labourer, Mr. Ranganathan makes some valuable suggestions in his report. He urges upon the authorities that adequate legal provision should be made early to fix the number of persons who may occupy a room, and to prohibit the allocation of more than one family in a single room. He further suggests that free and compulsory education should be imparted to the labourers' children, as also the prohibition of children below the age of ten from being employed. On the question of a standard wage, Mr. Ranganathan gives some useful information regarding the wages in some of the estates. He is of opinion that the proposed standard rates should not only push up the prevailing rates but should also give the labourer a living wage even in bad months.

**A Welcome Announcement:** We are glad to see from a question put by Mr. Rangachariar in the Assembly, that the Government of India is in correspondence with the Secretary of State, in the matter of amending the law so as to enable Vakils and Pleaders to be appointed to the position of permanent Chief Justices in Indian High Courts. The disqualification attaching to this class of practitioners has been already done away with in the case of the Privy Council, and we do not see why the anomaly should persist in India. Sir Alexander Muddiman doubted whether there is any wide-spread discontent in the country on the subject. Surely, he ought to have known, as a responsible member of the Government of India, how keenly the public have felt when recently the claims of some eminent High Court Judges for the permanent posts of Chief Justice were passed over, simply because they did not happen to be Barristers.

**Sound Advice to Social Workers:** We have much pleasure in calling particular attention to the short article in this issue in which Dr. Clifford Manshardt enunciates some sound principles for the guidance of social workers. We heartily endorse every one of them as the result of our own experience in the field. We may add that these principles apply equally to the industrial, political and educational fields. In fact they are the fundamental principles of all ameliorative work.

**The Currency Bill:** We are glad that the Legislative Assembly with the consent of Government postponed the consideration of the Currency Bill which proposed to give effect to a part of the recommendations of the Royal Commission, to the next Assembly. This will enable Government to formulate their whole currency policy and the country to pronounce a considered opinion on it.

**Lala Lajpat Rai:** Lala Lajpat Rai, who recently returned from Geneva, has resigned from the Swaraj Party and is understood to be co-operating with Pandit Madan Mohan Malaviya to form a new party. Lalaji has declared that at the forthcoming elections the best men should be returned irrespective of party politics.

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INDIAN SOCIAL REFORMER.
BOMBAY, AUGUST 28, 1926.

## THE SABARMATI MOVEMENT—II.

The Gujarat Vidyapith is the most ambitious of the Sabarmati institutions. It was intended to be the head and centre of the system of national education which was instituted in the wake of the boycott of educational institutions recognised by the Educational Department of Government. This boycott was the most sensational of the several boycotts of the Non-Co-operation programme. It was also the first to collapse and in its collapse it involved all the other boycotts. Previous national educational institutions accepted the departmental scheme and sought to impart a national bent to it. The Vidyasagar, Ripon and City Colleges in Calcutta, and the Fergusson College in Poona are the oldest attempts in this direction. Then came the national or rather denominational institutions such as the Arya Samaj schools and colleges, and the Hindu and Moslem Universities at Benares and Aligarh, and the institutions of the Theosophical Society. The "national education" of the Non-Co-operation movement, on the other hand, wholly and totally and contemptuously rejected the departmental system as the breeding ground of slave mentality, and aimed at setting up a new system opposed at all points to it. In the height of Non-Co-operation, a considerable number of national schools sprang up in different parts of the country, but they have mostly either disappeared or sought entrance into the official system. The Gujarath Vidyapith itself has been steadily declining in numbers, and a committee has recently reported on its future. As it is at present, it reminds one of nothing so much as the clump of earth left standing in the middle of a plot of land from the rest of which it has been removed for filling up lowly places elsewhere. A large two-storied white building, in the form of a hollow square, about two furlongs from Sabarmati Ashram, houses the Vidyapith. There is accommodation for perhaps two hundred students, but there are only sixty now, and the empty rooms give the institution a deserted appearance. A corner of the building is devoted to research work among ancient manuscripts. Some valuable publications have been issued from this department of the Vidyapith. One felt that this was the work most congenial to the atmosphere of the institution and that it would, indeed, be most fitting as its central purpose. As a research institute, the Vidyapith would be a valuable addition to the all-too-few post-graduate institutions we have in the province and the country. Research in agriculture and cotton-spinning and weaving, for which there are ample facilities, may be allotted to the institution, as well as research in ancient manuscripts. Advanced students from the official Universities will be attracted to the Vidyapith to carry on post-graduate work, and their presence will supply what is now a distinct want in the atmosphere of the place. The air of isolation breeds an air of antagonism which is as unnecessary as it is out of place. A small number of students is a distinct advantage in a post-graduate institution, where guidance is more essential than lectures. The Vidyapith still retains a trace of the spirit of defiance in which it was born, and which, in the completely altered state of things, seems somewhat forced and artificial. It has a great future as an institution for advanced studies, but not as the Non-Co-operation counterpart of the ordinary Arts College affiliated to the Bombay University. A youth who has passed through a recognised University with credit, will derive great benefit by a course at the Vidyapith. His education qualifies him to understand and appreciate the purpose of the Vidyapith. We would advise University students, especially those who take up sociology, to spend some part of their vacation at the Vidyapith where, we were given to understand, they would be welcome.

A brief notice of the Satyagrahashram which is the power-house for the institutions described above and in last week's article, may close these sketchy observations. The soul of the Ashram is, of course, Mahatmaji. From his hermitage at the centre of it he watches over and inspires every detail of its operations. There are about 250 persons in residence and to them all he is friend, philosopher and guide. He also acts as their medical adviser, though we fancy they are not obliged to follow his prescriptions. Fasting occupies the first place in Mahatmaji's therapeutics. It does not necessarily mean total starvation in all cases; it may be semi-starvation or one-quarter starvation according to the requirements of each particular case. Next to fasting, spinning is considered as an all-round antidote to spiritual as well as physical ailments. Spinning on an empty stomach, we have an idea, tends to result in appendicitis. Among the residents of the Ashram are a Chinese scholar, an Englishman and a German. The majority are Hindus but there are also a few Mahomedans. The Ashram recognises no distinctions of race or creed, and is equally open to women as to men. Only all are expected—speaking under correction—to eschew flesh food, to do some amount of manual work, and make themselves serviceable in a general way besides attending to their own special department of work or study. Khaddar is of course the rule. It is not perhaps obligatory but every person of sensibility feels that it would not harmonise with the surroundings to wear anything else. Plain living and manual labour, are the visible features of life in the Ashram. Most of the thinking is now done by Mahatmaji and it is, we need hardly say, of a very high quality. But it may be hoped that the other residents also are cultivating the habit and not allowing their minds to rust amidst the routine of daily living. A few hours at the Ashram had an astonishingly refreshing effect upon one visitor. But it is impossible to imagine the whole of India forming one big Satyagrahashram after the model of Sabarmati. Such settlements are needed to work out ideas and ideals which should inspire the life of the nation, and to train men and women who will go forth as missionaries of plain living and social serviceableness. They are also valuable as centres of energy at which the workers on the plains may from time to time gather strength and courage. But their efficacy depends on one condition. It is that they should find a Mahatma Gandhi.

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## EDUCATION IN INDIA.

The annual review of the progress of education in India for 1924-25 just issued by Mr. Richey, Educational Commissioner with the Government of India, describes the year as one "of steady but uneventful progress." A study of facts and figures, however, discloses that this is not really the case. In 1921, 5·1 per cent of the male population of British India and 1·1 per cent of the female population were attending recognised schools. The corresponding figures in 1925 are 6·05 and 1·24 respectively. These figures, however, do not take into account the increase in the population of British India since the last census was made. The progress, therefore, is practically *nil* except for a very small increase in percentage. The review itself admits that at the present rate of progress it will take at least forty years more to collect into school all boys of school-going age, who form about 15 per cent of the population. Again, there are still thousands of villages unprovided with schools and there are millions of parents who do not send their children to the schools provided at their very doors, while compulsory education has as yet made little headway. It is stated that progress during the last four years has been delayed by the "need for economy and political events." By political events is probably meant the opening of national schools in several parts of the country as a result of the Non-Co-operation movement and the throwing out of grants for nation-building departments owing to the obstructive tactics of the Swarajists as in the C. P. and Bengal. This, of course, is to some extent true. But the plea of economy is a favourite argument with Governments. Government could find enough money to pamper the Services, but not enough to provide for education. Government will take shelter under the fact that education is now a transferred subject under the control of Indian Ministers, but what can Ministers do when their departments are being starved?

The total expenditure by Government on education in India represents only four annas per head of the population, a thing that will never happen in any country that has a deciding voice in its administration. The percentage of total expenditure on education borne by Government has declined from 48·9 to 47·9 while contributions from fees have risen from 21·8 to 22·4. The number of recognised institutions for girls and the number of pupils, show some increase, but the increase in the attendance at schools of boys is just ten times the increase in the case of girls. The number of high schools increased during the year under review from 2,421 to 2,530, a large increase occurring in the Punjab where, it is stated, the Government, in accordance with its policy for equalisation of educational facilities, is opening high schools in backward areas where no private agencies are available to found or manage schools. The increase of nearly one thousand Mahomedan boys in the number of students reading in arts colleges is a matter for satisfaction, but the community has still much leeway to make up. In Bengal where more than half the population is Mahomedan this community supplies 50·5 per cent. of the attendance at primary schools, but only 12·9 per cent. of the attendance at arts and professional colleges. In the Punjab the position is somewhat better. Mahomedans here form more than half the population. They supply over 50 per cent. of the attendance in the primary schools, and about 33 per cent. of the students at colleges. Most provinces report a satisfactory increase in the number of scholars belonging to the depressed classes. For example, Bihar and Orissa show an increase of 51 schools for untouchables and of no less than 50 per cent. in attendance at such schools. Even more satisfactory is the fact that many of these children are now admitted into ordinary schools in Madras. The number of Adi-Dravida and Adi-Andhra children reading in ordinary schools increased by 50 per cent. to about 13,000. This clearly shows that the prejudice of caste-Hindus against the untouchables is gradually dying down. An increase in the number of scholars resident in hostels and boarding houses is also recorded. But the review dwells upon a disquieting phenomenon, namely, the educational waste which occurs in the country. It is observed that while the figure for enrolment in recognized schools increased by 513,778 during the year, nevertheless, an increase of 360,000 boys in the first primary class was accompanied by an actual decrease in the numbers attending the fourth primary class. Only one *girl* out of *every five* admitted into school reaches this stage of education, which may be held to connote literacy, i. e., the ability to read and write which will rapidly disappear if not exercised. This means that many relapse into illiteracy. Such waste is indeed deplorable and only a thorough system of compulsory education can bring about a satisfactory state of affairs.

## SOME PRIMARY PRINCIPLES OF SOCIALIZATION.

( By Dr. Clifford Manshardt, Ph. D. )

The goal of social effort is to bring about such changes in the attitudes and structure of society that conflict, competition, and the external things that appear to keep men apart will disappear or will be diminished to such an extent that all men may dwell together in unity and solidarity. The family ideal thus comes to underlie the sociological conception of society.

If the social structure is to have for its corner-stone the fundamental truths of brotherhood and good-will, it is highly essential that social workers themselves carry on in accordance with these truths.

Accordingly, I am setting forth ten primary principles of the utmost simplicity for the guidance of the social worker in his everyday activity. They are principles arising out of experience, principles that have been found to reduce conflict and to bring about a wider measure of co-operation.

*1. Completely worked.out programmes to be applied in any situation have little chance of success.* People differ in temperament. Their needs and desires differ.

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They live in varying environments and make varying responses to their environments. A programme to be effective must grow out of community need.

2. *The first step in meeting a new situation is to investigate, to become acquainted with the facts.* Use your eyes, ask questions, obtain all the information that is possible, and then set to work upon the basis of this information.

3. *Be content to move slowly.* It is better to take the necessary next step and to do that well, than to try to make sweeping changes all at once.

4. *Have faith in the educational method.* Propaganda gets things done, but the most lasting results are achieved through the sure, steady working of the educational method.

5. *Do not place too much faith in external equipment.* Showy buildings are no guarantee of social progress. The fact that people are being socialized is of more importance than any external equipment.

6. *People are always suspicious of an outsider. You must win your way by the strength of your own character and by the vitality of your ideas.*

7. *True socialization is inclusive.* A place is found for everybody. It is only thus that the individual learns to think in terms of the group.

8. *Be slow to antagonize.* It is better to attempt to win the co-operation of minorities than to override them. Some point of contact will surely be found. Direct attacks upon cherished ideas only serve to build up defense reactions and to still further postpone the process of socialization.

9. *Think in terms bigger than yourself.* Remember that the welfare of the group is of more importance than the success of your particular pet plan.

10. *Do not be afraid to let others get credit for the things you suggest.* The important point is that these things are being done.

—:o:—

## MARRIAGE CUSTOMS IN THE HILLS.

The Editor, The *Indian Social Reformer.*

Sir,

There are some marriage systems prevalent in some of our hill tribes. Our religious and political leaders, undoubtedly, do a lot to wipe out these blots from amongst us, but as a prophet is little valued in his own country, there is no or very little change in the system.

In spite of the renowned sanctity of these Uttara Khanda, where our great Rishis and Munis spent days and nights under sheltering trees near sacred rivers and in the unseen caves of the Kailas mountains meditating upon the deep religious problems, we find that there are now existing such things as would pain the heart of a true lover of country. These beautiful and sacred mountains, which surround and safeguard the sanctity of Badrinatha, Kedarnath, Gauri Kund and the like Maths and temples, have salient messages for pilgrims coming from far ends of the country, but we who live among them and die in them pay no attention to their holy messages which they give us for the great Rishis of old.

Not very long ago I happened to stay in a village where a matrimonial ceremony was being solemnised. By chance I happened to see the bridegroom on whose face I was able to detect some signs of disagreement. I emboldened myself to inquire of him the reason of all that at such a happy occasion and he very frankly told me that the bride's father demanded one thousand rupees cash as the cost of his daughter. I was greatly astounded at this. Next day I found that the bridegroom's father had to pay the sum demanded. There was another wedding taking place in an adjoining village and on inquiry I found that a contract for Rs. 500 was made between the parties.

I was not very sorry for demanding a certain amount of money in the transaction, but I was sorry for the attitude of the father for his daughter and also for the unfortunate future that loomed over the girls that were sold like cows and goats.

The story of such girls is not finished here. The cost of a girl varies with her age. The older the girl the higher the price rises. But those girls who are married at quite an early age under such give-and-take business have the worst future. That after they are grown-up, in ninety-nine out of hundred cases, there arises a disagreement between the husband and the wife, is a thing that requires no comment. The husband buys another wife by borrowing money or by selling his property and thus leaves nothing for his posterity and poverty is the outcome. The neglected wife runs away from his house. She cannot go to her father, for he has no money now to pay back to her husband, and the husband has bought her, so he will try to keep her as a servant. But she would naturally abhor the very idea of this degradation and so she runs away from the house, either to commit suicide or to become a prostitute. The outcome here is demoralization—loss of soul.

These and many other customs are not uncommon in the lower classes of people. The birth of a girl in certain families is a glory, for she is sure to bring money to her parents; while the son sometimes becomes a regular burden to poor people, for they cannot buy a wife for him.

There are many other things that we do not wish to hear of, but they cannot be avoided unless we are willing to wipe them out from our midst. I wish something could be done for the eradication of such evils and thus these holy hills may attain their past glory and may restore their exalted holiness which was implanted here by our great leaders in the golden years of the past.

I hope our leaders will give their kind attention to the selling business of girls and will before long bring such steps as will establish real happy homes.

Dwarahat, Yours etc.,
Aug. 20th, 1926. MANGAL SINGH.

## INDIAN FABIAN SOCIETY.

### ITS FUNCTION AND CREED.

The Editor, The *Indian Social Reformer.*

Sir,

For sometime past the conviction has been growing in the minds of many Indians that the time has come when this country should fall into line with the progressive nations of the world in their onward march towards Social Democracy and International Solidarity. There is some divergence of opinion as to the methods by which

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this supreme ideal is to be attained but it is coming to be realised by a growing number of people more and more clearly year after year that an enduring edifice of national and international reconstruction can be erected only on the basis of mutual love and general consent. To unite people in all parts of India who hold this view into a compact body, furnishing them with a common platform and serving as a point of focus to their public activities, is the function of the Indian Fabian Society.

The Society has adopted the following creed at its meeting on 25th July 1926 :—

(1) The Indian Fabian Society consists of socialists.

(2) It aims at reorganising Society in all departments of life on a democratic basis.

(3) It will work for equitable distribution of wealth which will secure to all persons, irrespective of their race, caste, creed or sex, equal rights of citizenship and equal opportunities for development.

(4) It stands for public ownership and control of land with equitable consideration of established expectations and due provision as to the tenure of the home and the homestead; for the transfer to the community by constitutional means of all such industries as can be conducted socially; and for the establishment as the governing consideration in the regulation of production, distribution and service, of the common good instead of private profit.

(5) It advocates the settlement of all international disputes by arbitration.

(6) The Society will work for the attainment of its objects by educating the public on social, economic and civic questions and by purely constitutional methods.

It may be added that No. (4) has been taken from the basis of the British Fabian Society.

Those who agree with our objects and policy and wish to join our Society are requested to write to the undersigned (Honorary Secretary, Indian Fabian Society, Royapettah, Madras).

Madras, Yours etc.,
August 1926. S. M. MICHAEL.

## THE INDIAN CURRENCY BILL.

The Editor, The *Indian Social Reformer*.

Sir,

There is one point connected with the controversy now in progress all over the country over the Indian Currency Bill which requires to be elucidated and emphasised. There are some persons—notably a section of the Bombay merchants—who advocate a reversion to the sixteen pence rate. It is well-known that the rate has steadily stood very near eighteen pence during the past two years, and the Budget of the Government of India has been framed on the understanding that the eighteen pence rate would be maintained. It is also well-known that the annual outlay incurred by the Government of India on account of remittances to Great Britain and other foreign countries in the shape of pensions, salaries and the cost of machinery, stores etc., imported into India runs into several crores of rupees. If the exchange rate be fixed at sixteen pence there would be such a very serious dislocation of the finances of Central Government as to compel it to have resort to additional taxation to meet its liabilities. It is clear that without raising money to the extent of a couple of crores of rupees by additional taxation it would not be possible to maintain financial equilibrium in the country. Now no one in India favours additional taxation of any sort at the present moment. On the contrary every body is anxious to see the existing taxation reduced as much as possible. I am neither an economics scholar nor a financial expert. But as a citizen I ask those who endorse the suggestion for a sixteen pence rupee to explain how they would maintain the existing equilibrium in the Budget without having resort to additional taxation.

August 1926. Yours etc.,
CITIZEN.

—:o:—

## AN INTER-CASTE WEDDING.

A correspondent writes :—An interesting wedding took place at Madras on Sunday evening between Sreemathi Saguna Santosh, student, B. A., Senior, Queen Mary's College, Madras, and Sri Tarakam, B. A., of the L. T. Class, Rajahmundry. The bridegroom belongs to a respectable Brahmin family of Pithapuram and is the nephew of the late Dewan to the Maharajah of Pithapuram (Mr. Mokkapati Subbarayadu, B. A) The bride is a convert to Christianity and is the foster-daughter of Sir R. Venkataratnam. The wedding was solemnised at the Persian Restaurant, Royapuram. There was a choice gathering of friends and sympathisers, prominent amongst whom were, Mrs. Venkata Row of Adyar, Mrs. Somananda Row, Miss Vasundhara Devi, B. A., Mr. Shankar Singh, M A., of the Presidency College, Mr. R. Surya Row Garu, B.A., B L., of the Religious Endowment Fund, Mr. Muddukrishna, B.A., of Rajahmundry, Mr. T. Rajagopala Row Garu, B. A., Editor, *South Indian Research*, Mr. Subba Row Garu, Sub-Editor, *Swarajya*, Mr. M. V. N. Subba Row Garu, Principal, Hindu College, Tinnevelly, etc., etc. Several students of the Queen Mary's College, Presidency College and Medical College were also present. Messages of congratulations and blessings were sent by Messrs. P. Ramaswami, M. A., of Cocanada, Mr. G. S. Prakasa Row, M. A., of Hyderabad, Mr. M.V. Krishna Row, B.A., of Vizagapatam and Mr. G. Venkata Cholam B.A., of Anantapur. Those assembled were impressed with the unique nature of the wedding. To start with invitations were sent over the names of the bride and bridegroom. The ritual was the simplest and the most rational and unconventional ever gone through. A few sympathisers who were present were requested to officiate, but as no one was forthcoming the following programme was announced and gone through, 1. Hymns 2. Mutual declarations of bride and bridegroom, 3. Exchange of rings and garlands, 4. Hymns and prayers by bride and bridegroom, 5. Hymns. At the close of the function the bridegroom announced it to the public that the marriage will be registered under the Civil Marriage Act and that intimation was accordingly given that very morning to the Registrar of Marriages at Cocanada. Mr. Tekumalla Rajagopala Row Garu, B. A., made a short speech in the course of which he mentioned that it is essential for every love marriage to be characterised by individual choice and freedom and that this particular marriage emphatically symbolised both. He hailed it as the type of marriage that progressive humanity should adopt in future, and congratulated the bride and bridegroom on their courage and sacrifice. Tea and refreshments were served to the guests and

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the night there was also a dinner at which Mr. Shankar Singh offered Grace.

After dinner the bride gave a musical entertainment to the party.

It is noteworthy that many extolled this wedding between two educated adults of different communities as an example of great social reform deserving the praise and sympathy of all progressive India.

## THE ANDHRA RESPONSIVE CO-OPERATION PARTY, RAJAHMUNDRY.

A correspondent writes:—

A meeting of the sympathisers and supporters of the Andhra Responsive Co-operation Party was held recently in the Hindu Samaj Hall at Rajahmundry. Mr. Bheemasankaram, in opening the proceedings, traced the growth of the National movement and the causes which gave rise to the Responsive Co-operation Party led by Lokamanya Tilak's disciples and Pandit Madan Mohan Malaviya. Then the convener, Mr. Yoganandarao, read letters received in reply to the invitations sent from prominent people. Among them were letters from N. Subba Rao Pantulu from Bangalore, Dewan Bahadur M. Ramachandra Rao Pantulu of Ellore, B. Shivarao of Adyar, Editor, *Paschimandhra*, and others.

Then the following resolutions were passed:

That a Party styled as "Andhra Responsive Co-operation Party" be formed with Rajahmundry as its head-quarters comprising all the Andhra Districts (including the Ceded Districts) and that the said Party do carry on its work as a Party within the Indian National Congress and working in collaboration with the All-India Responsive Co-operation Party.

That the membership of the Party shall be open to every person who is otherwise eligible and signifies in writing his or her acceptance of the manifesto setting out the principles and the policy of the Party. That the Provisional Committee be authorised to enlist members and do the needful. Mr. N. V. Yoganandarao, B.A., B. L., and Mr. Gadepally Krishnamurty, B.A., B.L., were elected as Secretaries. The meeting was closed with a hearty vote of thanks to the President and the members present.

## UNTOUCHABILITY.

Mahatma Gandhi writes in a recent issue of *Young India*:—

A friend has sent me a gist of what appears in the Southern vernacular press from the pen of a learned Pandit. He summarises the Pandit's plea for untouchability in this fashion.

(1) "The fact that once Adi-Shankara asked a Chandala to be aloof from him, and the fact that Trishanku when he was condemned to be a Chandala was shunned by all people, prove that untouchability is not of recent growth.

(2) "The Chandalas are the outcastes of the Aryan society.

(3) "The untouchables themselves are not free from the sin of untouchability.

(4) "The untouchables are so because they kill animals and because they have constantly to do with flesh, blood, bones and night-soil.

(5) "The untouchables must be isolated even as slaughter-houses, toddy-shops and houses of ill-fame are or should be.

(6) "It should be enough that untouchables are not denied the privileges of the other world.

(7) "A Gandhi may touch these people but so can he fast. We may neither fast nor touch the untouchables.

(8) "Untouchability is a necessity for man's growth.

(9) "Man has magnetic powers about him. This *sakti* is like milk. It will be damaged by improper contracts. If one can keep musk and onion together one may mix Brahmans and untouchables."

These are the chief points summarised by the correspondent. Untouchability is a hydra-headed monster. It is therefore necessary, each time the monster lifts its head, to deal with it. The stories told in the Puranas are some of them most dangerous, if we do not know their bearing on the present conditions. The Shastras would be death-traps if we were to regulate our conduct according to every detail given in them or according to that of the characters therein described. They help us only to define and argue out fundamental principles. If some well-known character in religious books sinned against God or man is that a warrant for our repeating the sin? It is enough for us to be told, once for all, Truth is the only thing that matters in the world, that Truth is God. It is irrelevant to be told that even Yudhishtira was betrayed into an untruth. It is more relevant for us to know that when he spoke an untruth, he had to suffer for it that very moment and that his great name in no way protected him from punishment. Similarly, it is irrelevant for us to be told that Adi-Shankara avoided a Chandala. It is enough for us to know that a religion that teaches us to treat all that lives as we treat ourselves cannot possibly countenance the inhuman treatment of a single creature, let alone a whole class of perfectly innocent human beings. Moreover we have not even all the facts before us to judge what Adi-Shankara did or did not do. Still less, do we know the meaning of the word 'Chandala' where it occurs. It has admittedly many meanings, one of which is a sinner. But if all sinners are to be regarded as untouchables, it is very much to be feared that we should all not excluding the Pandit himself be under the ban of untouchability. That untouchability is an old institution nobody has ever denied. But if it is an evil, it cannot be defended on the ground of its antiquity.

If the untouchables are the outcastes of the Aryan society, so much the worse for that society. And, if the Aryans at some stage in their progress regarded a certain class of people as outcastes by way of punishment, there is no reason why that punishment should descend upon their progeny irrespective of the causes for which their ancestors were punished.

That there is untouchability even amongst untouchables merely demonstrates that evil cannot be confined and that its deadening effect is all-pervading. The existence of untouchability amongst untouchables is an additional reason for cultured Hindu society to rid itself of the curse with the quickest despatch.

If the untouchables are so because they kill animals and because they have to do with flesh, blood, bones and night-soil, every nurse and every doctor should become an untouchable and so should Christians, Mussalmans and all so-called high class Hindus who kill animals for food or sacrifice,

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The argument that because slaughter-houses, toddy-shops, and houses of ill-fame should be isolated, untouchables should likewise be isolated betrays gross prejudice. Slaughter-houses and toddy-shops are and should be isolated. But neither butchers nor publicans are isolated. Prostitutes should be isolated because their occupation is revolting and detrimental to the well-being of society. Whereas the occupation of "untouchables" is not only desirable but a necessity for the well-being of the society.

To say that 'untouchables' are not denied privileges of the other world is the acme of insolence. If it was possible to deny them the privileges of the other world, it is highly likely that the defenders of the monster would isolate them even in the other world.

It is throwing dust in the eyes of the people to say that "a Gandhi may touch the untouchables, not so other people," as if the touching and service of 'untouchables' was so injurious as to require for it men specially proof against untouchable germs. Heaven only knows what punishment is in store for Mussalmans, Christians and others who do not believe in untouchability!

The plea of animal magnetism is altogether overdone. The high class men are not all sweet-smelling like musk nor are untouchables foul-smelling like onion. There are thousands of untouchables who are in any way infinitely superior to the so-called high class people.

It is painful to discover that even after five years of continuous propaganda against untouchability, there are learned people enough found to support such an immoral and evil custom. That belief in untouchability can co-exist with learning in the same person adds no status to untouchability but makes one despair of mere learning being any aid to character or sanity.

## IMPORTANCE OF PUBLIC OPINION.

Legislation in behalf of social or moral reform, if unsupported by public opinion, or supported only half-heartedly, may prove a deterrent to the progress of the reform, for the promotion of which it is enacted. The fact that this consideration is often urged by those who are hostile to reform and who contend under all circumstances that the support of public opinion is insufficient in quantity or in stability to justify legislation, should not restrain the friends of reform from recognizing the truth and force of the statement.

Lazy and the foolish reformers ask the Government for legislation and think they have discharged their obligation; but reformers who are energetic and wise set themselves to the task of educating and arousing public opinion to regard the reform as important and to demand its adoption.

We are thinking especially of the reforms that are needed in regard to the drug and drink evils. There is at present in India a most dangerous neglect by friends of the anti-drink and anti-narcotic drug-movements of the elemental need for systematic public instruction on these matters. Temperance sentiment is wide-spread but is not stable. It rests upon a narrow foundation and one that may give way completely unless it is broadened. And what temperance sentiment there is, applies much less to drugs than to drink.

We believe that *charas*, *ganja* and *bhang*, hemp drugs and opium, morphine and cocaine are most deleterious in their effects than alcoholic drink, yet in a public meeting a demand for the suppression of the liquor trade will be applauded by men who listen in stony silence and indifference when the same speaker denounces drugs, and asks for a more severe regulation of their sales. It makes little difference that the political leaders are supporting reform, unless the mass of the people in the town and out in the villages support it; not in effervescent emotion but in stable conviction. The people are the final source of authority in social matters; and unless they uphold it no important social or moral reform can be securely established.

We know how determined and sustained has been the war upon the Prohibition laws in America and how public opinion has withstood attacks that would have been sufficient to win almost any struggle. They have been defeated only bacause public opinion in America was educated on this subject by more than a generation of constant circulation of literature, instruction in the schools and the holding of innumerable public meetings. Here in India we must pursue the same tactics if we are to establish victory over the vicious drink and drug alliance.

As we see it the opportunity to save India from these cruel and vicious enemies is being lost because of inertia produced by over-confidence. The support of the people is assumed instead of being assured by instruction and organization. The liquor interests are wiser than their foes, the patriots. They are assuming nothing and are working day and night to win public opinion to their side. By unceasing repetition of falsehoods and half-truths about American Prohibition, by vast expenditure on liquor advertising, the chief purpose of which seems to be to hold the support of the newspapers, and by numerous other equally questionable practices they are undoubtedly influencing in their favour a considerable body of public opinion. In Lucknow a liquor dealer was elected to the Municipal Board last winter having run against two Hindu gentlemen of good standing. The Temperance forces did not actively intervene in the campaign because they were assured by residents of the ward, supposed to be interested, that there was not a chance in the world of the liquor-dealer winning. In another city of Northern India a British Missionary of considerable personal popularity was defeated as a candidate to represent his ward on the Municipal Board by a country-liquor-seller.—The *Indian Witness*, Lucknow.

## WHAT WAHABISM MEANS FOR ARABIA.

The following statement made by the Wahabi King to a delegate of the Mecca Conference in reply to his outspoken questions on the recent revolution in Arabia appeared in the *Hindustan Times*:—

### The King's Statement.

When I had finished, he said, slowly and quietly, without any hesitation, that in Islam the Wahabis could perhaps be called the Puritans of the religion. They would stand any test and emerge vindicated of any action they might have committed. "I welcome, therefore," he continued, "these remarks which you have made and if you can make known to those who have not had the good fortune to visit this country the real truth, I shall consider that a great service to Islam has been done." He went on:—

You are doubtless aware of what King Husein has done and what he had failed to do. From beginning to

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end he was a slave to foreign influences—influences not of Islamic tendencies, but of anti-Islamic tendencies. It is not necessary for me to tell you how he ruled in this city and curtailed the liberties of this nation.

When King Husein decided to fly the country he took over a million pounds sterling worth of gold away with him packed in kerosene cans loaded on 51 camels, leaving to his son Ali a wretched and ruined kingdom. For the last seven years we Wahabis were not allowed to come to Mecca to perform our most sacred religious duties. Our kith and kin from Nejd were beaten publicly in the streets of this sacred city and were spat upon and cursed like dogs in the bazaars. We were not permitted to enter the sacred Haram. We bore all these insults with patience, only praying to God that the strength might be granted to us to win our religious liberty, the birthright of every Mussalman, and I thank God for His merciful consideration that He did at last place the custody of His Holy City in our hands.

When we came here we found grave-worship being carried on all over Arabia. People went to the graves seeking cure for ailments, issueless women wanting children, and others desirous that the thing they were about to put in hand should be successful. The custodians in charge of the graves promised to give the desired health, offspring, and success to all worshippers provided they paid the fee demanded, which, in the case of the well-to-do, was often exorbitant. I ask you, as a Moslem, whether that was according to the Holy Book.

Then there was an abundant proof that wine-drinking, the curse of humanity, was rampant and rife both publicly and privately in this sacred city of Mecca. People had been seen reeling in the streets drunk and insensible. They had been picked up intoxicated within sight of the holy Black Stone. Immorality was rife and slavery existed. Men, respectable men, gave their daughters in marriage for a consideration of money and not for blood or ancestry. When our troops first entered Mecca and also Taif, they could not believe that they were in the fair land of Islam because of the country's moral degeneracy. The men slaughtered were not Moslems. A Moslem is a Moslem if he acts according to the Book, and not because he possesses a Moslem name or because he is of Moslem parentage.

### Wahabi Reforms.

I know what has been done by means of propaganda concerning the alleged atrocities which I, or my troops, are supposed to have committed upon so-called helpless people at Taif. But here I may explain that a large number of people in Mecca are *motawifs*, or religious guides. These men earn their living by conducting pilgrims over the sacred shrines and by helping them to obtain food and necessary comforts during their stay in the Holy City. Unfortunately they are not all of the highest education or morals. They fleeced the poor, ignorant pilgrims from far-off countries, extorted exorbitant sums for the stores which they provided and the little assistance which they gave. They were the chief offenders in respect of shrines where grave-worship was carried on. When I put a stop to all these offences these were the very men who were mostly affected and it is they who are mainly responsible for the anti-Wahabi propaganda. They have told the simple-minded pilgrims wild tales of the destruction of tombs of real sanctity, of theft and roberry, and of the flogging and murder of innocent people. I have not attempted to answer their unfounded and untruthful assertions, preferring to leave it, knowing that those who come here year by year to perform the great and holy pilgrimage will discover for themselves that there is no truth whaever in these wild statements. I am sure that you have seen no such things since you came here.

One of the first things we undertook was the suppression of brigandage. It was a common thing for poor and helpless men and women making the Haj to be pounced upon on their way to or from Mecca, stripped of their clothes and money, and, if they protested, shamefully beaten or killed. The first duty of any ruler of Arabia is to assure to every pilgrim a safe journey to and from the holy shrines, but this was impossible until the wild tribes of the desert had been subjugated. To-day you can journey to and from the Holy City without the least fear of molestation. You can load your camel with gold and go alone anywhere throughout the length and breadth of my dominions without let or hindrance. Perfect safety in travelling is the watchword of my Government.

You have come to attend the great Congress, the first All-World Moslem Congress, and as you deliberate and and discuss the various problems and questions that will arise, I am sure you will come to recognize that it is dominated by the spirit of friendship, of fraternity, kindliness, and brotherly love among all sections of Islam all the world over. It is my desire to show to the whole universe that Mussalmans, be they Negroes or Englishmen, stand on the same footing, can eat together, can live in the same house, can hold the same appointment, can have the same freedom, affection and thought; but I must insist that they conform to the true dictates of Islam if they are to have all these privileges. For the rest there can be no mercy. They only abuse Islam and add no weight to its religion. I have no use for such men, and the sooner they cease to be followers of the Prophet the better.

Suddenly the King stopped short because the clock was striking 12. This is prayer time.

"Will you join us?" asked the King, "and I hope we shall meet again."

I joined in the prayer, and on my way back to our apartments I went to the Haram to the small Black Stone and kissed it thrice.

## NEWS OF THE WEEK.

**Lord Sinha's New Appointment:** A recent *Reuter's* message states that the King has approved of the appointment of Lord Sinha and Sir John Power-wallis to be members of the Judicial Commitee of the Privy Council.

**Late Mr. R. D. Tata:** Death is announced of Mr. R. D. Tata, a partner in the firm of Messrs. Tata & Sons, Ltd., of heart failure in France to which place he went recently for a change

**Late Mr. A. V. V. Ayyar:** It is with deep regret that we record the death of Mr. A. V. V. Ayyar, C.I.E., Deputy Controller of Currency, Bombay, at a comparatively young age. Mr. Ayyar is well-known in financial circles. He was one of the Secretaries of the Royal Commission on Indian Currency and Finance that has recently submitted its report, but he could not proceed to England owing to illness to which he has finally succumbed.

**Unemployment in Travancore:** A Trivandram message says that as a direct result of continuous agitation on the question of unemployment the Dewan announced at the meeting of the Legislative Council on the 12th instant that a committee would be formed with a non-official majority to look into the question.

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**Indentured Labour From Trinidad:** According to an *Associated Press of India* message about 1000 Indians who went to Trinidad as indentured labourers were brought to Calcutta recently by S. S. Noogli. They are being repatriated at the expense of the Government of India. The first batch of 125 who disembarked recently proceeded by train from Howrah to their native homes.

**Grants to Educational Institutions:** The United Provinces Liberal Association has contributed (1) Rs. 180 to the Gauri Pathashala, Allahabad, for the grant to five girl-pupils for one year of stipends of the monthly value of Rs. 3 each; (2) Rs. 180 to the Asaharia English School, Allahabad District, and (3) Rs. 180 to a Liberal depressed classes school in Benares maintained by the Arya Vidya Sabha, Benares.

**Free and Compulsory Education in Bengal:** The Bengal Council has set a commendable example by passing a resolution for the inauguration of a system of free and compulsory education and by making provision for meeting the expenditure in connection with the same by agreeing to the levy of an education cess. A scheme will soon be published by the Government for public discussion.

**Madras University Convocation:** Owing to a large flux of candidates, about 1,450 in number taking degrees in person this year, the Syndicate of the Madras University held two Convocations on Thursday the 19th, the first at 2 p. m. presided over by the Vice-Chancellor and the second at 4-30 p. m. the same day at which the Chancellor presided. Sir A P. Patro, Minister of Education, delivered the Convocation address.

**Increase of Disease and Mortality in Madras:** Owing to the increase of mortality in the city of Madras, Government has constituted a Committee known as the City Mortality Investigation Committee with the Director of Public Health as Chairman. The Committee is to study the various causes said to be responsible for rise in mortality in the city and suggest means for bringing about improvement. The Committee has already begun work and is at present engaged in carrying out inspection of various congested localities in the city.

**Memorials to Leaders:** The Bombay Corporation has granted, free of all charges and taxes, a strip of road in the Hornby Road for the erection of a bronze statue of Dadabhi Naoroji. The Government of Bombay have accorded their sanction to the erection of the statue of Mr. B. G. Tilak on the site of the cremation of his remains on the Chaupati sands, subject among others, to the condition that the terms of any inscription that may be placed on the memorial are first submitted to the Government for approval.

**"Kranti:"** We are asked to announce that an illustrated Hindi monthly magazine of Non-Brahman Hindu Society of India, intended to create an upheaval and a new epoch in the Hindu religion and Hindu Society, will be published from Lucknow from the coming Dashahra (October 16). There will be 96 pages of the crown octavo size in each number. The annual subscription will be Rs. 3/-only, at reduced price Rs. 2/- only to those who subscribe for it before the *Bijya Dashmi*. The journal will have absolutely no concern with the Indian political movement.

**Western Converts To Hindu Faith:** Two Western converts to the Hindu faith, namely, Sister Bhavani and Mr. Kalidas le Page, have recently arrived in Calcutta from America to study Indian philosophy under the guidance of Swami Abhedananda, President of the Ramkrishna Vedanta Society, Sister Bhavani, whose original name was Miss Elizabeth Mayson, is an English lady, while Mr. Kalidas le Page is an American youth of only 16 years. His parents, Mr. Thomas le Page and Mrs. Mary le Page, of California, have adopted the Hindu faith and were the disciples of Swami Abhedananda in America.

**South African Indian Deputation:**—Mr. Gandhi has received a cablegram from the Indians of Durban asking his advice as to the desirability of sending Indian representatives to India along with the South African Government deputation, and he is now in correspondence with Mrs. Sarojini Naidu and Mr. C. F. Andrews on the matter. The Government of India have been informed that Mr. O. S. Vermooten, M. L. A., will take the place of Mr. M. L. Malan, M. L. A., on the deputation from South Africa which will visit India in September next.

**The New Elections:** The Bombay Legislative Council will be dissolved on August 31 and elections will have to be completed by December 6. The last day for the nomination of candidates is September 18 and the scrutiny of nominations for the constituencies other than the Presidency European Constituency will take place on September 20, while for the Presidency European constituency the scrutiny will take place on September 24. Sex disqualification for election has now been removed by a necessary regulation made by the Government on the recent decision in the Council, and women are now eligible for election.

**Bombay Department of Industries:** In view of the re-organisation of the Department of Industries, the Government of Bombay (Transferred Department) have appointed a Committee to consider the future development of the Department. Mr. C. G. Freke, I. C. S, is the Chairman and Lalji Naranji is one of the members. The Committee are asked to report as to what activities the Department should undertake in future, whether in view of the present financial situation of the Government of Bombay any extension of its activities in the immediate future is possible and whether state aid to industries is desirable, and if so to what class of industries it should be extended. The Committee will meet in Bombay. The date and place of the meeting will be fixed by the Chairman.

**The Buddha Society, Bombay:** With a view to create interest in Buddhism among College Students the above Society will hold an examination about the 3rd week in November 1926. Certificates will be awarded to successful candidates and a prize in books will be given to the first two candidates in order of merit. "The Gospel of Buddha" (by Paul Carus) price Re. 1-4 is prescribed. Books can be had from the Buddha Society. Intending candidates are requested to enlist their names with the Secretary, Buddha Society, Bombay, before the end of September. Commencing from the 29th instant Prof. N. K. Bhagwat, M. A., will read the Dhammapada every alternate Sunday at 8-30 a. m. (S. T) in the Buddha Socety's Room at Nair Cloth Tower Building, Sandhurst Road, Bombay. Those who are interested in joining the reading circle are requested to write to the Joint Secretary of the Buddha Society or to attend on the 29th.

**Temperance in Amritsar:**—A public meeting was held on the 9th instant at Amritsar in the local Temperance Hall under the auspices of the Amritsar Temperance Society, with Mr. Balmokand Bhatia, Vakil and Municipal Commissioner, in the chair. After some speeches the following resolutions were passed:—1. That public meeting of Amritsar citizens expresses its sincere gratitude to Mr. Waugh, Deputy Commissioner, Amritsar

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sar, for rejecting an application for a liquor license to the Spencer's Hotel on Court Road in response to the wishes of the citizens conveyed to him in the form of a resolution of the local Municipality, and congratulates him on having taken this step for the welfare of the Amritsar public. 2. This meeting is also grateful to the Amritsar Municipality for doing its duty by the people, and for its timely recommendation to the Deputy Commissioner to reject the application for license.

**Japanese Brotherhood Scholarship :**—It is interesting to know that a very unusual scholarship has been awarded this year for the first time, the Japanese Brotherhood Scholarship, which has been given to E. Raymond Wilson, a graduate of the Iowa State College of Agriculture and a graduate student at Columbia University. The scholarship, which carries with it a year's study in Japan, was originated by Japanese students at International House, New York City. The money was raised by Japanese students with the assistance of Japanese residents in that country. Much of the money was raised by the presentation of Japanese dramas in English. The Japanese students felt that the recipient of the scholarship would develop a deeper appreciation of Japanese life and culture and a better understanding of the Japanese point of view. The committee of award included Americans particularly interested in Japan and prominent Japanese residents of the United States.

**Skeen Sub-Committee's Return :** Sir Pheroze Sethna, member of the Skeen Committee who returned on the 13th instant, interviewed by a press representative stated that it was a wise decision to send the sub-committee consisting of himself, Mr. M. A. Jinnah and Major Zorawar Singh to Europe and America as they have been able to get first-hand information on all the points they were required to look into. He felt confident the materials collected by them would prove very useful. Both Sir Pheroze Sethna and Mr. M. A. Jinnah spoke on the good work done by the Skeen Committee. Mr. Jinnah stated that there was complete unanimity between the three members of the sub-committee who had submitted their report to the main committee. Whatever system India might adopt ultimately its success would greatly depend on enlisting the co-operation of the educational authorities in India. The committee will resume its deliberations at Simla on Aug. 23.

**The Punjab Vidhva Vivah Sahaik Sabha :** The Hony. Secretary writes : Reports of 345 widow marriages have been received from the different branches and co-workers of the Vidhva Vivah Sahaik Sabha, Lahore, (Punjab) throughout India in the month of July 1926. The total number of marriages held in the current year i. e., from 1st January 1926 to the end of July 1926 has reached 1709 as detailed below :— (1) According to caste : Brahmin 324, Khatri 226, Arora 246, Aggarwal 254, Kaisth 49, Rajput 156, Sikh 181, Misc. 273. Total 1709. (2) According to provinces ; Punjab & N.W.F. P. 1164, Sind 40, Delhi 51, U.P.350, Bengal 64, Madras 6, Bombay 5, C.I. 8, Assam 5, Behar and Orissa 16, Total 1709. (3) Voluntary donation received during the month is Rs. 116 and the total amount received during the year is Rs . 703.

**Revolution Against Colour Prejudice :** Addressing a meeting in Quinton Hall, Shillong, on August 12th Mr. Jineraja Dasa pointed to the general unrest in the world and said that there was revolution against colour prejudice and the rising tide of colour was fast making its appearance in such western countries as had dark people under their control. The white nation could no longer entertain the right of dominating the whole world and had to change their policy and attitude towards the dark people. The British Government had recognised that India must shortly be allowed to come to the position of a self-governing dominion. The speaker referred to the spread of the Labour movement which was dictating conditions under which labourers of the whole world should work. Besides they had 60 millions of caste people in India who were demanding their rights to be treated as equals. There were three agencies which were working for peace and brotherhood. One was the Theosophical movement, the field of work of which was through religion. The second was international commerce, and the third was political organization in the shape of the League of Nations which was evolving a world method already. The League had done several important works. It had restored the financial condition of Austria and saved Poland and China from serious epidemic.

**A Novel Case of Satyagraha :** Mr. Manchersha Avari, of Nagpur Flag Satyagraha fame, served in a local firm some seven years ago. He gave up the service due to ill-health. It is alleged the said company owed him Rs. 150, his pay and deposit. Mr. Avari after having served for some months in the Empress Mills gave himself up heart and soul to Congress work. He, however, kept on asking for the sum, now and then, but was told that the money was confiscated according to the agreement. After prolonged correspondence with the company Mr. Avari sent a notice to the company on August 5 that if the money was not paid to him in a week's time with 6 per cent. interest he would resort to civil resistance by sitting at their door without food and water till the sum was paid. The company having failed to comply with Mr. Avari's demand he began satyagraha at 8 a. m., August 12. Some persons tried to persuade him, but he remained firm and continued to sit in rain and wind for the whole day. In the evening at 6 p. m., the Manager of the firm put him in a motor car and brought him to Seth Punamchand's shop. As soon as he was dropped before Seth Punamchand's shop he again went away to the company's gate to resume satyagraha and he continued sitting for the whole night without food and water. *Hindustan Times* Delhi.


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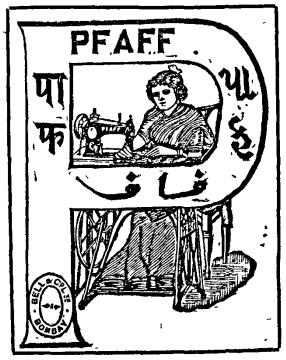


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25-2-25

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Branches : CALCUTTA. AHMEDABAD.

Capital Subscribed ..... Rs. 2,00,00,000
Capital Called up ..... ,, 1,00,00,000
Reserve Fund ..... ,, 78,00,000

London Agents :—The Westminster Bank Ltd.

CURRENT DEPOSIT ACCOUNTS.

Interest is allowed on daily balances from Rs. 300 to Rs. 1,00,000 at the rate of 2½ per cent. per annum from January to June and at 2 per cent. per annum from July to December.

FIXED DEPOSITS.

Deposits are received fixed for one year or for short period @ rates of interest which can be ascertained on application.

"Savings Bank accounts opened on favourable terms. Rules on application." The Bank undertakes Executor and Trustee business. Rules may be obtained on application.

LOANS, OVERDRAFTS AND CASH CREDITS.

The Bank grants accommodation on terms to be arranged against approved security.

The Bank undertakes on behalf of its Constituents the safe custody of Shares and Securities and the collection of dividend and interest thereon, it also undertakes the sale and purchase of Government paper and all descriptions of Stock at moderate charges, particulars of which may be had on application.

A. G. GRAY.
Manager.

## THE BOMBAY PROVINCIAL CO-OPERATIVE BANK LIMITED.

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BRANCHES :—Baramati ... (District Poona).
Nira ... ... ( ,, ,, ).
Islampur ... (District Satara).
Karad ... ... ( ,, ,, ).
Kopergaon ... (District Ahmednagar).
Belapur... ... ( ,, ,, ).
Dhulia ... ... (District West Khandesh).
Dhondaicha ... ( ,, ,, ,, ).
Shirpur... ... ( ,, ,, ,, ).
Malegaon ... (District Nasik).
Dohad ... ... (District Panch Mahals).
Kaloi ... ... ( ,, ,, ).
Parola ... ... (District East Khandesh).

AGENCY :—Kolhapur.

SHARE CAPITAL :—
Issued ... Rs. 10,00,000
Subscribed ... Rs. 10,00,000
Paid up ... Rs. 9,99,730

1. The Bank finances institutions registered under the Co-operative Societies Act in the Bombay Presidency, on the recommendation of the Registrar, Co-operative Societies, Bombay Presidency, Poona.

2. Accounts are audited by a special Government Auditor and quarterly statements of financial position are published in the Bombay Government Gazette.

3. FIXED DEPOSITS are received for long and short periods on terms which may be ascertained on application.

4. SAVINGS BANK ACCOUNTS are opened and Interest allowed at 4%. Rules can be had on application.

5. CURRENT ACCOUNTS are opened at 2½% interest on daily balances not exceeding Rs. 25,000.

VAIKUNTH L. MEHTA,
Managing Director.

5-1-26.


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| | Rs. |
|---|---|
| CAPITAL SUBSCRIBED ... ... ... | 60,00,000 |
| CAPITAL PAID-UP ... ... ... ... | 30,00,000 |
| RESERVE FUND ... ... ... ... | 22,00,000 |

DIRECTORS:

Sir Lalubhai Samaldas, Kt., C.I.E. (Chairman).
Raj Ratna Sheth Maganbhai P. Haribhakti, (Nagar Sheth, Baroda.)
Sheth Durgaprasad Shambhuprasad Laskari (Mill Agent, Ahmedabad.)
Bhaskarrao Vithaldas Mehta, Esq., M.A., LL.B.
Maganlal H. Kantavala, Esq., M.A. (Agent, The Maharaja Mills Co. Ltd., Baroda.)
Anant Narayan Datar, Esq., B.A., LL.B., A.M. (Columb.) (Sar Suba, Baroda State.)
Dewan Bahadur Harilal Desaibhai Desai (High Court Pleader, Ahmedabad.)
Mr. G. K. Ambegaokar, B.A., (Chief Accountant and Auditor, Khasgi Department, Baroda State.)
Mr. Nawroji B. Saklatwala, C.I.E. (Tata Sons Ltd., Bombay).

CURRENT DEPOSIT ACCOUNTS.

Interest allowed on daily balances from Rs. 300 to Rs. 1,00,000 at the rate of 2 per cent. per annum and on sums over Rs. 1,00,000 by special arrangement. No interest on sums which do not come to Rs. 3 per half year will be allowed.

FIXED DEPOSITS.

Received for long or short periods on terms which may be ascertained on application.

LOANS, OVERDRAFTS AND CASH CREDITS.

The Bank grants accommodation on terms to be arranged against approved securities.

The Bank undertakes on behalf of its constituents the safe custody of Shares and Securities and the collection of dividends and interest thereon; it also undertakes the sale and purchase of Government Paper and all descriptions of Stock at moderate charges, particulars of which may be learnt on application.

SAVINGS BANK DEPOSITS.

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8-3-26. C. E. RANDLE, General Manager.

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SIR D. J. TATA, Kt., *Chairman.*

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| AUTHORISED CAPITAL ... | ... | Rs. 10,00,00,000 |
| SUBSCRIBED " ... | ... | " 5,93,42,121 |
| PAID UP " ... | ... | " 1,18,68,424 |
| TOTAL FUNDS " ... | ... | " 1,64,01,840 |

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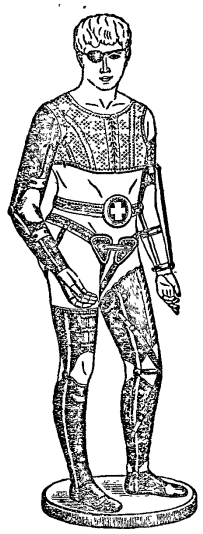

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